



**Sorin Cerin: The Philosophical Works of
the Coaxialism - 2020 Reference Edition**

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Coaxialism - 2020 Reference
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NOTE

Sorin Cerin (born November 25, 1963, Baia Mare, Romania) is a Romanian philosopher, poet and essayist.

If Osho is a mystic in his aphorisms, Sorin Cerin is an existentialist philosopher, author of a new philosophical system called Coaxialism, but also author of philosophical poems, being an important existentialist poet of the 21st century whose existentialist philosophical poems are quoted by critics specialized alongside other philosophers, poets and existentialist authors such as Nietzsche, Heidegger, Sartre or Kierkegaard.

Sorin Cerin is especially sought after by the general public, among existentialist poets and philosophers, both for his existentialist philosophical poems that focus mainly on Love, Existence, Illusion, the Absurd or Death, and for existentialist philosophical aphorisms, structured in several volumes, and previously published in various publishing houses, to be later reunited under the aegis of a single monumental volume, entitled Collection of Wisdom.

This title first appeared in 2009, which together with the future editions of Sorin Cerin's Collections of Wisdom from the following years, brought him fame and international recognition, for which, Sorin Cerin, is considered to be one of the most representative existentialist philosophers, existentialist poets, but, also authors of wisdom, authors of philosophical aphorisms or thinkers of the sapiential genre, worldwide, and the philosophical aphorisms from this work, are selected in various publications or prestigious anthologies of the world.

This book, entitled, *Sorin Cerin: The Philosophical Works of the Coaxialism - Reference Edition 2020*, includes all new books, respectively 6 books, published separately by different publishers, books whose titles are in the current book, are:

- Coaxialismul - Complete reference edition, the first edition in Romanian at Paco Publishing House in Bucharest, Romania 2007, ISBN 978-973-8314-66-5.2, the second edition in the United States of America 2010, ISBN 978-1456346362, and in English language entitled The Coaxialism - Complete reference edition, the United States of America 2011, ISBN 978-1461000082
- Logica coaxiologică, first edition in Romanian at Paco Publishing House in Bucharest, Romania 2007, ISBN 978-973-8314-79-5, second edition in the United States of America 2014, ISBN 978-1497436121, and in English with the title The Coaxiological Logic, the United States of America 2020, ISBN 979-8630561305
- Starea de concepțiune în fenomenologia coaxiologică (The state of conception in coaxiological phenomenology), first edition in Romanian at Paco publishing house in Bucharest, Romania 2007, ISBN 978-973-8314-764, second edition in the United States

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of America 2014, ISBN 978-149-7484-887, and in English with the title The Creation, the United States of America 2020, ISBN 979-8640137347

- Antichrist, ființă și iubire (Antichrist, being and love), the first edition in Romanian at Paco Publishing House in Bucharest, Romania 2007, ISBN 979-973-8314-771, the second edition in the United States of America 2012, ISBN 978-147-8265-399, and in English with the title The Evil, the United States of America 2014, ISBN 978-1500329518
- Moarte, neant, aneant, viață și Bilderberg Group (Death, nothingness, neo-nothingness, life and Bilderberg Group) the first edition in Romanian at Paco Publishing House in Bucharest, Romania 2007, ISBN 978-973-8314-740, the second edition in the United States of America 2010, ISBN 978-1456391423, and in English with the title Value and Hierarchy of the Human Being, the United States of America 2020, ISBN 9798654383327
- Iubire, United States of America 2012, ISBN 978-1479107827, Amour, the United States of America 2010, ISBN 978-1456330866, Love, the United States of America 2012, ISBN 978-1479108015

Reference by M. Pop

The author's word

Dear readers,

It is the first time that the whole of Coaxialism appears united under the auspices of a single book. I say this because all six books that complete my philosophical work have appeared separately so far. Only now do they become chapters of the complete Coaxialism, which is why I titled this book, ***Sorin Cerin: The Philosophical Works of the Coaxialism - 2020 Reference Edition.***

Why did I call my philosophical work as being Coaxialism?

From coaxial, which first of all, means the same axis with another body.

Throughout this work you will notice that the Everything exists, seen from the perspective of Existence, around the axis of Knowledge, because an Universe unknown by no possible landmark, is a non-existent Universe.

Why do I say, by no possible landmark? Because even if we do not know an Universe, but suspect that it could exist, then that Universe exists in our own suspicion which becomes a landmark.

In turn, Knowledge together with Existence and the Whole Universal Pure Language, of which they are part, are coaxial to the Primordial Event.

The Coaxialism is thus part of the great philosophical current of Existentialism, being also a philosophical system that favors Transcendentalism, recognizing it as such, in all possible aspects and processes through which it can express itself on our Consciousness.

I wish you a pleasant reading.

Sorin Cerin

Criticism

The Coaxialism, book review by Henrieta Anisoara Serban, PhD in philosophy, Researcher, Institute of Political Science and International Relations of the Romanian Academy, written in 2007 :

“This book represents an audacious contribution to contemporary philosophy. Not a mere synthesis, the volume brings to the fore a original vision concerning the truth (and the illusion), the absolut and the life, into the philosophical conversation of humanity. “What else are we, but a mad dream of an angel, taken up with himself, lost somewhere within the hierarchy of numerology?” (p.5), asks the author, triggering a captivating odyssey, with an opening towards the philosophy of conscience, contextualism and mind philosophy, that is relevant for the critique of the representationalism and postmodernism. Coaxialism is structured in 11 chapters. They may be interpreted in triads. Therefore, the first three chapters could stand as an introduction to the thematic realm of coaxiology. The first chapter is concerned with “The purpose, the hierarchy, the birth of numerology and of the Primordial Factor ONE”, the second chapter treats “The Instinct, the Matrix, the Order and Disorder, the Dogma”, and the third chapter “The State of the fact, the Opened Knowledge and the Closed Knowledge, the Coaxialism and the Coaxiology”. Then, the next triad would be constituted by the interpretation of three aspects related to human exemplarity, via the chapters entitled “The Print and the Karmic Print, the Geniality”, “Love or the individual Conscience of the Human Being” and “Consciousness or the knowledge in Coaxiology”. And, the last triad, say, of a semantical and hermeneutical nature, approaches “Reflections on philosophy, the Alien within the Being, the Dimension of Life”, “The Semantical Coaxiology” and “The Semantical Truth, the Semantical Knowledge, the Semantical Mirror and the Reason of Creation”. The tenth chapter, named “Semantical Ontology, Neoontology, and Coaxiology, the Semantical Structuring of Our Matrix”, capitalizes on the ideas from the preceeding philosophical architecture. Eventually, the last chapter offers specific mathematical models of the ideas and concepts that are exposed within the book, along with the relationships among them. In a Schopenhauerian, Nietzschean and Wittgensteinian architectonics of the philosophical ideas, the author states the principles of what he labels as the “coaxialism”: 1. The only true philosophy is the one accepting that Man does neither know the Truth, and implicitly, nor philosophy, 2. Man shall never neither know the

Absolute Truth nor the Absolute Knowledge, for his entire existence is based on the Illusion of Life, 3. Any philosophical system or philosopher pretending that he or she speaks the Truth is a liar, 4. The Coaxialism is, by excellence, a philosophy that does NOT pretend that it speaks the Truth, yet accepting certain applications sustaining the reference of the Illusion of Life to the Truth, 5. The Essence of the Truth consists in its reflection in the Elements appeared before it, as there are the elements of the Opened Knowledge deriving from the Current Situation, 6. The Coaxialism accepts the operations with the opposites of the opposites of the Existence, with or without a compulsory reference to such opposites, determining the coaxiology, 7. Each Antithetical has, to the Infinity, another Antithetical, which is identical to it, 8. The farther is an Antithetical situated, that is the more opposites are intercalated (between itself and its Antithetical), the more accentuated the similarities, and the less opposites are intercalated between the two Elements, the more accentuated the dissimilarities, 9. As well as we can conceive Universes without a corresponding substrate into the Existence, we can conceive Knowledge without a corresponding substrate into the essence, that is, without a subject, 10. The Factor is going to be always the opposite of the infinity to which it would relate as a finite quantity, the same way as the Knowledge relates to the lack of knowledge, and Life, to Death. Within a Coaxial perspective, the Factor shall be an equivalent to God, the Unique Creator, and yet Aleatory in relationship with its worlds 11. Within the Worlds of each Creator, unique and Aleatory Factor are to be reflected all the other Creators, all the unique and Aleatory Factors, as numbers, starting from ONE, that is the Primordial Factor, all the way to the Infinite minus ONE Factors of Creation, all Unique and Aleatory. (p.5-7) Certainly, someone may ask how is such a unitary cuantics going to be sustained? But to rise seriously such a question would mean to miss the point that here we have mathematical metaphors, suggestive models, and not a calculus leading to the Metaphysical Truth (which would at the same time contradict the very coaxiological principles). The bounty of capital letters and underlining in the text speak volumes of the American experience of the author, emphasising as well, with a certain irony, the endeavour to capture meaning, the thirst for absolute, for perfection, for the Truth and for the pure idea, central to all philosophies. Thus, given the following quote, I can at once offer exemplification for the above observation and clarify a column-idea of this intriguing work: “The Coaxiology is a philosophy capable of determining in depth the importance of the Factor (...) – which is also a number, I have to note, among other aspects it provided. It is produced by the Essence of an Element of the Matrix Status Quo, or by the Instinct. (...) The Factor is going to be the demiurge who, via his own capacity of consciousness should include in himself always new and newer Elements of the Closed Knowledge, also assessing, though, without knowing them into detail, Elements of the Opened Knowledge. (...) Man is such a Factor despite the fact that he is situated hierarchically much lower in comparison to the Great Creators.” (p.51-2) The author explains the coaxial (and eventually, structuralist) manner to investigate the world, as a paradoxical mix of good and evil, divine and demonic, humane and rational, a mix giving birth to the Illusion of Life and being sustained, grace of a feed-back, precisely by this Illusion of Life. (P.53 sq.) “Don’t you know that only in the lakes with muddy bottom the water-lily blossom?” was asking, the 20th century Romanian philosopher, Lucian Blaga, rhetorically, and already “coaxial”. The philosophical poetry of Mihai Eminescu is consecrated to the illusion of life. It reflects, as an illustration, in the poem “Floare albastra?” (“Blue Flower”, a Romantic motive, and yet, a coaxial motive, that appears within the German literature, at Novalis, or at Leopardi) the paradoxical marriage of the infinite with the wishes. This is a metaphor for the paradoxical marriage between the philosophical Knowledge, aiming at the absolute and the terrestrial

Knowledge, through love, afflicting human's heart, as a creative factor, stimulated by affection. As well as in his literature, Sorin Cerin accomplishes to express himself capitalizing at once the universal philosophy and on the great Romanian philosophical successes. For example, as she turns the pages of the book, the reader may have glimpses of Schopenhauer's philosophy – let us recall that the human being, as a knowing subject, knows himself as a subject, endowed with a will and that he cannot become pure subject of knowledge unless his will vanishes, in order to eliminate the reference to what one can wish in relationship with the knowledge, since the representation is maimed by desire (*The World as Will and Representation*). The book sends to Nietzsche's philosophy – see for instance the idea that “The apparent world is the only True one; the ‘real’ world is sheer lie”, from *The Twilight of the Idols*, ch. 3, aphorism 2. A more sensitive reader would find analogies with the philosophy of Emil Cioran, in *The Trouble with Being Born*. Coaxialism may recall Wittgenstein II in that philosophy represents the (re)organisation of what we have always known, while language is to be considered an “activity”, a “game” framed into certain “forms of life”, a summation of different phenomena, maybe related to one another, but in very different manners. As for the “Truth” one may associate the following suggestive line from the *Philosophical Investigations*, Oxford, 1953, 9, § 68: the strength of the thread does not rely in the fact that each fibre goes from end to end but in the overlapping of many fibres. At the same time, the idea of a creative factor “struggling” with the world to draw forth only partial and paradoxical Truths has from the very beginning strong echoes with the philosophy of mystery, as it appears within the work of Lucian Blaga. A similar analogy may be made with the figure of the “ironist” (proposed by Richard Rorty), at her turn, “struggling” with the world, in order to educate herself into the various vocabularies (read “parallel cultural realities”). The comparison with Blaga does not stop here, the researcher connoisseur identifying avenues of investigation towards the “Luciferic” versus “Paradisiac” Knowledge dichotomy, in analogy with the closed – opened Knowledge, with the Matrix, with the creative factor, etc. The work is also remarkable given its distinct literary qualities, the intriguing specific philosophical language developed in close relationship to the literary print, a distinguishing note for an interesting philosophical debut.”

I. THE COAXIALISM

I.PART ONE THE COAXIALISM

I.1.CHAPTER I

PURPOSE, HIERARCHY, AND THE BIRTH OF NUMEROLOGY AND THE PRIMORDIAL FACTOR ONE

1

What are we but a crazy dream of a complexed angel by Itself, lost somewhere in the Hierarchy of Numerology?

Nothing is true. *Everything is a dream*. Reality does not exist, as there is no *life* or *death* than their illusion. All the stars and galaxies that surround us, all theories and philosophical creations are nothing else than putting the Illusion at various stages, or putting anything in the various ranks, caste and theories.

Man does not know the Absolute Truth and will Never know it. Once *the Absolute Truth* remains a great unknown, to which another *Truth* we relate? Not an illusory truth?

Any *Truth* that is not the *Absolute Truth*, there is *NO Truth* but *Lie*! Human *Life* is a *Lie*, a fake. Once man doesn't know *the Absolute Truth* knows no *Absolute Knowledge*. Any other type of *Knowledge* is *Un-Knowledge*! Instead any *Un-Knowledge* that becomes known in self, through Awareness, is called Illusion.

Thus the Coaxialism **principles** which me I them had imagined after long meditations reflecting on the subject and after which I'll guide myself are:

1. *The only true philosophy is the one accepting that Man does neither know the Truth, and implicitly, nor philosophy.*
2. *Man shall never neither know the Absolute Truth nor the Absolute Knowledge because his entire existence is based on the Illusion of Life.*
3. *Any philosophical system or philosopher which will pretend that says the Truth is liar.*

- 4. The Coaxialism is, by excellence, the philosophy that does NOT pretend that it speaks the Truth, yet that accepts applications which sustain the reporting of the Illusion of Life to the Truth.*
- 5. The Essence of the Truth consists in its reflection at the Elements appeared before its, as are those of Open Knowledge coming from the State of Fact.*
- 6. The Coaxialism accepts operation with the opposites of the opposites of the Existence, with or without to be necessary the reporting to it, determining the Coaxiology.*
- 7. Each Opposite has at Infinite another Opposite identical to it.*
- 8. With as, an Opposite, is farther, so, between it and the Element opposable are inserted a larger number of opposites, with so the similarities between them will be more pronounced, and, with as, the number of opposites intercalated between the two Elements, will be smaller, with so, the contrasts between them will be more pronounced.*
- 9. How can we speak of Universes without substrate in Existence, we can speak of the Knowledge without substrate in essence, hence, without subject.*
- 10. The factor will always be the opposite of the infinity, face to which it will report as finite, just as the Knowledge is reported to the Un-knowledge, and the life to Death. In understanding coaxial, the Factor will be equivalent to God, the Unique Creator but and, by chance, face of his worlds.*
- 11. In the worlds of each Creator Factor and Unique by Chance it will reflect all other Creator Factors and Unique by Chance under form of numbers, from ONE, which is the Primordial Factor, up to an infinite minus ONE of the Creator Factors and Unique Chance.*

A lifetime we live with the illusion that we really know who we are, although it does not we'll never know. Why?

Precisely, because of the stranger within us. Is even more serious as even the most uplifting feelings such as love or spiritual plenitude belong of the same stranger within us. We are often stranger enemies that just because we do not understand. We want to remove him permanently from our lives without understanding that we are even stranger ourselves, and therefore we banish us from our own feelings. This is a great evil of this life, that is us to be born stranger within us and die the same stranger within us, as Never not understand that birth, *life and death* belong only to our feeling alienated from ourselves, not to the stranger within us, that if we understand it, we realize that in fact the birth, *life and death* does not even exist. We understand that all this is a fake, like everything that surrounds us, that we know not only what we know is true. *Life and death* are entirely untrue when known. Man should not be anguished, frustrated, struggling and burdened by the needs on this road called his *Life*. He should realize that he dreams at the moment, he lives at the maximum that dream, which really is a nightmare that will pass with dawn. He should understand that when he awoke, he will understand that in

the dream he run away from someone that was just himself. Does it help him with something that dream? Yes!

Why? For once he made friends with the stranger within him of awakening from the nightmare he will know that the only alternative to come to terms with himself remains deep meditation on his own "I" and his feeling against the Illusory Universe around him. And he, a mere Man, will know that everything is nothing but an Illusion, and can not do anything to remove the thick veil of Illusion. In exchange he will remain terrified for the rest of its existence, where self-alienation can lead, what monstrous type of society can born, how big it becomes morass of human degradations in such a situation.

He will know that all social ills, and individual, embezzlement, theft, murder, selfishness, injustice and the list could go on, is due precisely to this self-alienation. Moreover, Man is aware that death is total destruction, support Destiny's ineffable as totally hostile, misunderstanding that actually fights him self and his own "I".

Perhaps it would be the only purpose of this nightmare that is called terrestrial life, to wake up with the dawn and to know where the self alienation leads.

Who has not ever happened to feel that divine thrill that only love can give, that: anything? However much we would like to know why we feel that thrill for a specific person and not for another we will Never know. It was shown that we use only 2 percent of our gray matter. Is the other 98 percent are the stranger that I mentioned just now? Moreover, we really are these people flesh and bones that we are born to die and die because we were born? Who are we? A leaf carried by the wind autumn and placed on the cold ground smelling of rotting or spring buds when the sun caresses them with its welcoming rays?

2

The world that we know is this claim that we all follow the same pattern common? In what sense is the common pattern? Each know that we are on planet Earth, where are the Himalaya Mountains, the Pacific and Atlantic oceans, etc.

Each claim to know about the human body that is composed of a body that has two hands, two legs, two eyes, etc... Any do not respect this principle becomes genetic abnormality or caused by different injury. In short, everything we are and everything is presented to us must necessarily be included in a pattern, perfectly valid for the beings that make up a given society.

It is true that this pattern may have some fluctuation from one society to another, which is due to the historical moment, knowledge and other cultural issues, etc., but nevertheless common basic features, such as human body or an animal, remain the same.

We know that without this pattern can not have some social life, characterized by the pattern itself which in turn is controlled by the Hierarchy.

However much we want to reject the idea that the Hierarchy is what drives us, accepting that what we were due to our own wills, which is due Illusion of Life, we can not. So we do nothing else but to sink deeper in our love for Illusion of Life including swim from birth to death, and they equally illusory. Will is the dream that makes us to think freely, to have hope and believe that the meaning of our existence is in the force of each man to acquire his own ideal. It's great to have an ideal, to know you the master of your own forces, on the Free Will from which you have the Illusion of Life that you have it. I wonder what would have been a man without a hope, without an ideal? Would human society be today? I think not.

We need the lie like the air to exist. What would we do if we know that everything is in

vain, that the story with the Free Will is not really free choice, like any other anecdote, man master of his fate, or some other extravagance and more insidious, like the slogan: Man defeated on this planet, with achievements of the most important inventions since ages and culminating with the major cultural works, etc.. All this is a lie, which does nothing but to soften the nightmare that we called: Life. Why are all a lie? Because *The Man is a lie of the nature Factor that conceived him.*

Human purpose is to perpetuate that lie and raising it to the rank of meaning of life, completely forgetting the true meaning of life is *to love*. As each lie has in it a grain of truth in which hide always the Primordial Factor, and Creator Factor, this grain of Truth is in the human's case the love. This means that the Creator Factor or Primordial Factor are love. Why exactly are love, because self consciousness of Man.

Hierarchy is more than the supreme pattern of the worlds and Universes in which it is housed, is the first legitimate Summary of All, namely that determines Numerology and with this sequence, but not dimensional reported, for Time the example, which does not exist in that phase, but structurally reported, to the Factor!

Once the Primordial Factor is determined, this will determine the infinity of Factors on which will be reported. By default with the advent of the Primordial Factor, everything would happen at the system level, the Matrix, or the structural level, the Status quo, succession would become, so Hierarchical, since only Factor is who can raise awareness and awareness first appeared with the Primordial Factor and *the Hierarchy is essentially the first product of awareness. Always the first product of awareness will be the one that will incorporate in its system the rest products results from that.* It is an absolute law applies to all awareness systems and sequential structures, starting with the Primordial Factor and ending with the whole infinity of Creator Factors as well with infinity of worlds and their Universes in which there are other and other infinities of spirits that can realize. As part of each spirit is in turn a Creator Factor.

Any entity that is aware it will be in the center of his Universe and other Universes that conceives it, will realize that these are all his inside and not outside it, because with her death, all Universes will disappear like a cloud in fog, when the Sun sends its warm rays. Any Man will consider himself as the center of the Universe of his thoughts, even if he will deceive and lie himself that he is nothing more than a bit of it.

Each world is depending on how it is felt by the souls that it reflects. We are aware that we live on planet Earth as we all have the Illusion that Earth is the blue planet with oceans and mountains, jungles and rivers. Why? Because in this way our world is reflected by the Illusion of Life we live. Surely if we would otherwise be reflected, the blue planet would become gray or purple or white planet. Because of the pattern each of us are thinking in this world bivalent.

We know that is evil with good, with beautiful, the ugly and the list of examples could continue. Therefore we use as a pattern of reflection of the world, the binary logic level, or level 2. Let us imagine that we live in a logical pattern ideational level 3. There with good and evil would be a third form, as with Infinite and Finite would be a third Element.

What to say about the worlds that reflect their beings with much higher logic levels such as a billion or much higher? There are so many other Elements with Finite and Infinite or good and evil in the example given above. Where are these worlds?

To say that it is billions of light years away is as untrue as I have said that the earth is round! Yes, it's round but only for us!

Other souls possessing a different logic level, the earth may appear very different. The Hierarchy appears not only logical levels of knowledge but also within them, reflecting in a diffuse way according to the logical level.

In our world, belonging to logic level 2, the Hierarchy appears as the second alternative form of logic evaluation. Small, big, beautiful, ugly, etc...

Level 2 logical hierarchy in which our world is, allows us not only to have two tendencies of hierarchy, namely the *increasing* and *decreasing* that of course.

Such logic levels as seen through the prism of the two logic level will tend to a number of increasingly large up to Infinity or at a number of increasingly smaller until zero, since zero beyond, including zero, Existence can not be conceivable if the exponent becomes zero when nothing, Existence can not be conceivable if the zero becomes the nothing's exponent.

Of course, mathematically we tend to infinitely small side, but Never beyond the zero because there the Existence becomes zero.

At other logical levels the Hierarchy certainly has a higher number than the two levels as our world, there certainly appeared with many more of this zero-correlated and many more Elements which by their nature lead to a different notion than that of the infinite .

The number of these Elements or related being equivalent to the number of logical levels. However there will not be able to cross the border beyond the "nothing" as long as the other logic levels are Existence.

Thus within the Existence we have an infinity minus One logic levels to be reflected in their worlds.

To the logic level 2 is not allowed than the transition from zero beyond the small infinite so passing with thought beyond the border of Existence which is Nonexistence.

In an infinity minus One logical levels we have an infinity minus One possible opposites of Existence, which I will allow to talk at that time

Returning to the border of Existence and other Personalization of the Creator Factor and the Single by Chance, the question is: who created these borders and who exactly is behind all opposites of the Existence?

Our Factor, the Creator Factor and Single by Chance.

3

Again I remember the Hierarchy and wonder. But who created the Factor and how? I know that many of my readers will smile at such a question being familiar with the Bible or other religious writings which say that Factor was not created by anyone, so that is only Factor or God!

Here comes a paradox that annihilates Hierarchy. Or our Factor was created becoming himself a creator, or to set himself and so we trash Hierarchy, since always "something" must be determined by another "something".

If we exclude this then that mean we deny ourselves, annihilated Hierarchy. A Hierarchy which has its origin in its opposite is not what it should be. Moreover, even if we make a compromise and we admit it, the question is where is starting Hierarchy?

Immediately after the Factor, some will say. Immediately where? In the level of saints? In the level of the suffering of this world, of which Factor is avoiding? Not, in no case.

Both the hierarchy as well as everything else in this world seen through the viewfinder of our bivalent logic may be infinite, so both to the large infinite as well the small one.

When I was a child early in life, one of the thoughts that always worried me was: how small can be the small infinite. He also tends to zero, but Never get there, because if it get there would not be Infinite. So how small is it? The small small and closer to zero than anything else.

So will be with Hierarchy, that everything tends towards zero but Never will it arrive?

Let's call that zero the Factor or the border which separates it from us and thus relieved.

The Factor has escaped from Hierarchy? No! Why?

Because once it is over is automatically included in it!

The very fact that is different from the Hierarchy and a just cause or reflect is automatically defines it, occupying a place in her bosom!

If we rationalize with a logic that would be around a billion opposites, standing Hierarchy would remain unchanged.

I used the word opposites, because each logical level is equivalent to the number of opposites which may reflect the *awareness* of it.

The Hierarchy is superior of Our Great Creator and Single by Chance, and because it is part of it, even if it is delimited from it by the logic of reflection up to an infinite number of levels minus one.

Why this number, you will learn soon. If Hierarchy is superior to the Factor, then who's behind it? If it is there what is its purpose?

Once the color Hierarchy it would deny itself, if and only if, it did not have a *Purpose*. Would be this *Purpose* the wish that the worlds logic levels exist?

What lies beyond Existence. Logical reasoning can show us how simple, another Opposite. Nonexistence.

But the reasoning of a logic level of one billion? Will be a billion opposite of Existence and their number will also increase to Infinite with Hierarchy.

The purpose is not Hierarchy since meet a different quality namely fulfillment of an action or its completion.

On the other hand the Purpose may tend the failure to complete a particular action, but carefully, even reaching completion of the failure determined the completion of the Purpose in itself, leading to the reasoning that the Purpose is Opposite Hierarchy!

Therefore Hierarchy having an automatically Opposite lead to a world that where the logical coefficient is close to the Infinite and the Hierarchy will have as many opposites, as the Purpose!

The Purpose will become more fulfilled as the Hierarchy will touch Never the top.

So what's the meaning of the world? It consists precisely in their own nonsense just because Hierarchy to get as close to the top, and the Purpose get as further on the fulfillment?

Or vice versa? When the Purpose will be nearly reached the Hierarchy will be in the most pronounced decline. To whom exactly is this *Purpose*? Or any other's opposites that we tributary of bivalent logic we can not discern?

All we can deduce is that the *Purpose* was never approved by the Hierarchy! Meaning, the Hierarchy that coordinates and subordinates the conscience worlds is the enemy of the Purpose for which they were created

Therefore, *we do not have born into this world with the Purpose to suffer and to "improve" us through our lives torture from Birth to Death, but with the Purpose to be happy and fulfilled, to be ourselves and not the strangers within us.*

The Purpose is in the strength of Our Creator Factor and Single by Chance, but not the Hierarchy! Since Our Factor in turn is part of the Hierarchy, the Purpose accepts *subordination* while the Hierarchy accepts *coordination*.

The Purpose is therefore represented as the supreme attribute of subordination to a particular Element to which it prints its Essence and that is to follow a certain path through the meanders of the Factors so tangled, while the Hierarchy is represented by its supreme attribute coordination, since each successor becomes a subordinate of the Hierarchy, of the predecessor.

So, this factor does not coordinate hierarchy, but is coordinated by this, *precisely for that Purpose that created us can not be achieved*. Why? Who is behind the Hierarchy? Devil some would say. It sounds simple but it is not so, because the devil is evil, suffering, pain, it is equally necessary for our good, as is the Factor that is, happiness, fulfillment, goodness, that we might never know no evil to which they relate.

If not Devil would be, Creator Factor would be the biggest identity crisis until he would succumb to total. Interdependence *Devil-Factor* and *Factor- Devil* is absolutely necessary in a world with logical coefficient 2.

In a world with a logical coefficient 100, will be a hundred Factors and Devils but how can we think of them, dividing them into two camps, each having its own camp, and the opposite of everyone else.

Moreover, the Factor is on of the interposed next the Devil in the Purpose, but is not the one who stated the Purpose from the beginning, which leads the Hierarchy to a continuous rise.

Who is this Hierarchy?

Of course, the Factor. It is true, but there is something else above him.

If there would be "something" then surely that Hierarchy would disappear altogether.

The Factor Purpose is the fulfillment of its *Purpose*, but the Hierarchy is the one that makes everything possible for this *Purpose* is not fulfilled Never because it would disappear.

When appeared the Hierarchy?

Surely when the Factor Purpose gave the first signs of defeat! More specifically, when occurred somewhere an "error" from which we draw in our world bivalent logic, so level 2, the Original Sin.

What caused this "mistake" question?

It was before Factor, Hierarchy or after the Factor? I will return to the time when will be sufficient Elements to explain the situation as such. Now I can only say that the Original Sin is due to the Existence and Being, as well as distancing the Being from the Man, which is an element of Existence.

If it was created by Factor, means that the Hierarchy is His work, and if not, whose work can be?

May "something" be created before the Creator? Yes!

The Creator becomes *Purpose* when his own creations and not Hierarchy. Only after the Purpose was created by the Creator can be placed in turn in the Hierarchy where there are still other Elements always and Never vice versa.

Hierarchy is always ahead of the Purposes but always with other Purposes of its own Elements! If it was not the Hierarchy when creating the Purpose, this could not be created, because the Purpose is the one to be placed in the Hierarchy and not the Hierarchy in the *Purpose*!

Although it will Never be created a Hierarchy which in turn create the Purpose, because any Hierarchy already contains within it certain elements structured after those Hierarchical laws

who had in their turn their precise Purposes for which they were created once, and thus the Purpose surpassed the Hierarchy, but the Hierarchy becomes the Purpose of *all* the elements that compose it, like the Purpose remains the Purpose of a *single* Element.

The difference between *Purpose* and Hierarchy is that Hierarchy is the sum of diversity of Purposes while Purpose is only one.

So The Hierarchy becomes the *diversity* and the Purpose the *uniqueness*.

Why should diversity be the number one enemy of the our Factor? As I mentioned, the Hierarchy is the opposite of the Purpose for which destined us the *Factor*. *The Factor Thought* was jammed by the Hierarchy. The Factor did not create us to suffer or to atone the sentence that we exist, but certainly, the *Hierarchy* do endeavor to reflect us this wandering of life, the anguish of our own existence through which we are our whole life so strangers to ourselves.

And Our Factor is one of the Creators or demiurges who are in the Hierarchy.

Who exactly is at the origin of this Hierarchy? What is that Purpose, which was first included in the Hierarchy already determined by that "something" which could have had any but not only *Purpose*, because if it had the least Purpose, Never would not have been Hierarchy!

4

What determined the *Hierarchy* and which was the first *Purpose* included in this? As I wrote in another book of mine, *The Origin of God*, at the all base how many are but especially how many are not stand the *Primordial Factor or the Absolute Uniqueness Factor of Infinity*, as we called him.

This factor is one that is defined by the *Absolute Truth* and *Awareness Purpose Matrix* of His own Instinct, and aware that his own person, "I", determining *Absolute Knowledge*, thus giving rise to *Original Thought*.

All this happens once. The Original Thought once formed it causes the Creator Factors and Single by Chances.

Thus the Primordial Factor becomes Finite to infinity of Great Creators and Single by Chances whose number will be deducted from the eternal One of the Primordial Factor, but in his turn will decrease from its own infinity eternally, each Great Creator and Single by Chance in part becoming from the opposite their equivalent, because each of Great Creator and Single by Chance has its own Opposite in another Great Creator and Single by Chance. This is the origin of Numerology.

Once their number is infinity minus ONE, it means the opposite, opposites of each one becomes their equivalent, remaining as reporting only the Primordial Factor, which opposition can not be changed by the Great Creators. However the Primordial Factor has no Opposite in the amount of the Great Creators since each Opposite of the opposite reflected in infinity becomes its inverse. Thus, only the Creator Factors and Single by Chances have their opposites but not the Primordial Factor that is delimited by them becoming finite to reflect them THEIR infinity.

As shown, the most important aspect of the Primordial Factor is Instinct, that precedes absolute ALL by the Absolute Truth about his own awareness that is actually the Awareness Purpose Matrix, awareness which determines the Absolute Knowledge, that the number ONE at based on of an Infinite numbers of knowledge.

So the Absolute Knowledge is the simplest possible knowledge, which would be almost entirely overlapped with Awareness Purpose Matrix if had it not been that "I".

In this "I" is the most profound and infinite knowledge of possible and impossible, since they all regardless of their degree will always be reported and will be self-determined all through this "I", which is the Awareness Primordial Factor, awareness that determined the Original Thought and with it the Creator Factors and Single by Chances that once and only once formed, are aware of their own "I", thus giving rise to Absolute Knowledge of each, which together Absolute Truth, by which they become aware, determined to each His own Awareness of the Matrix Purpose, and hence each Great Creator and Single by Chance has His own scheme of development of his own Creator status.

*The Absolute Truth has emerged before the Awareness of self "I" of the Primordial Factor and then Absolute Knowledge. This indicates that the **Essence of Truth is not in Knowledge, like the Essence of Knowledge is not in Truth.***

This means that between Truth and Knowledge exist only a certain interdependence in terms of their features and qualities but never from their essences through excellence symbolize something entirely different from one another.

Once Knowledge has nothing to do with Truth, but an attribute of his report to the Truth whether or not this is true or false, just as the Truth to Knowledge, means that both are Elements of the Absolute, which claims independently and self-knowing in everything and all. The question is whether there are two or more such Absolutes? If the Absolute would not chicken but egg-shaped which of these two would be true? Egg or hen? I'll say turkey.

Why? Because can not be two absolutes and therefore neither of them is not the one true. We are talking about Absolutes, that can only be one Absolute, therefore One Absolute Truth and One Absolute Knowledge, but Never two.

However a question arises constantly as disturbing as the first. There Is Absolute? Of course it occurred long before the existence, but I attribute to it the quality as such, because in this world can not exist a vocabulary which eliminates totally the *Existence* of reporting and content. Yes, I will respond thinking of Absolute Truth and *Absolute Knowledge*. All I know is that the Essence of Truth lies not in Knowledge, so there will Never be known, nor of Knowledge in Truth, therefore, no Knowledge whether is Absolute Knowledge or not, it will not belong to the Truth, so will be a false Knowledge.

A false knowledge is an Illusion? No! Illusion appears only from the hierarchical level of the Person in down.

Instead a false Knowledge is not True also! Once Knowledge is not True means that what is known is not the Element that is reflected in the awareness of the knowledge act. Therefore instead of being known chicken, the egg is known, even if the chicken is the one who created it? Possibly, but the differences are certainly much higher. Thus:

The Awareness is the Trace in which be poured the Knowledge Form with an Element Mirror.

First Awareness of the Matrix Purpose comes along with the Absolute Truth. From that point on any Element that is defined as a Purpose to the Hierarchy is called Awareness Purpose Matrix.

Any Awareness must meet all three Elements: Purpose, Absolute Truth or one of the Truths Unnotional and Notional and Hierarchy. The Purpose of Matrix comes from Purpose Matrix that precedes the Instinct, the first Element of the Hierarchy, so to the Purpose Cause, which in turn determines its own Purpose: Absolute Truth, and thus reaches the first Awareness Purpose Matrix. Until this moment the Purpose of the Matrix has not been Aware. Once Aware, by the appearance of the Absolute Truth, Awareness

Purpose Matrix uses the Instinct as the First Element Mirror through which to determine its inverse, namely Knowledge.

The first Awareness Purpose Matrix is the time when appears the Primordial Factor and he says "I", mirroring in the Primordial Instinct, at which point appears the Absolute Knowledge, Awareness reverse.

With this is formed the Original Thought of the Primordial Factor, composed of Absolute Truth and Absolute Knowledge. Original Thought is the one that determine the infinity of the Creator Factors, where every part is related to the Primordial Factor.

Each Creator Factor will take over from the Primordial Factor the Absolute Truth and Absolute Knowledge that he will refer to itself, lead to Pure Thoughts.

The Pure Thought of our Creator Factor has determined the Person, its Personalizations and the Notion. Once with the Notion the Notional Truth is born, which will be reported to the Unnotional Truth determined prior it by the Original Thought of the Primordial Factor.

Knowledge is the act of Awareness reflection in a Element Mirror. Awareness reverse.

The Absolute Truth is the Instinct Purpose.

The Unnotional Truth, occurs once with the Original Thought, and is composed of Absolute Truth and Absolute Knowledge.

The Unnotional Destiny appears once with Unnotional Truth.

The Notional Truth appears once with the Notion.

The Notional Destiny appears once with the Notional Truth, starting with the Notion.

The Illusion of Life relates only to the Notional Truth, with whole hierarchical ladder starting with the Notion and ending with the infinity of worlds and Universes of Illusion.

Returning to the Absolute, it is based on the *Matrix*, *Purpose* and *Hierarchy*. If are more *Matrix* where each develops their own Creator Factors, then what it is the Absolute at this level considering that each *Matrix* would have its own Absolute? No other *Matrix* will not have its own Absolute because it can not have the *Hierarchy*. If any other *Matrix* would have the Absolute then it should be subjected to a certain Hierarchy, because our Matrix is based on a certain Hierarchy, should develop Absolute Truths and in case of awareness: Absolute Knowledge, which would not only lead at a Universal parallelism, parallelism which once created would determine an *Universal Matrix Hierarchy*, which I consider *impossible*, because the Absolute Truth would disappear completely, which can only *be One, as well as the Purpose*. Two perfectly identical Purposes would lead to identical development creating of determinations Matrices one and the same determination, or determinations identical groups that define a limited number of Purposes and default of Matrices attempt so to the image of Infinity.

In our case of Universes of Creator Factor and Single by Chance, I will return soon more widely on the scheme that is structured, but, in short, the Absolute Truth that defines Him and

defines His Own awareness of both the Primordial Factor as well as to other Great Creators, will determine, as the Primordial Factor in the case by realizing the Absolute Truth, *Absolute Knowledge* and implicitly that his Own Original Thought which is nothing other than the Awareness Purpose Matrix.

The Awareness Purpose Matrix or the Original Thought in his case, which makes in his turn, the Person that is multiplied into infinity minus One of Personalization, Personalization such as *Existence*.

The entire amount of Personalization determined by the Person, in turn determines the *Notion*. *Personalization are nothing more than infinite Structure of the whole which is called Person. Once the Person is an element derived from one of Consciousness Purpose Matrix, which is the Pure Thought of Creator Factor, is an element of Hierarchy, which is defined as the Whole. It has a structure in its Personalization, which leads, by the words: Any Integer determines its own structure by the quality of being so Integer so to Complete the entire structure. This is the Purpose of the Integer: Personalization. Such Personalization are Elements of the Purpose so of the Awareness Matrix Purpose.*

Integer by its nature is dual because both belong to the Hierarchy like a Integer, as well to the Purpose like structure. The amount of Awareness Matrix Purpose of this Integer which are the Personalization, that will not define in turn the Integer, but a totally different Element to it: the Notion. At this point are born: Illusion, Notional Truth, Notional Destiny and Closed Knowledge.

I.2.CHAPTER II

THE INSTINCT, MATRIX, ORDER AND DISORDER, THE DOGMA

1

What is the Instinct?

A state of mind? An anxiety that lies at the foundation of the Whole? A feeling of fullness and spiritual ascension, something defined only by an awareness of anything? What?

Thinking in terms of earthly beings, what a man feels when he simply says of himself: "I". Depends on what he thinks about himself. If a person will be full of him self that Thought will be particularly from a despondent or humiliated man.

Can we attribute to the foundation of the Whole these assumptions?

Have been humiliated or despondent the Primary Instinct of the Primordial Factor or was full of hope and fullness?

Certainly neither one nor the other, since the Primordial Factor has not before the first and UNIQUE date when he has realized his "I" through its Instinct a particular Person or Identity.

I said, **Aware** and do not **Known** because we must not mistake to confuse Awareness with Knowledge, because Knowledge appears immediately **after** Awareness of "self and not **before** that.

The NOTHINGNESS was its unique identity, but a nothingness aware of his own "I". Imagine a photographic film on which is neither a picture. Even if the image does not exist the movie is! Of course I speak here as land being with examples that belong to Existence, because any other rationalization is totally impossible. Well, even if there is no picture on that primordial film, that does not mean that those images would not exist.

Thus Primordial Instinct guided by the Absolute Truth and then by his Own Awareness of Absolute Knowledge, had not a Purpose?

The Instinct is a **Purpose in itself**? It can become a Purpose just for an **Instinct which is not Primordial**, because the Purpose of that Instinct must be determined by a specific Cause, and the Instinct becomes the Cause Effect, and thus the Cause Effect would become Purpose.

*The Absolute Truth has no function of the **determinant** of the Instinct but the **determined**!*

*So the Absolute Truth become implicitly the **First Purpose Aware of the Matrix** of the foundation of the Whole, instead the **Instinct the first step of the Hierarchy of the foundation of the Whole**.*

*Here is the Great Equilibrium from where split the two major branches of the grand river of the Whole, so **Hierarchy becomes the Cause and the Purpose becomes the Effect**. Never could they not be reversed.*

*Cause always precedes Effect and Hierarchy, Purpose, even before this time was totally opposite, namely Purpose of the Matrix determine the Cause, so the Purpose precedes Cause. This inversion occurs with the appearance of the Absolute Truth which has the most important quality, namely: **Awareness of the Purpose**.*

*Awareness is therefore the one that causing inversion Cause - Effect. If the quality of the Absolute Truth becomes the First Awareness of Purpose of the Matrix due to Instinct, The first Status Fact, **the quality of Awareness is Energy**.*

The Creator Factors and Single by Chance that arise by chance only once for eternity, are the Purpose, so the Effect, whose Cause and Hierarchy is the Primordial Factor, being obliged through their own characteristics to accept always the Cause and Hierarchy in the each worlds, even if they are expressed by an infinity minus ONE worlds with as many coefficients or logic levels.

What determines the Instinct and to what Purpose?

The Hierarchy Purpose was to be **Sanctioned** by the Absolute Truth, **First Purpose**, just that **His Order** to never be disturbed. Once sanctioned by the Absolute Truth, Aware its own "I" **the second element of the Hierarchy**, so His own **Order**, determined so the **Absolute Knowledge**, and the **Original Thought**.

If the Instinct is the Form that became so due to one Trace, what is the Trace? The trace will be the reverse of the Form, or its negative. If the Form is characterized by the Order, the Trace would be the inverse of Order, the Disorder.

The Disorder is the one which is the origin of the Order. But which is the origin of the Disorder? The Chaos. What is it? Disorder! Why is not order? If Chaos should be Order it should be ordered by "something", and that officer, in its turn would report also to the Disorder!

What is this Disorder? What defines it?

*If the **Instinct** becomes the first image of the **Order**, so to the Hierarchy, the image of **Disorder** would be the **reverse** of the Instinct, characterized by the quality of the Matrix, through the expression: any Matrix is predestined to the form which will complete it.*

*How the Instinct is different than the Purpose, it determining him, and the Purpose is one Effect of a Cause that was the Instinct, and the Disorder is opposite to the Instinct characterized by its Hierarchical affiliation to the Order, means that: **Entropy, Disorder, Purpose are inverse of the Instinct.***

Since any predestination has a *Purpose*, whose was that Purpose? Therefore we speak about predestination. Whose is this predestination?

This time there can be no hierarchy. It was not already here, and yet we deal with a *Purpose*, with an effect but whose cause?

We are in the area where is not born yet neither the Absolute Truth nor the Absolute Knowledge.

The Instinct is about to occur in the Matrix is being prepared for this. *The Purpose is therefore determined by the Matrix and Matrix by the Purpose. This is the primordial point standing at the equilibrium of the Whole!*

So both the Purpose and the Matrix as not only overlap but are one and the same entity with two different characteristics.

In the beginning was the Purpose, Disorder and Entropy, which was the Matrix of everything that was coming! Then came the Instinct, *Hierarchy*, Order and Harmony. In all possible Universes of the Great Creators will find them all.

Each Universe will tend towards **Harmony, Order and Hierarchy**, until it will reach a point where it will tend towards **Disorder, Entropy and Purpose**. Why? If we consider only the case of our Universe, it tends to Harmony, losing Mechanical Work with how is moving away from Great Explosion, Big Bang. Personally I do not think the Big Bang as a soup of which would have created the Universe, since the Explosion seems to us as **directed** by the **Logic Coefficient 2** of our world, but in reality this explosion may indicate for MAXIMUM degree of ENTROPY DISHARMONY revealed to us in this form. Big Bang can be anything. It is important to distinguish between Harmony and Disharmony. So the Universe loses the Mechanical Work with its Big Bang expansion. If not return from a critical point again to Disharmony, it would destroy itself, because its *Mechanical Work* could be lost permanently entirely. Somewhere during his Harmonic phase the Universe is driven by "something" to return to the Disharmonic phase. This recovery from Harmonic phase is due to a critical point when the Universe is Dying, reaching close to zero for Mechanical Work. What happened?

Certainly it is a Big Bang explosion type, like that which occurs at the maximum level of Disharmony, when its Mechanical Work is at the highest level, and now the maximum level of Harmony when it is low. What actually happened?

It means that our Universe is a Dual Universe, a cluster of two Universes that are opposite to each other. When Mechanical Work decreases in another, increases in the other, and when the Universe is Dying, reaching a phase somewhere in maximum Harmony, the other Universe is the height of life, being at the highest level of Mechanical Work, so the Entropy, who takes it in the phase of Explosion, the Big Bang type.

Therefore when a Universe tends toward Entropy, makes it up again when it comes to the Big Bang as the latter tend to Harmony again, helped by its opposite one another Universe with which it forms a cluster.

I agree that the number of the Universes within a cluster is equal to Logic Coefficient which rationalizes them. If we have the Logic Coefficient 2, surely only the two Universes will be just a bunch, but if we had five billion Logic Level surely will be five billion Universes in a cluster. In this case we can achieve a relationship between Logic Coefficient and the number of Universes Logic within a cluster, namely that the number Universes within a cluster will be logically equivalent ratio, so once there may be an infinity minus One Logical coefficient, there will the possibility that in a cluster to be an infinity minus One of Universes, which means that Infinity itself has these characteristics, and thus the two states, Harmony and Disharmony in turn may be opposed by an infinite number minus One, such is done the painting of bunch or More-Universes, and the relationship that it determined, *purely mental relationship being determined by the Logic Coefficients*.

So in conclusion, the Great Explosion, is represented only by our Closed Knowledge that we know just as we know, the brain, because all are not only from the Illusion of Life. But it is a way to achieve, as well as our bivalent logic that pulsates between good and evil, that the Universe in which we framed pulsating between the two extremes, Harmony and Disharmony. If we have an Illusion of Life based on another Logic Coefficient, for example a billion, then certainly the aspiration between Harmony and Disharmony and vice versa would be between hundreds of millions of opposites of Harmony but each is more than the Harmony and hundreds of millions of opposites of Disharmony, in which each is nothing but Disharmony and aspiration of the Universe, not just between the two camps even consist of hundreds of millions of opposites, but between one billion camps! So the Big Bang as well as our brains may be a *Truth* only if you compare it to the *Illusion of Life*.

2

More specifically we can conclude that in the beginning was *the effect of the own cause*. It is also the only possible rationale for the bivalent logic of our world.

In the midst of a Matrix of molten lead flowed Hierarchy to fix such a disturbing image of the infinite worlds that were to come.

I use words that incubated in one way or another temporality, because it is impossible to express otherwise supremacy, but we must not forget that at this early stage it may be no Time in any one aspect or another.

Even at this level of the Matrix, comes *Illusion of Life*, with which we know, because everything in our spirit is confined to a Beginning, however, but that Beginning must exist.

Beginning in Reality that does not exist, since he is well ahead of Existence, and so Matrix has no proportion with Existence, the Beginning of “something”, it is a determinant of the Purpose and Purpose of the Matrix. These two are intertwined, as a Phenomenon with two features. They didn't have even the Integer feature, which comes only after that.

Moreover these two features could lead to an infinity of features from which would not decrease even the Primordial Factor that was not born.

Again the number of two features is given by the Logic Coefficient 2 of our world, where would be an Infinite Logical Level then the Matrix and Purpose would have an Infinite array of features and so with Matrix and Purpose would still be an infinity of Phenomena like them. Why use I the definition of phenomena and not the elements?

Because by definition element is essentially a Whole which has certain characteristics, while here at this matrix level there can not be any integer, because not only does not relate to anything but do not be bounded by something.

Thus the Notion somewhat superfluous Phenomenon seems most appropriate course even if I could also use the Notion of Element for *Purpose* and *Matrix*.

This one will do just to make myself better understood, and how not to further complicate things, which, why not admit, are rather complicated for our World with bivalent logic.

Temporality would appear both in Dimension and as a spiritual energy much later, therefore is not correct to state "was before" or "was after" but this is the only trick that allows us a better understanding of that phenomenon or infinite number of phenomena, if we consider at the structural level. So Infinite taken as the system becomes a phenomenon and in the structure level, an infinite number of phenomena.

Why this *Matrix* was to develop in its midst the Instinct, so the *Hierarchy*? To accomplish this type of Universes, with Primordial Factor and Single by Chances.

What is mean by the term: to accomplish? It is reaching an *Purpose*? Yes, it is a *Purpose*. If is a *Purpose*, who is the *Purpose* of, if not the Primordial Factor was even formed? The Matrix. But the Matrix is not part of the same Phenomenon which is also the Purpose, and other features up to Infinite? It is all too true, is part of this Phenomenon.

Then the Matrix is *Purpose*, and the Purpose is *Matrix*, but the other features what are? Bivalent logic of our world can not determine them, position only. Then means that underlying all is a Phenomenon with characteristics of the *Matrix*, *Purpose* and an Infinite other characteristics, by extrapolation, *Matrix*, *Purpose* and *Infinite*, which is actually the *Matrix of everything*, because everything is reduced to Purpose Fulfillment Matrix and Matrix in all other characteristics. This is the basis for everything and everything.

Therefore, the phenomenon can be called: *Matrix*. By this cause becomes Effect and vice versa. This inversion leads to the development and determination of the Whole. Absolutely any development is not only based on bivalent logic of our world, otherwise, beside cause and Effect would be so many other Elements how many logical levels would mind have to think and rationalize all this. So we are at the start when Cause and Effect are not yet well determined and structured, is in a state of determination, when each one can be both cause and effect as well.

Determination will always begin with the Instinct when each Cause will have an Effect, there can not exists their reversal.

What would have happened if this Matrix not included the Instinct, but the Truth or any other notion, possible or impossible?

Surely that would have been totally different worlds. I told the Truth, even if it could not be determined before the Instinct, but just to give a small example that I want to give it to my readers.

The Purpose of Matrix was the Hierarchy.

Are possible any other Purposes and Matrices without that which has created us a myriad of worlds and Universes? Yes!

What other Matrices hide inside them? Are they a Purpose or not, which is the first Element that we will determine like our Matrix, the Instinct? Logic would be that every Matrix can encompass virtually everything Known or Unknown Element.

Imagine how would show the Universes at their beginning where instead of *Instinct* would be *happiness*, or *beauty*? Certainly at that time they would have an entirely different connotation to the spirits that would reflect, yet?

I understand that each *Matrix* is the Cause and the Purpose in the same time, but still exactly who created all these? They come from nowhere? In any case, since no Nothingness comes from nowhere, since there is nothingness, but for those who reflect the nothingness as nothing! In any case there can be no Being at this level. Then what?

What determines this wonderful and disturbing paradox? The notions of beauty and paradise could not exist there to replace the Instinct, since all these notions are reflected in the souls of our world as a fantastic long way from the appearance of Instinct, but *these notions can be replaced in other Matrices with other infinities of notions that to replace the Instinct?*

Theoretically yes, but practically, no, because we do not know if it could be other infinity of different notions to replace the Instinct, because infinity begins to be determined with the Hierarchy, so with the Instinct which is on top of it.

Number One belongs to the Instinct which is in everything and all.

Without this number no one would be infinite but would collapse under its own weight. How would show those parties of other Matrices **without numbers**? Surely no one can actually imagine. But the notions and phenomena without these things? In whose eyes would shine the beauty and the fulfillment?

What I can say is that all they can shine in other ways but totally and utterly different. They were all destined? YES! They are destined but not predestined, because they are their own destiny!

As far as I can see there is some similarity between all of the Great Equilibrium of Whole as well as to other Integers. I tell to other Integers because through "to everything" includes "everything" without any possibility of "other Integers", but in this case where we talk about the other *Matrices* in the midst of that is not Instinct, and no other Form of Hierarchy and Numbers where there not exist One and Infinite, that means "Everything" is not unique from other "Integers", therefore becomes no redundancy and no fault of expression.

Which is the symmetry? The Matrices predestines their determinant, the Instinct in our case. As each determinant will be the determinant of its image and likeness of the Matrix.

In our case it is the Purpose of the Instinct which is the Absolute Truth through which it is legitimizes. Each determinant of Matrices becomes a Primordial Factor.

Each Primordial Factor, once being aware or otherwise structured in the cases of other Matrices, will determine his own identity to himself, even if it would not reach at the Creator Factors and Single by Chance as if Our Primordial Factor worlds because there can not talk about **numbers**.

Thus at the basis for everything and all is the matrix similarity for everything in all, for the uniqueness and diversity, which will be in all possible worlds whether they have or not the numerology consciousness.

I said similarity and not symmetry because at this level even the Opposites have not been determined.

From my point of view even if we attribute these similarities to an infinite number of Matrices this number is not valid because it does not exist there, than in the yard of our Primordial Factor of Hierarchy, where exist the numbers.

But we can speak of a sum of these Matrices? To speak of an amount we need to know if at the level of these Matrices is at least one number and to exist that it was necessary there will be the number ONE.

There is no such thing. Therefore we can not even talk about a sum of this matrix or about a certain infinite. And yet we know there are many such Matrices, only that "more" we use like the numerical notion due to the logic of our world.

We just have to admit when we are forced to use the plural about the uniqueness in the diversity. How can we speak about diversity without some way to acknowledge the numbers, or about the uniqueness, as long as there is not the number ONE? As I said this is the only way of the logic of the world in which we were born to reflect this.

When we speak about the uniqueness in diversity, its Existence, from our point of view is a Truth, and therefore may be the Truth to be created before the Instinct?

Uniqueness in diversity is attributed to the Truth also by our bivalent logic, that may not work otherwise, but uniqueness in diversity at that time, it was much before the Truth, so far the expression of uniqueness in diversity is not entirely appropriate but can not be expressed by some other way, because it can not be delimited neither by numbers or by the Truth and therefore the most likely name would be: *Fact! The Fact will be Present in everything and in all.*

This is Purpose of Matrices, the Purpose of the Purpose, the Purpose to the Infinite, because *each Purpose must have its own Purpose to Infinity. What is the Purpose of Purpose? Fact! In Existence we say Fact Accomplished, but here we are much ahead of Existence.*

What is a Matrix? The form in which is poured the metal incandescent, which will harden after it shall receive the consistency of a certain *State of Fact, the Instinct*, our Primordial Factor. State of Fact is not the same as Fact, because the Instinct is different from that in itself is something else, that is "incandescent metal casting" in the *Matrix*. The Instinct is the result of this operation.

What determined to this form? The Own Purpose of the Matrix. So Matrices have not their Opposites and all other Matrices even though each have properties different from the rest, none is the Opposite to another.

Opposites and the symmetry will appear much later. Through the Opposite we understand the reversal of properties of an Element to another, which is not the case here.

Matrix which has determined Our Primordial Factor is a Purpose which determines Instinct as a cause for which this *Matrix* or *Purpose* exists, as we say approximately in the terms of our logic, because at that level is not even being the *Existence*. Hence the *Hierarchy* was the cause for which our Matrix exists! Like other Matrices are totally different cases. As the Matrices are not opposites, they will not have any other similar Matrix with Her, because there would destroy both.

What would mean that two Hierarchies to collide, both being equally strong? It would annihilate each other, since the basic rule of the Hierarchy is the Peak of its. Where would be its peak if it has been replaced with another peak, and another reciprocally with another peak? Nowhere!

However to say about the determinants of other Matrices what they are, is as hard if not harder, to say about the worlds and the Universes that develop other Great Creators and Unique Chance in our Matrix, but are opposites of the opposites until Infinity minus ONE of our Great Creator and Unique Chance.

Without us add the worlds and Universes developed by our Creator Factor and Unique Chance, with awareness of the Purpose of the Matrix, determined by its Absolute Truth and its Absolute Knowledge from which come the Person, that will determine the Personalization, an Infinite minus ONE as number , one of which being the *Existence*, where is our Universe.

Thus our Matrix has determined the Primordial Factor through the Instinct which it has determined, for that the Hierarchy to be born.

I.3. CHAPTER III

STATE OF FACT, OPEN KNOWLEDGE AND CLOSED KNOWLEDGE, THE COAXIALISM AND CO-AXIOLOGY

1

The Primordial Factor will be determined by Instinct only once, for the first and the last time, when they will determine according to infinity of Great Creators and Unique Chance to become finite against them. In exchange the Matrix it will be eternal determined, born Fact after Fact, in his own crucible becoming so determinant for Hierarchy, her supporter as well her opponent.

The new STATE OF FACT of Matrix will Not cause another Primordial Factor, being not possible this thing, since the demarcation and awareness of "I" s, as well as the infinity of the finite has produced, but Matrix will continue to produce other States of Fact that will become law, force or energy, in the Universes of Existence, or having a spiritual importance in Universes of the Great Creators and Unique Chance, often helping them to fight against the Hierarchy, in which *are without their consent.*

The States of Fact are always supplying the Pure Thoughts of the Great Creators and Unique Chance, keeping alive their expansion trend.

Without the States of Fact of our Matrix would not be possible any Finite or Infinite, as none of the possible or impossible Dimensions of the worlds, for the simple fact that all of this, here I mean at all possible and impossible Universes would remain mere cage closed, incarcerated only in their original Knowledge and can not ever pass a certain threshold so dimensions would remain forever finite for the Existence Universes without ever be able to report to infinity.

From this point of view the Infinity belongs to States of Fact. How would remain, specifically those closed Universes?

If we take their Absolute Knowledge that comes from their Pure Thoughts of their Great Creators, it would self-determination itself, which reflects only the self without being able to relate to its exterior that does not exist, while the exterior is maintained of the States of Fact.

So at the level of the Pure Thoughts of the Great Creators and Unique Chance, through the *Absolute Knowledge* is always reported to the *States of Fact* as well as *Absolute Truth*, since the Awareness of the Matrix Purpose by the Great Creators and Unique Chance is formed as the Primordial Factor from their *Absolute Truth* and *Absolute Knowledge*.

Paradoxically each *State of Fact* which is reflected in the Great Creators and Unique Chance Universes becomes an Element of the Hierarchy even if this Element is in total contradiction with its Instinct with other Elements that *support Hierarchy*. Thus, the *Hierarchy* excellently will encompass everything within it even if initially rejected. Basic characteristic of the Hierarchy is precisely the Hierarchical system, which has brought such great importance even in psycho-social reflection of our world. Man, for example, no matter how hard try to eliminate the Hierarchy, he will fail, precisely because Hierarchy, even if is trampled it exist. It is perhaps the most sublime and most insidious instrument which he invented our own *Matrix* by his Own *Purpose*.

Each *State of Fact* becomes an element for *Purpose* or *Hierarchy*, from the *Matrix*, to be acknowledged by the Hierarchy, so the Primordial Factor, the *Absolute Knowledge* of it, the Creators factors and Unique Chance, of their Absolute Truths and their Absolute Knowledge, since each Great Creator has its own Absolute Truths and Absolute Knowledge complementing with them the Pure Thoughts which are like the Original Thought of the Primordial Factor.

Does Absolute Knowledge can Aware? We know that Knowledge is the inverse of Awareness, how can this awareness?

Any Knowledge is in turn an Element once it has committed the act of Knowledge as the inverse of Awareness, like any Awareness is Element in turn, once it has been committed the act of Awareness as inverse Knowledge.

The Element as a result of their will be the apt for Knowledge or Awareness and not the Knowledge and self-Awareness.

There are may be more Absolute Truths and Absolute Knowledge of each Great Creator and Unique Chance in part? As another Absolute Truth and other Absolute Knowledge for Primordial Factor

If there are more Absolute Truths which is the True and which is false, since there can be no Absolute Truths or Absolute Knowledge more than ONE! It is all too true. Instead each one can have an infinity minus One of opposites that are rational in terms of a logic of a level equivalent to an Infinite minus ONE, to the Logic Coefficient 2 of our world.

There can be no Absolute Truths and no more Absolute Knowledge but only one single Absolute Truth and Absolute Knowledge!

Everything in this case is due to STATES OF FACT, which are determined once by the *Matrix*, are spotted by the *Absolute Truth* of the Primordial Factor, and acknowledged by his "I" and attributed it to His Absolute Knowledge to be ranked, whether are Elements of Purpose and Hierarchy elements.

Once they become part of a hierarchical segment of the hierarchy which is belonging to the Great Creators and Unique Chance, after, and only after they have actually put into a hierarchical system into hierarchical status the State of Fact translated in Element of Purpose or Element of Hierarchy by their Absolute Truth, their Absolute Knowledge, which together meet the *Awareness of the Matrix Purpose*, the Great Creator in each part.

I just said that every Great Creator and Unique Chance would be left with all the Knowledge of their Absolute and the Absolute Truth that you have locked in a cage as if it had not been this *Matrix State of Facts*, which always feeds new and new Elements to knowledge, being able to always refer to that "something" would have remained in seclusion so that we talked.

This demonstrates that the *Awareness of Matrix Purpose* of each Great Creator and Unique Chance has two types of Knowledge, an Open Knowledge derived from the States

of Fact and a Closed Knowledge which is growing without the intervention of this States of Fact and without reporting one way or another to the Primordial Factor, Closed Knowledge that comes directly from Our Creator Factor. Open Knowledge is the form which prints a pattern of leaving behind the *Closed Knowledge, but the Knowledge Closed possesses any other Elements which are not due to the Open Knowledge.*

The Open Knowledge will Never be known by man, than its reality, but the trail which it leaves in its Knowledge Closed. Such trail is the Destiny and the Event.

Thus The Open knowledge has not a topic on which affect, from the *Closed Knowledge* who has, such as: man knows that he who is before him is a thing or a phenomenon but will Never know what is happening or destiny than under as a simple generalization.

One of the frequently asked questions is: why are these two types of knowledge needed to the level of the Great Creators. The answer is simple, namely: the Absolute Knowledge of the Great Creators and Unique Chance is directed both towards the Inside of, such as Their world and to the Outside, that the Primordial Factor. The Great Creators is related to the Primordial Factor that determines it as some of their Opposite, as the Primordial Factor in turn do not consider the Creator Factors and Unique Chance as the opposite of his, but as making part of his Hierarchy.

The second type of knowledge "Closed" is due to the fighting that the Purpose goes against Hierarchy, and not ultimately, develop their own Universes that are knowable which are structured on a case by case basis.

If our Great Creator and Unique Chance, his Awareness of the Matrix Purpose composed of Absolute Truth and His Absolute Knowledge, determined the Person.

2

By Person, means the first delimitation of Self-Consciousness, from its creator. This is Self-Consciousness which is the Person, would not have had any other parameter that she would not have recognized his structure, and hence his reporting as the Integer in the Infinity. This Infinity is the Personalization.

One of these Personalization is the Existence. Others are opposites of opposites Existence forever. However Personalization like the Person had only his own self-consciousness that is bounded by the same person as the person delimited to the Creator Factor. This self-consciousness did not include any specific notion of himself, but was like "film" of the camera had no image imprinted on it. It was time when all Personalization is reported to Person.

It is this reference to a Person who was an Integer, the many who were Personalization, with a multitude of self-consciousness led to each the Notion, as a second Integer, and became the Basic Notion of the Person.

When Personalization were reported to the Notion, each were received together self-awareness which they had before, and some sort of consciousness only of the Integer just as it represent in diversity, with no other possible notions, so practically an empty consciousness of other Elements of knowledge.

Now once reported to the Notion that reflects in them, each Personalization gains the Notion of self-knowledge first, then to receive in turns and the Notions of self-knowledge of other Personalization, and so the Creator Factor and Unique Chance created the necessary device to capture self-knowledge, that will develop the *Closed Knowledge*, but beside this will be the

Destiny and the Chance, that belong to the Open Knowledge that comes from the eternal State of Fact of our Matrix.

Thus, the Known belongs to the Closed Knowledge and the Unknown belongs to the Open Knowledge, so to the State of Fact.

Only then One of the infinity of Personalization will create the *Existence*, with its infinity of Universes, and only from this moment we could talk about the ontology as a theory of Existence, but up here in any way ontology is no longer valid.

All overlaps of knowledge, even ontology. Person, Personalization and all other structures of Creator Factor and Unique Chance belongs to its Closed Knowledge, which are not related to the Primordial Factor. The theory of Knowledge, the gnoseology, or the theory of knowledge without subject, the Neognoseology, becomes coaxial with the theory of existence, the Ontology or of the substrates opposed to the existence, the Neoontology, determining the Coaxialism or the Theory of the Neutral Opposite.

Each Opposite, opposable an Infinite through another Opposite will have exactly the same qualities as the Opposite to who is in opposition. So the *Existence* has an infinite minus one of opposites but also that opposite "One" which has the same qualities and attributes as the *Existence*, but is not *Existence*. Therefore the opposites can become neutral towards each other or total opposable depending on the string in which they are exposed to each other.

If until now to the Ontology as the theory of existence is due only the Existence and to the Gnoseology is due only to its knowledge, henceforth the Existence can be replaced by other and other Personalization, opposite of opposites of the Existence, so the Coaxialism is born, a new philosophy that overlaps the Knowledge on the substrate which belong to the Existence, attributing it to other of its opposite, and to Existence by default.

Similarly, the Ontology disappears in Coaxialism becoming neo-ontology, because it has not always the Existence as substrate but is related at this through others opposites of her and the Neo-ontology leaving the place to the co-axiology when the opposites of the Existence even no longer relate to it.

The Co-axiology therefore encompasses in it as much the Existence, the ontology, others opposites which are relating to the Existence, the neo-ontology, as the opposites of the Existence which are no longer reported to the Existence.

The Gnoseology turns in the neo-gnoseology everything to this purpose and for the fact that all knowledge must have a subject, while the Coaxialism accepts the knowledge whose subject is lacking, in case of the opposites of the existence or in case of the Open Knowledge.

Moreover the Coaxialism will operate and with a second Element beside of the neo-gnoseology, which is the *Co-axiology*, or **the science of the opposites**.

Why is necessary the Co-axiology? Because neither the term of the neo-ontology is not enough and nor the ontology.

Through the ontology or the theory of the existence we talk about something that belongs to Existence, while in the The Co-axiology can work with the opposites of opposites of the Existence and so the ontology is not an option, being valid only at the level of the Existence.

The neoontology would be a solution but only if we highlight or report a certain Opposite of the Existence to this, so even this term is not a solution, because the philosophy of the future will have to operate with terms which do not necessarily have to be reported in one way or another to Existence, so with the opposites of the opposites of its, and moreover, only among such opposites without doing any reporting at the Existence.

Neo-ontology would be a solution to such a philosophy of "operational ontology" by Nicolai Hartmann, but later that limit that term has any relevance. Hartmann, although he did work with non-existence he did by reporting this to the Existence, which in Coaxialism is no longer the case, because as I said, reporting can be done only between the opposites of any rank they may be among its. The rank of one opposite to another is given by the number of opposites being located between the two opposites.

Philosophical field that can operate both with the Existence, as well as with their opposites reported at the Existence, as well as only between the opposites of Existence without further reporting to the Existence is called Co-axiology.

The Co-axiology, therefore, meet both the Ontology and the Neo-ontology under the same roof with the other side, where they operate with the opposites of the Existence no longer refers to this in a word Co-axiology.

So when we speak about Co-axiology, so talk about Ontology, Neo-ontology and about the opposites of the Existence which no longer have any relation to it.

The Co-axiology definition is that each Opposite becomes neutral towards one another Opposite from the infinity of opposites reported to the Finitude of the Primordial Factor or of the Great Creators and Unique Chance.

Thus, each Opposite can be an Opposite of the Existence or of the opposite of it opposite. In this case, as I said, the Ontology not only is no longer valid since loses everything status, but all these opposites are coaxial, so they have a common axis having a common idea of **Substrate**, whether it is mental or any other kind.

So, the Notion of Substrate can be attributed not only to the Existence but to the opposites of the opposites, which are no longer Existence and any other form or type of Existence.

Therefore the only philosophical way of operating of this philosophy that tends to become the Coaxialism, is only and only the mental, the philosophy of mind, which may include in its greater area even the Coaxialism.

Moreover Co-axiology can be define even the groups of opposite belonging to an Element, which in turn is not the Opposite of another Element but in its Structure has an infinity minus One other groups of opposites front of the group of opposites of the first Element, through Development Exponential the Notional, and Rank of such exponential growth is the number of elements in between those two elements, which taken as a whole are not opposites but on the structure contain groups of opposites.

An example of such Exponential Development are the opposites of Being, the Factor of Life and the Existence. Each belongs to the Existence. Being, Life Factor and Existence are not opposites, because each belong to the Existence, are a kind of opposite through the qualities which they are developing. Each such Element contains within it an infinity minus One of opposites, such as the reflection of Imprints and the results of this reflections, etc.

These reflections of the Person in Being will be opposed to the reflections of being in the Life's Factor, even if at the level of Elements they are not opposed belonging to Existence.

If we take these Elements and relate them to the opposite of Existence this time, we see that the opposites of elements which are forming the groups of opposites will be equal to that of Existence because each of the three Elements belong to the Existence, however the opposites of the groups of Elements will be equal, having the same rank of opposability against the opposites of the Existence, as well as Elements in which structure are the groups, and because they are belonging to the Existence, but *not have* the same rank of *Development Exponential the Notional*, to the Existence and its opposites.

For this field I believe that *mathematics*, until Now, has so far hardly said a word, because the exponential equations are those that can highlight the issue quite clear. Moreover, *the matrix math, with its basic functions, such as Permutations, Arrangements and Combinations Matrices can create overall a great picture of what may develop Co-axiology.*

I mention that I have given this name because all it is, starting from the basic Matrix which the origin of the Purpose and the Purpose was the origin of it, to the most advanced opposites of the Existence or levels of these opposites, or Universes of the other Great Creators, all overlap, being Coaxial, the Breath of Primordial Factor is in Everything and All, as with the Great Creators in their worlds, as in the worlds of our Great Creator, where the Person is in each Personalization and the Notion is reflected in their amount, as all the Personalization, as our Personalization have their systems of rationality or which replace them, even if our minds can not discern, as only if in our Personalization that is the Existence are infinite minus One of Logical Levels, us situated at the Level of logic, good-bad, etc.. All they overlap, each creating an Integer that is well located and has its place in the Hierarchy, the Great Creators and then the Primordial Factor that completes the INTEGER. So all it is and all it is not become an integer of one creation. They are Coaxial!

The Coaxialism as philosophy does not pretend to tell the Truth, as can be seen in its principles, because the Man knows no Absolute Truth and no Absolute Knowledge, in turn claim that we made some applications to close at least one of the tracks, traces of the traces, followed still by an impressive number of such traces left by the Absolute Truth in the pattern of the Open Knowledge of the universal fund of elements that can be known.

Another question is whether Truth can not be known, the Wisdom has the chances to be determined through consciousness? At least we can talk about this wisdom that claims the philosophy? Just as I said just now, at least, to find, I do not know how much, of any trace left by Truth and then we will be wiser in that moment. The Wisdom through its Essence is summarized at Knowledge.

The Knowledge is the opposite of Truth, being determined by Awareness, and this is essentially preserve the Illusion of Life, in all the worlds which are belonging hierarchically from the level of Person in “below” that is, to Personalization, Notion, Universe, and their worlds. Until that level the Knowledge belongs to the Un-notional being the Open Knowledge, determined by the State of Fact of our Matrix, a subject about which I will return. However the *Open Knowledge* once belonging to Un-notional, has an Un-notional Destiny, so awareness of its elements are not based on a concrete notion but superfluous. The *Closed Knowledge*, which appears once with the Creator Factors, is a knowledge, whose elements can be structured in a certain notion once it is acknowledged, but that kind of knowledge belongs to the Illusion spectrum once it is acknowledged, together with his Notion on the Element of the Knowledge.

Therefore, the Wisdom, is that synthesizing by the Man of the two types of knowledge and their structure in depending on the necessity of the act of Knowledge, to achieve a vision as close to one of the possible traces of the Truth.

3

The *Co-axiology* is the philosophy that can determine to deeper the importance of the Factor. When I’m talking about the Factor, I do not in how a holy or an immaculate person who wants only good and only good just the treacherous and wicked man has sinned so much against it, that he deserves his *life*, full of suffering, that he lead. In no case. This is not the Factor.

The Factor is first the Numerology, is produced by the Essence of an Element of the Matrix States of Fact, of the Instinct. Thus the *Numerology* is based in turn on the Instinct, having the same initial development as the Coaxialism. Each Factor has instilled the Instinct of the Matrices States of Fact into itself.

The Numerology, seen from a philosophical perspective is a side of The Coaxialism since The Coaxialism par excellence is dealing about the Essence and determination of numbers, but their reporting to the Environment of Open or Closed Knowledge, and as to defining the Number as a Creator Factor and Unique Chance to the Primordial Factor 'One', whose breath is found in all other Numbers or Factors. The Factor meaning is more plausible than that the Number, because each Factor partly is a Great Creator of Universes and worlds, governed by the *Illusion of Life* that develops, legitimates, forces, physical or mental representations, reports to the Truth and Untruth, the Knowledge and Unknowledge, to Awareness of self as a Integer or as an individual belonging to a certain community of, data, laws, forces, spiritual, structural or system of a certain Logic level or Antilogy, Virtual, etc..

According to The Coaxialism, the Factor will always be the opposite of infinity to which it will report as finite, just as the Knowledge is reporting to Unknowledge and to *Life to Death*.

The Factor will be demiurge who by his own capacity for self-awareness will fit itself new and new Elements of The Closed Knowledge to evaluate, without knowledge in detail, also the Elements of the Open Knowledge. Thus, subdued a well-established hierarchies, each factor will build his own world, becoming aware of his Universe. Man is such a Factor although he is at much inferior hierarchical than the Great Creators. Another question would be at this point: Once the Man is considering himself the center of his human Universe, and no matter how miserable he is, he is considering himself the most important being in this Universe, then, really the Great Creators does not belong, and they, of this human Universe?

Paradoxically or not, are not and they in Their turn the creation of the human Universe? No matter how we go on denying the idea that the Man would not be the architect of his own Factors, we lie.

The Man is the architect of the Creators Factors and the Primordial Factor, to the extent that his Knowledge realizes their Existence. Regardless of the extent to which the Man participates to Their construction, whatever if recognizes them or not the immense power they have over the Destiny of his own society, or it above his own Human Universe, all the Creator Factors are and remain the Elements of the Universe of their creator and discoverer, in essence, the Illusory Human Universe. Thus the Man does not realize that he becomes little that little the God of its own Factors, the Factor of his own *Creator Factor*, which he acknowledges it, knows, and also determines its Existence in the Universe of his existence, even if illusory, again, but which is desired to be spiritualized.

Once the Man knows all this, why he is longer worshipping to some Factors whose Elements realized them, bringing them to hierarchical rank by God?

Precisely because the Man would feel too lonely and burdened if he would not had a God above its awareness and next to it a Devil, that do nothing but to reflect the Man in the whole, as divine being and demonic at the same time. Including this way of seeing the World, that we have named as Coaxial, is largely due to the Illusion of Life and to the human from inside me, even if often I want to banish it for give place the rational. What remains when banish human?

In no case I do not merge myself into the gods' thinking, and neither with that of my human nature, but with a foreign thinking of me, who does nothing else but to throw me more in

the entangling of frustration, to be and to think finite, in the infinity which surround me, make me pray myself to the creator factor. Banishing the prayer I will feel that I really float on the waves of the infinite, that, any frustration due to my finite will evaporate like mist when the sun rises. It is desirable to give up prayers and prayer beads, but for this will have to give up also at the Evil and the Perfidious of us. *The churches would not have the meaning if it were not be the sins.*

What happens then? I realize that the cohorts who goes to church. There are People that in the deep depths of their being will not to understand no how that are people and not rags, decayed in alienation of their own "I". I look at them with some condescension as with each step toward supplication a mile heavenly they do nothing else than to chase and the small piece of human being which they has remained. Then, comes to my mind another question, namely, that is: Our Creator Factor is love. Why do not we love him?

If it is love, maybe he will give us a bit of his love and we are going well in business or in other areas of personal interest. Nothing more wrong. Our factor had not dreamed us that we become some frightened and knelt subjects at infinite blue sky that he thought for us.

Left us to Understand that all this love and consideration which we begging through endless prayers is hidden somewhere deep in us, and we should not do anything except that we take it from there, and we use it. The church can not do this, but to deceive us further that we can find love through prayers. It would be much better in this world if people would not pray and would not build so many churches but would remove every bit of love, ultimately, bit of God from them, and would share it with loved one others. How would that society look like? Certainly it would not be haunted by the murder, rape, deception, robbery, or other wrongdoing.

I wrote about this in *The Origin of God*, painting a picture where people do not know what is the lying, hatred or other wrongdoing, a painting where there is not even traffic accidents. This picture changed when the main character saw the first accident, heard first cursing. How the picture changed? In his experience appears a church. This means that *neutral* Opposite which has exactly the same qualities and traits to another Opposite is the Factor?

NO! For that the Factor, is the opposite of infinity and no way the opposite of a single Element, such as a Personalization. The opposite of the existence is nonexistence. This is even though in the *Illusion of Life*, to the man it always appears as being somewhere on the border of his own existence. Nonexistence is the farthest Opposite of the existence, in the infinite string of the opposites.

However the Nonexistence will be one that will have *Exactly* the same qualities as the *Existence*, even if appears to be the most trenchant opposite of the Existence.

Between Existence and Nonexistence will be in the string of the opposites an infinity minus two opposites, the two, being the existence and nonexistence.

The *First Opposite* of the Existence will be one of the most trenchantly OPPOSITES opposed to it, or the opposite that has the most opposite qualities towards the Existence.

The Second Opposite will become an Opposite of the first one, but also to the Existence to which is becoming the second Opposite. It will not have the same qualities so diametrically opposed towards the Existence how had her First Opposite, but therefore much more diametrically opposed than has the one hundredth or one billion of the Opposite of existence.

Thus, with how the distance in the opposable string becomes larger between two opposites, with both the degree of opposability of them becomes smaller, and conversely, as the string of opposites is reduced between two opposites, with both the degree of opposability increases.

Through the degree of opposability we can understand how the diametrically opposed may be the qualities of two elements constituting in opposites one to another.

The First Opposite of the Existence *will be not* the Nonexistence, this being the neutral opposite with the same qualities as the *Existence*, but an Opposite or a Personalization which is due the Universe which man attributes it as existence, and it includes in his the ontology to but it is another Universe, totally the opposite of Existence, which has nothing to do with it and is in a continuous struggle with *Existence*, to defeat.

Everything around us, starting with the tree in spring bloom, the bees gather their nectar, nothing really belongs to the Existence of the Universe, to our Personalization, but to another Universe.

Moreover, even our body through which the blood of another world is circulating, which the spiritual entity of ours, our spiritual energy sets in motion. This spiritual energy truly belongs to Existence.

Ultimately the Man himself is nothing else than a spiritual energy quanta.

I.4.CHAPTER IV

THE MARK AND THE KARMA MARK, GENIUS

1

If the Universe that we admire every day does not belong to us, if the blood in our veins is not ours, whether it is pulsating heart that is of another world, then what is ours? The Knowledge of that world? In no case. Even Knowledge of that world is not given to us to live or conceive it, because a tree can ever be in reality a temple, a bee, or an airplane.

These examples are not conclusive because the difference is Infinite higher. The soul is not ours? NO!

Even the soul is not ours but of another world.

What is the soul anyway?

Many people confer its the definition of spiritual energy quanta. What is this spiritual energy quanta, nothing else, than KNOWLEDGE? Nothing else.

This spiritual energy quanta would immediately lose any integrity and moreover, any significance if would not subjected to the Knowledge, or even to his own instinct for preservation through which to ensure its biological or physical development, etc.

Does man truly knows? YES!

He knows his *Illusion of Life*.

This knowledge belongs to his Personalization, his Existence?

NO! This knowledge is foreign to Man! Then means that man's soul, determined by knowledge does *not* belongs to its. But what namely belongs to man if neither his soul determined by his own awareness do not belongs to him? Are his thoughts. These belong certainly to his!

And yet, what it is this spiritual energy quanta, or the Human Soul?

Human soul is a spiritual energy quanta, only when it relates to Being, since man's soul is its *mark*.

The reflection of Life Factor in Being and reverse is the one who determined the Human mark as generality hence a *mark* for All People. But the *Existence*, which is at bottom of the Whole of these More-Universes, in which we find ourselves, is responsible for all these. That *mark* reflected it in Being for to *Exist*. Once the mark is existing, it is reflected in the Life Factor, and in this way belonged and the living world. Only this time we can talk about what is represented to us, as being the *Man Soul*.

How reached it from *the mark* for all men at the mark of each man in part, so, at the souls of billions and billions of people who lived or live in this world?

Once created *the mark* for all People, a kind of human genome by one of the Reflections of the Life Factor into Being and vice versa, but please, do not make great mistake to be identified with the human genome because is not so something, but a general soul of mankind, and the *Existence* determined it indirectly, at a level of many intermediaries distance, but I quote that, because the *Existence* is at the underlying of this mark, in determining the *Being* and the *Life Factor*.

So once this *mark* is created for all people through the reflection of the Factor of Life in Being, which was reflected in the Being receiving the energy of being and then in the *Life Factor*, receiving the *Life*, the mark, "is incarnate" in the man. The man's *thoughts* have imprinted new and new *marks* of the human being in the *Existence*, which then were reflected in Being, *existing* also in the *Life Factor*, *receiving the Life*.

Through 'existing' it means the award of the dimensionality and once with it, the reporting of his own uniqueness, like system and structure, towards diversity, in exchange through dimensionality means the reporting the Existence to the Notion, determining of the Being.

The Being is not dimensionality since there is not Existence and neither Notion which to reflects on this one, but it has in his ego all these features.

The Being becomes Feeling, by reflecting the Existence in Notion. The difference between Being and Feeling is how that is flipped it. When the Existence is reflected in the Notion becomes Feeling, and when the Existence is reflected in the Factor of Life becomes the Death! So, a new Life!

The Being not necessarily mean and **energy? Spiritual energy?**

But what is the **energy?** Is the delimitation of its own **structures** and **uniqueness** front of **diversity? Exactly! Why?**

In the nature of our Universe, based on the Knowledge by us of the environment, everything that auto-defines itself as being a Integer, a system that possess a structure and has a dimensionality, develop a certain type of energy to avoid being annihilated by other wholes, by other and other energy values, and assimilated to the other structures.

Therefore each such structure must be in a certain Equilibrium with other and other, structures similar or different. The Equilibrium, after all, is based on Hierarchy.

Any attack at the *order of hierarchy* will lead to an energetic discharge from it, against the intruder. Thus both the thermodynamic energy of our Universe which is being in a continuously process of cooling as a result of its aspiration to the *harmony* by reducing the *Entropy*, so the *mechanical work*, as well as other types of energy, are nothing more than a Equilibrium, maintained by the Being, for existing the Hierarchy, for not to destroy its equilibrium, which consists paradoxical in its own imequilibrium, so the order is based on the Disorder and reverse. Why all this?

Because the Paradox of the Existence consists in reporting always to the nonexistence, for to be!

About bunches of Universes I will speak at the right time.

The Man is essentially a being that *equilibrium* needs to survive, because his Essence, the way how it was created, consists ultimately in a equilibrium of Existence, Being and the *Life Factor*.

The Our Personalization, the Existence, when it began to "produce" The Prints of Man, and they are to grow in the exponentially number, once with the Thoughts of Man that lived in a Universe, all these marks have taken the path of the Existing and ultimately the reflected in the Life Factor, which has caused them to embody an increasingly number of Universes possible.

Each man, during his life, produces an impressive number of Thoughts, so a huge number of marks.

Every Thought in turn will leave an imprint in the Existence.

If there is a Thought about Man, then this imprint will determine a Man, and if there is a Thought about totally different images, the result will be that in the Existence will be printed a new imprint with those images.

So, the man is a Demiurge, in turn. Even if during his life has not realized how great significance has own thoughts at Universal's level, and how, the Creator Factor and Single by chance, Expands the number of worlds and Universes through man.

The thought is a product of the Hierarchy from the Our Great Creator and Single by chance, product, which beside this, directly participate in the formation and the becoming of new and new Universes. Man is a link through which the Creator Factor forming, new and new Universes.

Every thought no matter how he might resemble one another becomes Single by chance, to the man who is *Not by chance!*

Man as a 'Not by chance', throughout his entire life creates a lot of thoughts, where each thought becomes a world, a Universe apart.

All these Thoughts created by man in his life are the man's Karma.

The man's Karma will let at the man's death, from that world, a certain *imprint*.

The karmic imprint is the result of all facts and actions taken of man throughout his entire life. The karmic imprint of man it will reflected in existence, as it was reflected once his own imprint before they are born, then in Being and the Life Factor to be born a new man in another Universe, or why not, even to reincarnate in this world. The karmic imprint could be the new imprint of man, which will take exact the same particularity as its initial imprint, under which base was born in this world and that one will lose it forever.

The original imprint of the new born man was the karmic imprint of a man who died in another generation, world or Universe, or the imprint, occurred of the Thought of a man, who may had been forgotten two seconds later.

If at birth the imprint belongs to a Thought, thought it, by a soul somewhere in the Universe, then man will be at his first incarnation, by following that at death, will produce the first Karmic imprint, and if at birth his imprint will be the karmic imprint of a man who lived a certain period on Terra or in another world, then means that the man will be a reincarnation.

Reincarnation, the term itself, does not seem at all as to the one who determines this action, because that not the respective man is reincarnated, but completely another man.

Why say that another man? Since from the beginning was the Human imprint, which gave it a certain identity at his birth, reflected into Being and the Life Factor. Well, not, that imprint

will determine a newborn, but a totally different imprint which is the sum of human actions during life and is defined as his karmic imprint, the imprint which in no way will not determine to man during lifetime a certain identity or experience. This is they the only outcome.

So, the idea of reincarnation is how much misunderstood can be it. But what happened to the imprint which determined man at his birth, and who was ahead of his Karmic imprint? This imprint will be the one that will disappear forever! Once with it will disappear and the true identity of the man. Thus we can say that there is only the reincarnation at figuratively. Death is the new life of the Karmic imprint, that will become the imprint of a new man or anything else that could have as a result its reflection in Being and Existence.

2

So, man never will come back to his own Personalization, which is the *Existence*, because this did not do than to leave a single imprint for the entire human Universe, and no more. However his *Life* and the next lives of man's are due to the Existence only for his primordial imprint and no more.

Will the man remain forever an alienated which will be alien of himself, with how much he will go far of the imprint of the existence? Certainly, NOT! He will be found in Being and the Life Factor.

The more we move away from the Existence imprint, the more new opposites will become increasingly closer through certain qualities by our mother: the *Existence*. The spiritual Universe is the Universe much superior to the Existence imprint, but which he printed it, and we wrapped us our being.

Although the man was in Eden, he not realize it's there, and even not knew what is this.

Since when is the man in Eden? From the Creation.

When was the man banished from Eden? Man was never banished from Eden, because he has not even realized or realize himself that is there!

Man is and at this moment in Eden! How?

Easier than that it could not be it: *every man has in him the Eden*.

Man is a equilibrium between good and evil. One of them is Eden.

Existence when he leave his imprint to create a man, did not it for that the man may never return in the bosom of his, ever being more than aware of this fact, but to give rise to new and new Universes, where would be felt the blast, forever and beneficial, of the Creator Factor and Single by chance.

In conclusion, after death, the each man imprint will find its echo in the Universe which he deserves it.

What is the true meaning of life?

Throughout his life, the love and after death karmic imprint!

Life has meaning only reported to the death, only due to the imprint which it will leave for that in its turn to be assimilated by a certain Universe, which to determine its characteristics to give birth or not to a new being.

This creature can be taken from any other kind of Universes, starting with the ones lifeless, up to the ones with everlasting life, which in fact means same lifeless, because life be reported to infinity, through own finite, through Death.

So, I not agree with those who say that there is, totally, Life after Death. I think that this life can exist, but in fully and completely different conditions than those described so far,

because **the man is not the one who is incarnated**, not even his soul. *Human Soul is given by the reflection of the man imprint, so, in Being and the Life Factor. Human imprint which he had at his birth will disappear, forever yielding place to the Karmic imprint.*

Karmic imprint will become in turn, the imprint responsible for the birth of a new beings, which will be reflected in Being and the Life Factor, but which will leave at the respective Being death, the new place of its Karmic imprint, disappearing forever. Regarding reincarnation, there is not more than one reincarnation of one imprint. Each imprint will then become the karmic imprint, after that will disappear forever!

We can affirm at the figurative mode, about the reincarnation, that human being is at the tenth or at the thousandth, cycle of reincarnation.

Yes, only that it's not about the reincarnation of the imprint of this beings, so of its soul, but by the determinations cycle of those imprints, compared with a certain being.

How exactly can accept a Universe, a certain imprint, of one life? Why accept a certain imprint and not the other?

Personally I think this is due to certain affinities which goes all of, from the Shape and trace, namely, each imprint leaves a certain pattern of his, if this pattern identifies with the pattern of this Universe, then that imprint will be approved by him, following that Universe that in turn to determine its imprint, certain of his qualities, that can be taken from a second Universe, a third, and so, according to the first imprint, which this time becomes the result of the previous Life.

Why this Universe and not another? Are not several Universes which can have a similar pattern with the pattern of the imprint, how has this Universe? I say this because one is the pattern of the imprint seen through the prism Logic Coefficient 2 and another is the pattern seen through the prism of another Coefficient Logic. It means that and the Universe which approved the imprint is a Universe with a Coefficient Logic 2?

Each imprint is a Universe, as every Thought. This Universe that gives his its qualities the imprint, is another mark which was another thought in turn. Every thought leaves an imprint. Each imprint becomes a Universe when it includes within it a different imprint, because of the similarities between the pattern of the imprint became the Universe for the one on which he will approve it, giving it his own traits, as Universe, and not as an imprint.

What other features can give to the imprint than its own specific features and namely to be reflected and this, in her turn, into Being and the Life Factor. When use the word Universe, it can include the notion of Thought and imprint in the same time as well as an area of many notions, while I use the word the imprint or Thought, I refer directly to a single notion.

The man imprint will therefore be approved by this Universe which is reflected in Being and the Life Factor and which realize and know with Logic Coefficient 2, because this is closest the uniqueness of the pattern of the Human imprint. This Universe which in turn was the imprint, will include the man imprint in him, giving it certain qualities, and having the lowest degree of the inclusions face of the man's imprint. And this Universe is included in its turn, into another infinite of Universes, where each has a certain degree of inclusion, face of another.

The first degree of inclusions face of the Human imprint, belongs to the Universe, which approved the imprint, the second degree of inclusions face to the Human imprint is the Universe, which in turn includes the Universe which approved the Human imprint,

giving it to the Universe with the first degree of inclusions face to the man imprint, his qualities. This perpetuates towards the infinite minus One, the number of degrees of inclusions. Each Universe was once an imprint of a Thought, whose pattern has been approved by the closest Universe, which has the most similar pattern.

And the Human imprint in its turn, as the Universe will approve other and other imprints, giving to them her attributes, those, that to be reflected into Being and the Life Factor. The Universe which the man knows it, is primarily, the one who approved the imprint of the man, giving to this its own features. It is the Universe with the first degree of inclusion.

Does the imprint which gave us, a new *Existence* is a primordial imprint, and so I have not lived other past lives or an imprint that is part of the huge chain of reincarnations being as a simple link of his?

Certainly there is nothing else than a simple link of this huge chain of the reincarnations.

Man has not primordial imprint of the Existence, during his short life, because if it would had that, it would be more than a god, an immortal!

What is the difference of a primordial imprint and the one which is part of the chain of reincarnations? By the fact that imprint is that which determines the trace of the Existence, Life of the Existence, and its first echo there is nothing else than the reflection of the karma of the entire existence, what is not the case in humans. His imprint even if belongs to the Existence, it is perhaps the billions echo thereof, if the amount which I affirm, would not to be too tiny, to really sketch a real number.

The existence has its own Life? YES! Existence is eternal, so has an eternal life. With how much the echoes of his own imprint pass away in other and other imprints, as much interpose increasingly more often the Death, until it reaches becoming a law of the respectively Universe

Man would not have life where existence would not have and she!

Religious dogmas have nothing to do with the term the Factor, with which I operate in this philosophy, although some similarities exist. Man is not made in the image and likeness of the Factor, and if the man would have a body of animal, the Factor would certainly made after the image and likeness of that animal.

As I said before, in co-axiologic terms, the Factor is the element that delineates itself from the infinity by His own Person. The Factor or the Creator Factor and Unique Chance is the one that determines the Closed Knowledge, so his own knowledge that reflects to the souls of its own worlds, for it can be assimilated by them.

If every Man is a Universe in itself, the image of his Universe will only be humane, and the image of the Universe of an animal will have respectively, the shape of an animal. What else can be God or the Creator of the Human Universe than a presentation of man? Only Man.

The biggest worse possible for man, is the religion. Any religion is a dogma in which you must to be subdued. The Creator Factor, in any case, did not want a man slavishly and subjected to the canons of the type of dogma, because man is not a dogma in itself, and through dogma the man is more deviated from the stranger inside him.

I wrote in 'The Origin of God' on how to pray, or to accept a unity between religions. That book was more a literature than a real philosophy. A dogmatic man is not a free man. The stranger inside man is just the opposite of the dogmatism which is the mirror of self- alienation of the man. Even in The Origin of God, the church appears only in the moment when appears the crime, death, or other human miseries.

Throw away the murder, stealing, selfishness, laziness, despicable, narrow-mindedness, a desire of power, conquest, rape and other evils, and then you'll find that the church will disappear.

The church is the mirroring of the evil from man at a social level. Throw away this evil and with it you will banish the church, regardless of religion. Do not forget that God would not exist without the Devil, that good can not be without evil, because they not have to who to be reported. Give to the man only 'well', and will hate it as much as the evil. By his essence, the man, has great need, of the evil, as and, the well.

Everything you see in different religions, cultural heritage, etc. is nothing but a history of Human misery. I think that if man will not think with two percent of its brain power but with the percentages it has once won on the evolutionary scale, religions will disappear, being fully recognized as one of the greatest evils existing in human history ever.

A religious man is not a free man, even at the level of the Illusion of Life, because in reality there is not the Free Will, just as there is not the will.

But the church make even, this Free Will illusory, received by man from Creator Factor, to not exist, to be replaced by another arbitrator, more paltry, to subdue the man to the Absurd. What namely subdues the Man to the Absurd?

The misery from him!

The greatest evil of the man is the religion! Look at the churches and admire human misery. God or the Factor is not the God of dogma, which expect the servants through all kinds of prayers, in which is reflected the suffering and human misery.

It is a God of legalities. No matter how much you pray you never reconcile God or saints, because and some and others, are nothing but a result of the Creation, and the Destiny and Randomness can not be changed. Banish the evil from you and you will banish the church.

Be free! Search yours freedom in the drops of morning dew, in the rays of light, and rediscover the stranger inside you.

I am aware that when you will banish the *evil* from you, you will need by another *evil*, for to understand and to report the 'well', but this new *evil* can be one infinitely good, than present 'well'.

3

When talking about the "assimilation" of Closed Knowledge, we have to talk and about the way how it is producing.

Man through his Essence, is one of the echoes of the imprint given by the Existence, which after Death become again the imprint that will give rise to another echo.

Each imprint is a Universe in itself included in one or more Universes.

There exist not the Universe, small or large, and exist not the Universe superior or inferior. All the Universes are equal, the difference between them lies only in the Elements which define them and their way of approaching to each Universe in part.

Even and, the most insignificant imprint, even the most unimportant echo, is a Universe, as strong or big, as the greatest Universe which we imagine it to us, as being possible.

Thus, the man in his essence, in quality of echo or imprint, is a Universe. It all depends on how it is approached this Universe, both from his point of view as well as the other Universes.

Through his life the man give birth to a new Universe, which is the imprint of his own life, a Universe which eventually will have as an echo a new life of the man.

At the level of imprint, only the Closed Knowledge is served to man, since imprint belongs to Existence, so to Our Great Creator and Single by chance. Once the imprint is reflected in Being and Life Factor, Man is served and the Open Knowledge that comes from the State of Fact, to be aware the action of his facts, in favor of the future Karmic imprint.

Once each imprint is a Universe in itself according The Co-axiology each Opposite has somewhere to infinite has an Opposite with the same qualities or common similarities.

Since, the most Opposite of the opposite, will always be, the first one Opposite, so the opposite neighbor, and with how the series of opposites will increase after the scheme, *the opposite of opposite of element, will be another Opposite, less opposite than the first, but more opposite of the second Opposite, whereas between the first opposite, and the third is the second, the only one which that will have the same degree of opposition to the other two.*

The first opposite of an element, will be total Opposed, to this element, but the second Opposite of that element, will be totally opposed, to the first Opposite of element, and less opposed to the element from beginning.

As I said, at Infinite each opposite receives the similarities of the other opposite found at infinite towards this. Even, in geometry, it demonstrated that at infinite each straight line is in fact a curve.

So if to each opposite there is an imprint of its, then for the two similar opposite, will be no more than two similar, imprint, which means that the both opposite were determined by the same Creator.

Moreover, from coaxiologic point of view, each world and each Knowledge is reflected in some spiritual entities or of the very different nature, or maybe the word of 'entities' is not most suitable.

There exist Universes with these entities or there exist Universes without these entities, as there exist Universes with life, exist and Universes lifeless.

To each world with life, or in which it is reflected the Knowledge in one way or the other, it belongs a certain logic level, for our world with bivalent logic, good-bad, beautiful-ugly, etc, the logic level is of course, 2.

There are worlds where the logical level can be a billion, up from an infinite value minus one, value which is be reported to the Creator Factor and Unique Chance.

This indicates, according The Co-axiology , not only that each Opposite has an Opposite identical with him being at infinite, as in the Logic Coefficient 2, but much more, for the Coefficient Logic 12, the law is that *each Opposite has at least 11 opposite its identical which are being at infinite or other 11 representations opposite of the infinite!*

This reasoning leads that to the Logic Level 12, each opposite, has 11 his Opposites, that means that all the other 11 opposites, each have an identical imprint to the imprint of the 12th opposite.

*Therefore at the logical level infinity minus one, means that there will be an infinite identical imprint, so one only because there are no opposites, but with an infinity of characteristics, which will decrease the Creator Factor and Unique Chance. This result demonstrates disturbing **truth** about creation, namely that for infinity of logic levels which define Coaxiologic, the opposites, there is only one **imprint**, the **imprint** of the Creator Factor and Unique Chance. Thus all Universes were created by **one and the same imprint!***

The Closed Knowledge is given for man ever since his birth. As strange as it may seem, the newborn has exactly the same stock of knowledge as the old man before dying.

Moreover, man has an infinite stock of knowledge greater than that given for to be realized. Then why, the newborn or the man does not know as much as should in the reality. The answer to this question is as more simple. The *Open Knowledge*, coming directly from the state of facts of the Matrix, is the one which intervene at this level.

The **Closed Knowledge** is a fund of knowledge of the Creator Factor and Single by chance, the fund which may not be realized by the man than with Open Knowledge, the one that will print the pattern of chance and destiny in human consciousness.

The **Open Knowledge** is the one that reflects in human consciousness, becoming, transformation, dimensions, while the other type of knowledge, respective, the Closed Knowledge gives to Open knowledge, its own notions.

So when the chance, falls under incidence of a notion of forest where are trees, man will know that something happened in a forest with trees. The same and with Destiny, etc. If Destiny has fallen under incidence of a beautiful Russian women, who was the mistress of a sultan on who she sold him , the history has shown that instead Turkey's which would be reached in a period, the master of the world, there it appeared England. Today perhaps the most commonly used international language would not English, but Turkish!

The fact that man has this destiny, that is he and not cat or dog or other animal is aware that he is the master of the world, and more rational than animals, if not it is and it all an illusion of Life, is due in the same way, to the connection between Closed Knowledge of its Creator, as and to incidence on which this makes with Open Knowledge of a certain state of fact. If this incidence would have fallen on the cat, cats would have ruled the earth today.

Many people wonder what is genius, if that belongs or not to the Knowledge?

The **Genius**, in no case, does not belong to the **Knowledge**.

Nor a genius is not a genius because of his knowledge, but first and above all, due to its **creatively instinct**. A simple example would be even this field, the philosophy. I am convinced that the greatest philosophical reasonings, the most important aspects of this area have not been written by the ones who studied first the models of the other philosophers , but by those who had had this gift from the Creator Factor and Single by chance. In what namely consist this gift? In **fear**! *Fear is the greatest genius*. This does not necessarily mean that geniuses are cowardly which are hiding all day long, are thinking at new and new theories, that might banish them, the fear. In no case. Fear *must not* necessarily seen in the light of fear, which freezes the blood in your veins, but rather that it is *the first brick underlying of the Awareness* of this world. Without fear, the entire human society would have been just a nightmare that would have passed with the dawn coming. With its help, the nightmare persists for millions of years in human awareness, millions of years which they became history and merged in the *Illusion of Life* and with the notion of Destiny! Planes, highways, the hierarchy of certain social structures, murders, rapes, the seven wonders of the world, including the geniuses were born of fear. Fear is a violin that sang the most beautiful, the wonderful aria of world culture, so that, the one who said that when he hears the word culture he wants to put the hand on the gun, was a great genius.

The example of the creative instinct, I can give it, and on philosophical creation. Everything I write in this book is not due, somehow or other, to the philosophical studies that I would have followed once, just like the other book I wrote, *The Origin of God*, is not the result of any study of philosophy. Everything comes naturally under the form of some truths that I knew them, ever since the world began.

The creative instinct has to be part from the Closed Knowledge? Under no circumstances. But from the Open Knowledge?

In *The Origin of God*, Christine and Lama in their journey through different worlds, they want to find a single thing, namely, what it is genius. They will reach in different worlds. In some worlds, even they are their creators, such as Parallels Mirror World, where every thought of Christine was reflected endlessly becoming real. Christine creates its own world, even it brings some improvements, but Never the world will not look much better or more superior than Christine's knowledge about the world. She could not describe more than her Knowledge, only her notions. Everything that can lead the respective world, to an evolution, are the accidental events and her destiny. So in short, Open Knowledge, thinking that here Closed knowledge is represented by Christine. The only thing possible of Christine and Lama to find out what's genius, was to die not only physically but especially mentally, to empty their entire stock of knowledge, because on the fertile soil of their spirit that can to halt the creative Instinct, which is genius.

They have thought to give themselves a new meeting in a certain world, but at this one, neither of them has returned. Thus the Genius, through its creative instinct belongs to the Instinct, which underlies the Open Knowledge and spreads by Open Knowledge, as Destiny and chance, but it is Instinct. More specifically the part of Instinct that characterize the Primordial Factor which precedes His creation!

Like as the instinct which comprises it, the genius makes part of the Hierarchy.

In fact the entire Creative Instinct, who determined the Creation was propagated in the Universes of the Great Creators and Single by chance, with help of the *Open Knowledge*, *Destiny* and chance, but attention, *Destiny*, chance and *Open Knowledge* have not ever been and are nothing, nothing but mere carters, of the *Creative Instinct*, towards the souls, on which this act of instinctual creation it reflects to them.

Genius hasn't nothing to do with intelligence.

The index the IQ intelligence indicates perspicacity with which a subject can arrange some form or details, in a word, perspicacity with that he knows.

Instinct is the first state of fact of the Purpose, of the Matrix. The State of Facts may belong to both the Purpose and Hierarchy. When we talk about the Creative Instinct or Genius, is it something special of the primordial Instinct of the status of facts? Are more instincts?

Never Instincts will be more than only one. This may be reflected by the man in several poses, where each hypostasis, is determined by the equilibrium on which this creates from the two knowledges, opened and closed, during his lifetime. ***So, this instinct can be Creator when is reflected in the Open knowledge and unCreator when is reflected in Closed knowledge. Therefore the Open Knowledge reflected in Instinct is which gives impetus to the Creation and Closed knowledge reflected in Instinct is that which giving a boost to awareness of this creations, providing a substrate of Creation, by its own elements. The Instinct even if it is reflected in the Knowledge it is not the Knowledge.***

Man is by coaxial definition is nothing else but the reflection of an imprint in Being and *Life Factor*, which has the ability to reflect both knowledge, opened and closed through awareness, to achieve a equilibrium between knowledge Closed, what one can experience and understand, and *Open Knowledge* on which one can not experience, nor understand but only inferred.

Instinct does not belong, neither he, to the Open Knowledge even if it is "carried" by this, in the human consciousness. Why belongs not, the Instinct to the Open Knowledge, once is all a

State of fact of our Matrix? Since is the first element that was before the Primordial Factor Awareness, and therefore before the Knowledge.

Genius, par excellence, belongs only and only to the Open Knowledge. This means that on Genius are reflected *Destiny and chance, with a certain Purpose.*

All have a *purpose* in all the infinities of worlds and Universes of Great Creator and Single by chance.

The genius is reflected with a certain *purpose* through Destiny and chance, to the man, which realize another equilibrium, between both knowledge, opened and closed, towards his fellowmen.

So as Destiny and chance are known since the Creation of the Great Creator, which we have said until now that is the Only Chance.

In conclusion genius comes precisely from Instinct, being the only creative attribute of the Primordial Instinct what is given to, the chosen Man, to contribute to the evolution of the world, which reflected it, and by default, to his evolution.

The existence of the Genius, or the Creative Instinct, unquestionably demonstrates that each *Element of the State of Facts reflected in Human Knowledge, is not just a Notion itself*, which can only represent respective notion and just it, but much more, a account of notions, which may be at infinite level, precisely because it be reflect in the infinite number of Personalization.

But in the Closed Knowledge, at the level of the Personalization of the Creator Factor and Unique Chance, can only be one Notion, that represents a *Personalization*, and so every other Notion, not represent and others meanings, as if the elements detached from the *state of facts*.

For example we have to understand that a Personalization as ours, which is the Existence once reflected in Notion, could never receive another its notion, than the one of Existence, joining to the background of the Closed Knowledge of the Creator Factor, only with his own Notion of Existence, and Never with another Notion, valid the same also, for the infinity minus one of Personalization, which each in part after the reflection in Notion will receive only single Notion of them and no more. In exchange, the diversity from the Closed Knowledge, is just given the infinity of Personalization which are mirrored in the Notion, resulting a sum of many results reflected in them.

Each Personalization reflected in Notion will determine another and another Notion about that Personalization, due to others Personalization.

Why all this? Simply for the fact, that any element of fact determined by the State of Fact and which belongs to the Open Knowledge reflects itself in the infinity of the Personalization of the Great Creator, where each Personalization has a certain notion.

In the *Personalization of Existence*, its Notion is precisely The *Existence*. Reflecting them into an infinity of Personalization, certainly that each element of the *State of Facts* will have so many Notion, and this only at level of our Great Creator and Single by chance, not to mention the infinity minus two, of the others Great Creators. I've said *minus two* since the one is the Primordial Factor and the other Our Creator Factor.

Closed knowledge possesses infinity of notions, each reflected by Personalization. I said that Personalization is reflected in the Notion that in turn is reflected in each one another, through their mirroring again in Notion. Thus is born the Universal Fund of Closed Knowledge of Creator Factor and Unique Chance. This fund is subject to becoming and the being with Open Knowledge, but which has as its origin the *State of Fact, the true engine of everything and all, all are and all are not.*

The Evolution could be synonymous with the *Destination*, so, with the first effect of a Cause, or even with the *Predestination*, which is the Purpose of the Matrix or Matrix Purpose in which form are born all are and all are not, whether there would had an extra element and namely the **transformation**, which is the result of the reflections of the Personalization in Notion, and sending again these reflections already mirrored in Notion, to all the other personalization, which in turn, will receive that information "re-reflected" by Notion, on which it will send again to this, following that the Notion, to resend it to the Personalization, process that will last forever.

All these reflections of Personalization in Notion, and reverse, of Notion in Personalization, which has as results a new and new result, will be defined as transformation.

Therefore by coaxial definition the Evolution is a Destination of the State of Facts which is reflected in the Fund of Closed Knowledge of our Great Creator.

This Destination can be Destiny? Absolutely. Why do I use the name Destination and not that of Destiny? Because the Notional Destiny in this case, it becomes as such only after the Destination is reflected through **Evolution** in the *Closed Knowledge*.

In Coaxialism, **Becoming** compared with **Evolution** is the same result of **Destination** which is reflected in the Echoes of imprint of the Personalization of our Creator Factor.

The Coaxialism could not be determined fully without the help of **substitution substrate** of the Existence, other opposites their, that can not be determined, than mental, without the help of an experiences, since this is the philosophical filed, that can operate at level of opposites, not only in the Existence, but especially, outside its, at the level of its opposites, which become the opposites of our Personalization.

I just talked about that the Personalization receive each, own reflection of the Notion in them, and they are changing them self the reflections of the Notion of them, between them, determining the universal fund closed of the knowledge.

Coaxiologic speaking, which is the Basic Notion of our Personalization? Certainly the Existence!

But the opposite of it? We perceive it as the nonexistence, but, what is this in reality? Why to, "be", if there?

Because it has a Destiny and posses a Chance. Not necessarily! Destiny and Chance fell in the connection between *Closed Knowledge of the Universal Fund of Great Creator and Open Knowledge*.

It was predestined and accidentally that these two will do in that place "contact" with elements of Man and Planet Earth to create the Becoming.

Once formed, the Man and his Planet, should be included in a Universe bathed in light, and the man knowledge must be structured on certain spatial and temporal connotations, what led to new and new connections and incidences, between of the *Closed Knowledge of Great Creator and the Open Knowledge arising from the States of Facts*.

Destiny would not be perceived as such and neither the Chance, if he had not fallen under incidence, making connection with such notions of the Closed Knowledge. Which was truly the first notion that fell under the incidence of Destiny, at the level the logic?

Surely the logical levels, such as infinity and their possible modes of operation. Why not "impossible" modes operating?

I.5.CHAPTER V LOVE OR INDIVIDUAL HUMAN CONSCIOUSNESS

1

Coaxiologic "impossible" there is not than that a reflection of Existence in itself to self-determination. Once formed the worlds with the help of chance and destiny, they have further reacted with other and others Elements of the Open Knowledge, as it does eternal. The number of Elements of Open Knowledge being infinite, this shows that the number of the *states of facts* is infinite. So, the result of new connections fallen under the incidence of the two knowledge were primarily size, space and time to terrestrial world, other and other dimensions for other worlds, depending and on the Logical Levels under whose incidence are the respective worlds.

Coaxiologic speaking, formation and creation of opposites consists in incidence which is forming by the connections between the two knowledge.

Through the incidence we understand: the number of meanings resulted by connections of the two knowledge, which participate together, and directly involved for determining a different Meaning, without that this Meaning become a new Notion, because, this Notion which would result because of the number of Meanings participating to the connections of the two Knowledge, exists if belong to the Existence, or not exists, or also others their opposites, long before to be this connection.

Incidence not creates a new Meaning, but determines him.

Levels of incidence can be from ONE to infinity. This shows that the operating possibilities of knowledge with their substrates can be endless, which gives this infinity of worlds and Universes.

Coaxiologic, an infinity can always be included in another infinity to determine a certain Opposite.

Inclusion of an infinity to another is in fact ONE and the same infinity but is reflected of two or more positions which may become points of view of the spirit. These positions are given by the incidence under which they fall.

Coaxiologic, ***human consciousness is the result of incidence reflected in his mind.***

Only now with Co-axiology recognize how much truth contain certain passages of the Christian Bible, even if the way is regarded the Creator Factor or God, is totally Opposite of my philosophy, because I disagree with all kinds of cults who asks for mercy and compassion through all kinds of prayers, etc.

In some **dogmas** is writing that first the Factor made the Earth and then the stars. It is all too true.

The stars could occur long after had been created the animals and the light, because it depends on the incidence which is reflected in the human mind, so the connections between the two knowledge that give or do not give the acceptance to Informationally Universe respective.

As I said, our Creator Factor and Unique Chance, has not had as Purpose Hierarchy, since is in opposition with the Primordial Factor even if the Primordial Factor is not in opposition with Creator Factor and Unique Chance, because the Primordial Factor is ONE and Creator Factors and Unique Chance are an infinity minus the Primordial Factor.

Therefore the opposite of opposites to infinity make exactly reverse, so equivalence, so the primordial Factor has no opposites, being ONE, towards the Great Creators which are

infinity, each have at least an Opposite of his, as well an Opposite in the Primordial Factor. A total of two opposites.

Returning to the basic idea, if for the Primordial Factor, the Purpose remains somewhere behind the Hierarchy that he created it through instinct, for the Creator Factors and Unique Chance, the Purpose is not far the Hierarchy, but its reverse. Therefore Our Factor which has also the Personalization of the Existence included in His creation, will not agree with the Hierarchy even if it becomes one of the most important pillars of its, being a Factor of mercy and compassion, happiness and patience, of the Light, and not a factor of a brutal Hierarchy as is depicted to us, the life from birth until death.

The purpose determines the Hierarchy which does not mean only social or financial position but all forces and phenomena in their natural order which are reflected towards him.

Once we arrived at the level of our world with the two dimensions of space and time, the *Closed Knowledge* will be represented in man's everyday life, in terms of temporary through the Past, and terms spatially through distance covered, in exchange, the *Open Knowledge* will be represented in terms of temporary by the Future and in terms spatially through distance that will be covered during life.

Everything that human beings are aware that know, starting from the most funny games during childhood, to the most scholarly representations of maturity belong to the *Closed Knowledge*. So, the Closed Knowledge, represents the Known.

***The Open Knowledge*, that which comes from the State of Fact of the Matrix represents in terms of temporary, the future, to which the human beings goes, and in terms spatially the perimeter that will be covered during life. This kind of Knowledge belongs to the Unknown, which is represented in life, by Destiny and Chance.**

So far we have talked only about two representations of temporality, namely about Past and Future that we have assigned to a certain type of Knowledge, omitting the Present, precisely, because it does NOT EXIST!

Who knows which is the limit between Future and Past? Surely anyone. Even if we have the impression that we live the Present, Present *does not exists* under any possible form or which might seem to us, impossible.

2

If to the Closed Knowledge belongs the Known, in his the different representations in our minds, to the Open Knowledge, belongs Destiny and Chance, and to the Present Illusion will belong by excellence, the Free Will.

Free Will is a third Element, beside Destiny and Chance, which belongs to the Open Knowledge and which is reflected by Man as the guardian of his own Will, the one responsible of the freedom of choice. Nothing more false. Free Will is as illusory as well as is the whole of the Illusion of Life. Why is this "lie" to our own existence?

Just because the Man is a being constantly subjected to alienation. Frustration and anxiety are part of the daily menu of his life whether he or not it is aware of them. The illusion of possessing a will by which man can change what he sees as unjust, makes him to pass of the great his handicap, which is to be a simple link in the Infinite chain and thus will fight for his own being.

Without this "lie" of creation that is *Free Will*, the Man would be auto-destroyed. If there is no *Free Will*, then certainly is not Human fault for that man is not perfect. Of course, but who can really know if this Man is not perfect? No way the Man.

How can we deduce, concrete, that *Free Will* is an illusion and that it belongs to the Open Knowledge?

Through the mere fact that everything the man performs on this earth is subdued to the Destiny and Chance.

Therefore the *Will* which is the basic promoter of *Free Will* is also subdued to the *Destiny* and also to *Chance*.

So far I have emphasized many times that absolutely nothing is chance, not even Destiny which is predestined through Destination. So the Will, is canceled by these two, since, in vain, the man has the Will if he can not change anything with it, everything else being subjected so, to the predestination through Destination. Then, the Free Will, not only, that is meaningless but if would exist more than in our own illusion, would not have even the slightest power and himself would auto-exclude himself.

This is the border between the Unknown and Known as being one of the promoters of the Will, human being, a Will, who as shown exists only at the level of simple Illusion of Life.

Another big question, is how is made the transfer of data and representations from the *Open Knowledge*, which comes from the *State of Fact* of our Matrix, to the *Closed Knowledge*, that comes directly from *Our Creator Factor and Unique Chance*?

Is there a specific time when the two knowledges will unite, at least in the human being soul?

We live yet from birth idea or feeling that the Future, once it became the Past, this appears to us as being *Known*, so, it passes from the *Open Knowledge* in the *Closed Knowledge*.

The chance which belongs to the *Open Knowledge* and it is felt as such by the Man, as being *fortuitous chance*, in reality is NOT absolutely not at all so.

Randomness is seen in this way since the *Open Knowledge* does nothing else than to print, his own patterns in the *Closed Knowledge*, so the *Open Knowledge* as such shall not be known Never by man.

Yet, the Man has called this Element, *the Chance*, just because he can not explain that.

The Chance has not a plausible explanation than the level of *fait accompli*, and Never before this.

Expression like "just by chance" does nothing else than to reflect the inability of man to understand the pattern, left by the *Open Knowledge* within his soul and more than that, of his imprint in this life dominated by the *Closed Knowledge* of his world.

Why, I said of his imprint in this life?

Because the Existence is the one that has placed the first imprint, on the Man, so that he to exists in the way which is portrayed, by his own Illusion of Life.

After Death, the Man, will leave the imprint of his karma for to be taken over by another Universe, that will give the appearance of his own laws.

The same is true for Destiny. Because he can not explain it, the man has assigned to it the inexplicable, to that "is given", so at the same time and to a supernatural power toward which he can not resist.

The same as the Chance, *Destiny*, is a pattern of *Open Knowledge* printed in the *Closed Knowledge*. The Man during his Life don't perceive the Destiny and Chance than as something "given" by chance, inexplicable as origin, and as the cause, because he doesn't known the *Open*

Knowledge, but explainable, as the effect of, "what is given" because he can see how the pattern of *Open Knowledge* was imprinted in the *Closed Knowledge*, accessible to the man.

So what is the *Chance*, but *Destiny*?

In reality, *the Chance* does not define a thing or a phenomenon, *fortuitous chance*, because, *the only one fortuitous chance, is the Creator Factor!*

Why sees the man this phenomenon as *fortuitous chance*? Just because it belongs to *Open Knowledge*?

First of all, for this purpose and from point of view structurally we see that the *Chance*, creates a junction with the *Notion*, that defines *Our Creator Factor and Unique Chance*.

This means that the *Chance* is a *Notion* of the *Open Knowledge* which signifies it in part on the *Creator Factor*.

Therefore, what defines it in part on the *Creator Factor in the Open Knowledge* is perceived in the *Closed Knowledge* as the *Chance*. Instead *the Creator Factor is a Creator*, so, a *Destination! The Notion of Creation of the Open Knowledge is perceived by the Closed Knowledge as Destiny.*

Thus through *Destiny and Chance*, we can understand: *the Creator Factor and Unique by Chance. Destiny and Chance are the face of our Factor, depicted by our Open Knowledge of the State of Fact in the Closed Knowledge, that is given to us by him. Our Creator Factor is Unique by Chance, so only He is the one who can be the Fortuitous chance, and nobody or nothing else.*

Why *Unique Chance*? For that only He happened for His infinity of worlds and Universes, the rest is created with a certain *Destination*.

What happened? Through determining The *Primordial Factor* which, for to be determined, Had to determine the infinity of the Great Creators and *Unique Chance*. Only these Great Creators may have the rank of *Fortuitous chance*, since they gave the first **Destination** for the infinity of Universes of theirs. **Through Destination understand it the first effect which it has a certain cause.**

Primordial Factor has not gave a particular Destination to the Great Creators, in the first moment of Creation, since they were formed once, with the first awareness, of the Primordial Factor, when he said "I" and it was determined that as being Finite face of the Infinity of the Great Creators and Unique Chance. They are being determined only once as well as the Primordial Factor, and along with it. Therefore, they are Great Creators and Unique Chance!

Only then, the Destinations had intervened due to the State of Fact of the Open Knowledge which were overlapped on the Closed knowledge of the infinity of Great Creators and Unique Chance. The Coaxialism, is just defined by these overlaps of the Open Knowledge on the Closed Knowledge.

Always only the One, before the first destination may become the Fortuitous chance.

3

Never the future will not become Past, and Never the Past will not become Future. In reality, temporality dimension does not "flow", because there is no Present. Present is a simple border, given by the Illusion of Life, about on which you can not appreciate anything. How many fractions of a second represent the Present in the mind of a man? But in reality, where the Future

overflows to the Past? Nowhere. Once this border is one purely illusory, yet however, the basic pillar of the Illusion of Life, we can not talk about the eternal leakage of time.

The future is the same Past, or the past the same Future, in short, both are one and the same Dimension, namely the temporality. However that to know the man will have to "*believe*" with obstinately in this "*flow*", otherwise loses *the object* of his existence: the *Illusion of Life*, in which consists the *true essence* of Man. If Man would outdistance the illusion would be far from him so it would be forced to accept in the place of Existence, the Nonexistence.

The Closed Knowledge will Never not pass in the Open Knowledge or reverse. If this were to happen, our Creator Factor and Unique Chance would disappear along with all his worlds.

Destiny and Chance will remain forever unknown to human being even if she has this false impression that Destiny, once belonged to a Future, that is now Past, became history and is known! Destiny together with Chance is the inverse of the essence of Man, belongs to non-existence and therefore: death.

History is not an obsolete Destiny, and the Future, Never gets Past!

It is a great illusion, is the *Illusion of Life*. The past in reality is the same as always, and the same with the one in which the human being will travel and as the same with the future. In exchange, never Destiny!

Human Being believes that passes from Future to Past, just because of Free Will, which gives him the false illusion of Life, that posses a certain willingness. Nothing more false! Human Being makes not nothing else, than to be within an interval, looking with the face to the Open Knowledge, Destiny, Chance, and therefore the Future, and with back to the Closed Knowledge and Past, and all these in Time, so, into the temporary dimension, what creates Illusion of Life of Free Will. Free Will does NOT exist!

So, the Time in the other Universes may had other connotations for the beings who live there, such as Space, or whatever, that we can not even imagine. The same, and the Space. What else is the human being than a fragment from the Closed Knowledge of the Creator Factor and Unique Chance?

Why belongs, Human Being, to the *Closed Knowledge* and not to the *Open Knowledge*? For the simple fact that if it belongs to the *Open Knowledge*, he would knows his *Future, Destiny* and *Chance*, what he can not to do.

The *Open Knowledge*, leaves the opportunity to the element which rationalizes or to the *rationaly element*, such as Man, even if *illusory*, to discern and the other system in which is the element comparable to his *Existence*, respective the *Nonexistence*, in this case.

In exchange, human being, is sitting with face toward these, not for that once and once, could to know them, and once with this knowledge, to assimilate them, but because only thus *can receive an own identity, face of the Known*.

The Known of the human being would disappear in an instant, if would not be reported always, to the *Unknown*.

This reporting comes from the *Creator Factor Himself and Unique Chance, and from the Primordial Factor*.

At the beginning of the one, "once", the Primordial Factor was delimited by the Creator Factors and Unique Chance, by His reporting to those. Thus the entire history is not only a Past in reality, but especially the Future. The Future which we feel that is coming, is approaching to us, with steps more or less fast, is in fact all our past, because the real Future if it existed as such, Never, we could not distinguished him.

Then, the question arises, why appears to us *as Future, the our own Past*? Is not it was better if there had been another ideational representation of human being?

This entity which is the human being is in full flow of the universal informational, from this stream are making part, the *Closed Knowledge of the Great Creator and the Open Knowledge of the State of Fact of our Matrix*.

In order to better imagine this flow, would be first to have the representation of a river, which flows into the valley, through sandy meanders, beaten by the heat of the sun. We know, or so we have the Illusion of Life that the "water" of river is composed of particles of mud, other substances, and primarily water.

Now imagine each of these particles which is not water, that belongs to the Open Knowledge, so of the State of Fact, and, the water would belong to the Closed Knowledge, so of Creator Factor and Unique Chance. Even if the river flows towards a particular Future, Future, which is normally an ocean, the water atoms, will always be reported in their flow, to the other substances, with whom will react forming a homogeneous substance.

Imagine that the "other" substances are Destiny, Chance and Future. These not flowing, concurrently with the water particles which are the souls, heading towards a future, TOGETHER?

The Future to flow toward the Future? As interesting as it seems, it is actually the Truth. The question that follows is: which Future? The answer is: Only, *the Past*! Another question is: which *Past*? The answer is: *None*!

Moreover when they reached in the ocean, they even will not flow somewhere, and then? Human consciousness is characterized by knowledge, *cognitive*, will, *volitional* and affection, *affective*. Which exactly is the true definition of individual consciousness of human being? If we take the Knowledge, we realize that this is a dream that we live it from birth to Death, what namely, knows the human being? More specifically she is struggling between the *Closed Knowledge* of his *Great Creator* and the *Open Knowledge* of the *State of Fact*.

If we look carefully even this philosophical structure take account of a reflection of my soul in an ideational world but reliance on a certain Logic. At the beginning is the *Primordial Factor*, which through the *Instinct* determines the first of self-awareness, then the *Creators Factors or the Great Creators*, then *Our Creator Factor* which determining on the base of the *Absolute Truth and Absolute Knowledge*. The *Pure Thought*, which in turn will determine the *Person*, then *Personalization*, *Notion*, *Universes*, *worlds*, etc.

If we look carefully we see, that once defined the Person, after a Thought, structured on *Truth and Knowledge*, she will be personalized into an infinity minus One of the elements that are its parts, and each such Element, receives a certain notion once is reflected in this.

Instead the Notion is the Mirror in which is reflected the Person, and that give him every part of it, parts which are personalization, a certain Meaning. This is the moment when the Illusion is born, through the mirroring of the Person. All this picture does nothing more than reflect my own interior painting, but of the Man in general, actually one of the traces left of truth, to which I tried to reach on base of the logic.

Every Man will understand that any self-knowledge will be achieved, existing first, the element to be known, the element which here is the person, but one element is not always enough to determine a fund of knowledge, than to determine, a single Notion of this Element.

Then appear, logical, the Elements that compose this Integer, which represent the Person and which are reflected together with it, which is the Integer in their own Mirror, which is the Notion.

This is the first act of Awareness, and the only way that the logic of the Man that belongs to this world, to can paint the picture of awareness with the essential structural Elements. Moreover, the Person becomes one of the Knowledge Elements Closed, along with Our Creator Factor, the *Absolute Truth*, the *Absolute Knowledge*, the Pure Thought, etc.

At the same time, the Person will be the one who by its Personalization will increase this universal fund of Knowledge, by Awareness, multiplied it endlessly.

Instead of Awareness remains responsible in first and primarily, the Notion, which is mirror to all and which will be found reflected even in the *Life Factor*.

What determined the quality of the *Mirror*, beginning from the higher Hierarchical forms? As far as we see this is found only at the level of *Our Creator Factor*. At the level of the *Primordial Factor*, the *Open Knowledge*, this phenomenon does not occur.

The quality of the Mirror is a phenomenon because it is subdued to the law to reflect. So, the reflection is the basic Notion that characterizes it, which means also the quality of Notion was, is and will be forever: the reflection.

This quality of the Mirror appears as a consequence of the occurrence of the Person, so an Integer which is structured in Personalization, so the element in the Elements from the Our Creator Factor. This sends us to the other elements that preceded the Person, and are *Absolute Truth* and *Absolute Knowledge*, so the *Pure Thought*. This means that the Pure Thought, through *Absolute Truth* and *Absolute Knowledge* has thought the Person with his Personalization, but not and the *Mirror* which is the Notion and the Awareness through this?

Once was thought, the Person, She has been acknowledged by the Pure Thought. How? Through the reflection of the Absolute Truth in the Absolute Knowledge and of its in the Absolute Truth, where each had the quality of the Mirror to its opposite, because the truth un-mirrored in the Knowledge and reverse the Knowledge un-mirrored in Truth, is annihilated itself in the quality of Element. **Instead he Pure Thought is the one who determined by the Awareness of Person and his Personalization, the Notion, so, the *Mirror*.**

***Pure Thought is a Mirror in himself* because everything he is Thinking of, becomes a mirror, because is Aware and Knows. The Mirror, by excellence is defined by transform Awareness in Knowledge. There is no Thought without Awareness. While simplifying, can say that the Person determined the Notion, all too real, but the root of this determination comes from above.**

Thus we can attribute to the Knowledge the Mirror and to the Un-knowledge, the Element. The Element becomes Known only after it is reflected in the **Mirror**.

But at the level of the Open Knowledge which comes from the State of Fact, we can assign this principle of the Knowledge that is the Mirror? Is this principle, generally valid, or only to the level of Our Creator Factor?

Open Knowledge is defined by the elements of State of Facts, the first being the Instinct, which as I said is the first element defined by the State of Facts and it becomes aware by the Primordial Factor through the "I", so, the self-awareness. Once it is aware, this awareness is, therefore the result of a reflection of the Instinct in its own *Matrix*, in his own, *Purpose*!

So it's a general rule, the reflection of the element for to be aware. Man can become aware of the elements of State of Facts taken by Our Creator Factor and his *Hierarchy*, to even if after Awareness, he does not know the essence of them, as happened with the Open Knowledge Elements. Open Knowledge really is represented by the great Unknown in the human soul.

But recognizing, however, that **we know about the Unknown that exists, it becomes a Known, and participate directly in the process of Awareness and Knowledge.**

So, and Unknown, of the Open Knowledge, come from the State of Facts of the Matrix is part of the process of Knowledge and, of course, of the Awareness. Even states of Facts are characterized by their own imprints, which are reflected as well as the imprints of the Closed Knowledge of Our Creator Factor in Existence, Being and then Factor in Life, for they become known.

4

Everything that man dreams that he knows, belongs only from the Closed Knowledge, even if he is reported always to the Open Knowledge. Thus the human being is a simple dream of his own Creator!

Take the next term in the definition of consciousness, namely volitional. Will. As I said just now, man lives in *Present*. The Present in turn is an *imaginary* border between the Past that belongs to the *Closed Knowledge*, and Future, that belongs to the Open Knowledge, which is reflected in human consciousness as Unknown.

Here we must make a parenthesis to say that everything that is reflects is Awareness, so the Knowledge! So for Man, and the Unknown is also a form of Knowledge, about which knows it can not be known, but not that it does not would Exist! The true Unknown is the one who neither exist and nor belongs to any kind of Knowledge and yet it is enough to talk about Him and give him being!

For humans, the Unknown is the veil of the Open Knowledge which is spread over its thoughts and aspirations. *Open knowledge* is the *Mirror* that is reflected in Closed Knowledge whose essence Man can acquire. If the *Open Knowledge* were reflected in the Closed Knowledge, then the Man would know and aware the essence of the *Open Knowledge*, the other one remaining a mystery, as actually happened, but at level reversed.

The question is why the Open Knowledge, wears just the quality of the *Mirror* and not the Notion or *Life Factor*?

The Life Factor is the responsible with the reflection among all living organisms which "feel". Every living organism has a Dimension of Life. This is the result of the reflection of the Man's Imprint in the Life Factor, immediately after it was reflected in Existence and Being. Receiving the Dimension of Life, the Man knows and is aware through it. Therefore he wrongly assigns this as being the soul. The soul is in reality its mark.

On this Dimension of Life are reflecting continual, a rain of Elements, which is formed both from the Elements of the Closed Knowledge and as well the Elements of the Open Knowledge.

Because the Dimension of Life as well as Life Factor, from which is part of, is a Closed Knowledge Element in itself, then will reflect the unique Closed Knowledge, on which he will know and aware, in its Essence, leaving the Open Knowledge to bear this Mirror role in Human consciousness or living organism.

There is a border between the Past and Future in the Present?

Even this imaginary border exists not, since man's future is all his own Past, that becomes a mere abstraction named Time.

Man will not Never know the true Future, along with Destiny and Chance, they appertain to the Nonexistence, our neutral Opposite: *Death*!

Free Will, belongs to the illusory and imaginary Present. Free Will is the one who determines the will of man, because when someone wants to undertake a certain action will be always reported to, Free Will. How, where, how much, etc. to undertake that action. Once, the Present and Free Will, does not exist, means that there is no will.

Remained, the third and last term, which is embedded in human consciousness that is *affective*.

The *Affectivity* is a human characteristic to love or to hate.
At the basis of emotionality is the *Closed Knowledge of Our Great Creator and Unique Chance*.

If we love someone or something, we can not make it, conscious "now", in the Future, etc. So the affectivity can not belong to the *Open Knowledge*.

Affectivity is therefore the one more close to the reality Element, that is part of human consciousness.

Therefore, *Human consciousness can be defined as consisting of the cognitive imaginary, the volitive as imaginary and the real affective!*

As the definition, Consciousness would be: All the volitional and cognitive illusions, but the para-reality of feelings, characteristic to the man, at a certain level of its development. I used the term para-reality of feelings, because even though love is real, we come to it through illusory knowledge.

LOVE, IS THE UNIQUE TRUE THING, IN MAN'S LIFE!

This is the true meaning of life. We are born to love. That's why people who do not love enough in life, they live in vain. The happiest are those who have found their soul mate. Those people can say that, their Existence in this world is a fulfilling life. No other thing, can be compared with true love. No matter how much money you have or functions, if you don't really love, you are not a fulfilled person.

Money is one of the most evil and inhuman means they develop the History in front of the Illusion of Life. In they is embedded the suffering, pain, humiliation, despair and other like them, who tend to evade the human beings from the true meaning of his existence on this earth, to alienate it of self, more.

Man is more alien to himself, with how much he departs from the true purpose for which it was created and that is love, the unique true fragment of the Creator Factor and Unique Chance, which were given not only to us but to a part of us, and even more than this, only through love can we be ourselves.

So, the human Factor is LOVE!

So much we have estranged from LOVE, because when we meet with a person, to which we feel, that "something", we are almost impossible to explain from where exactly that feeling comes, which sometimes may seem to us very frustrating as if not belongs to us, but belongs to another person: the stranger inside us. It is all so true. The stranger inside us, is much closer to us, than we of ourselves, because this stranger is much less atrophied by Illusion of Life. The stranger inside us, is the fragment of our individual conscience, which is the affective, clean and spotless by the cognitive and the false volitional.

Ideal would be that man can live only with his own to keep them emotionally and cognitively place but also volitional, or even discard the other two back into the gap creation Ideal would be that man can live only with his own affective, which to keep place both of cognitively but and volitional, or even to throw on the other two back into the abyss of the creation.

It was better, but maybe once and once, human Eden was even the affective raised to supreme rank, who keep place both of the cognitive but and volitional.

I believe that the other two Elements have emerged with the desire to "emancipation" of man, when his being, always looking for new and original, to betray itself, becoming a slave to his own Illusions of Life, distort up to the absurd, the cognitive and affective illusory, in desire as false, to become his own master.

In fact this is the ORIGINAL SIN to MAN, which actually has much deeper roots.

5

How can human being get rid of this sin? Just trying to rediscover himself, to find each man the stranger from him, to befriend with him.

However, man has only two choices in this world with bivalent logic, namely, either to be straighten again to the affective Eden, of the bosom of which was detached, or to self-destruct, because all the other Elements *opposite to the stranger from man*, will lead him faster or later to Perdition. However Man's future, even if in reality there is only the *Illusion of Life* is that he to become a demiurge of new Universes of new worlds, like a magician today. I agree that every Thought of Man is reflected in the universal fund leaving a certain Imprint, that will develop new and new applications, which about the Man is not conscious.

However, with the return of the capacity of data processing of the human brain, and the possibility for it to work at full capacity and not just two percent, through a stunning technological development, man can reach in the phase of *Bio-virtuality*, how I called it, in the book 'The Origin of God'.

In *Bio-virtuality*, Man will be able to realize biological systems from the virtual path. I had a fragment in that book in which I was led by Divine Light, somewhere in the most developed society that man can develop, I was led on a field eminently empty. That was actually one of the busiest places in that town! At first I was totally confused until when in my face appeared the inside of a restaurant where some young men taking meals. One of them changed its clothes in a split second just like in a spell.

Then I realized that by *Bio-virtuality*, each Man could to project the desired Universe to himself, and moreover that Universe to become Reality, of course, subjected also to the Illusion of Life! Perhaps our planet is his dream or the *bio-virtual* projection of such a Man! No matter how fanciful it may seem today this way of to exist, it belongs to Man possibility.

Bio-virtuality is the most advanced stage at which human beings can reach. What would be the social system of a Man in a society capable of developing *Bio-virtuality*?

I firmly believe that the most developed social system that we can create a human being is the *Spiritualism*. *Spiritualist* society will be a society based on spiritual values which in their turn will complete them on the moral ones. Man in the spiritualist phase, will be not a predatory animal full of envy and selfishness, ready to devour your opponent, to create through this and his own pit, but, once with the evolution of data processing capacity of his brain, Man will pass of selfishness, murder, theft, laziness, envy, adultery or other and other evil, to the their opposite. Man will not be predatory of goods but a distributor. There will be no need for laws that would prohibit of Man, certain properties and assets because he will be able to hold by, his own self control, just as much as needed. Above all, the *Spiritualist society will be one of a socialist origin, but not a forced socialism* kept with beating, but one realized by a consensus among people. What is a social system? The reflection of each individual to the social level. This

gives color of social system. Who are those willing to enrich oneself, that developed the capitalism in the former socialist countries? Those who are able to trample over the lives of so many and so many people without any remorse, when would be able to earn an honest bread, and to exploit their fellows, to steal or to blackmail them, as a result of membership in certain groups of interests. Those who need more than necessary to live. Those lazy, corrupt, murderers, selfish, thieves, etc., those who build laws to defend their theft and greed. They built a new morality, where, not the honest man is praised, but the rich one who managed to steal, robbed banks, make poor so many families. What are the most developed capitalist countries and by what means are they so developed? Each may respond.

Where was reached today, following the collapse of the socialist system after the so-called revolution or coup d'etat that gave down the national slave system, named :Socialism by those who have build once the slavery, with the name of socialism, become competent capitalists overnight?

It is true that Lack of freedom led to the downfall of the socialist system, but it is equally true that this lack of freedom was not due to socialism but to those who mocked fun of socialism.

Socialism is not the one who prohibiting the free movement of persons and no the fact of being elected a new president every four years for example. Restricting freedom of movement, freedom of expression, putting native princes on life, has turned the socialist ideal in the most cruel and violent dictatorship that humanity ever met. *This dictatorship was not the least socialism but a nationalist slavery, forced.* The nationalist slavery was due to the ones who have defiled the name of socialism, in using it arbitrarily. Who were they? They are well known by history.

In true socialism must not accept the idea of being a president more than one term. Should not be allowed in any way, a restricting the right of free movement or the freedom of expression. The big mistake which was made was due primarily of the leaders who once seen themselves in positions, not have left they, to become rulers chosen on life. From there went all evil. Capitalism is better?

A society in which defeats the one unscrupulous, the way that everyone knew? Or a society where wealth is inherited, in which you can be as stupid, if you have money and pay someone to lead your factories, where so many slaves toils from dawn till dusk for your enjoyment. May become even a respected man, not to mention the fact that laws are made for the poor who have no money for a bunch of lawyer's jugglers. It is true capitalism. The "intelligence" is invoked by those who reach to become patrons. Everyone knows that nobody can buy a factory with a salary. In the former socialist states, it is known as some have made huge fortunes overnight stealing the state.

Many invoke the superiority of capitalism to socialism by the fact that socialism would be economically failed.

Is not at the least true. Socialism not failed economical, but the slavery nationalist of earthly gentlemen who have kept hundreds of millions of slaves in the famine and all kinds of restrictions in order not to escape the power of hand.

For them it was more important the power and dictatorship maintain than real economic growth, limiting any **Free Initiative**. *True Socialism is defined precisely by Free Initiative, which can have any individual, in absolutely every area of activity. In the nationalist slavery, called socialism, any free enterprise was nipped in the bud, because there was not marked with an accent on **individual achievement** but the one conducted jointly in order to disseminate the*

true initiator, who through his achievements could have altering the hierarchical order of the pleiad of heads, in reality, some fake boot-licker of dictatorship, used to polished it.

True socialism must focus primarily on individual free enterprise, and to fight for that Free enterprise is not prejudicial to other members of socialist society. I admit that, in reality, the Free enterprise as well the Free Will, are a great illusion, forming part of the Illusion of Life, but it must be respected as such, and not branded with beating as was done in the Past, even if it involves gathering of capital. The evolution of society begins primarily from Free Initiative

That is why capitalism won, because of Free Initiative. To have Free Initiative does not mean that through it you are obliged to hold factories or the lives of so many people. So far humans can not understand how you can have Free Initiative but do not wish money, power and all sorts of benefits, which even if they bring harm other members of society, they are welcome.

They are welcome because the man is a stranger from himself. *Capitalism is a dictatorship just as ferocious as the only nationalist slavery that the difference to it lies in the fact that **passes the oppression** of state-level at the employer and the worker has **a choice between an employer or another**, option that so-called socialist state did not give it, and moreover, give a man a chance to **HOPE** that one day he could become the patron, making him falsely to believe himself Free man. Why patron? No matter how painful it is, and however are hidden the causes which leading at this name, they are, selfishness, murder, lust for power, greed, etc. These feelings make the actual man to feel Free. A defeat by force of such feelings is to establish a dictatorship, leaving that they in turn be reflected in all kinds of dictatorship under tyranny. Therefore not achieved nothing but a dictatorship maintained precisely by those evil who turn against the man's evils, to increase the image of hell. This happened in the former socialist camp.*

If socialist ideas would not been dirty and the Free Initiative should be left, would have come back to capitalism, because the man was not ready for such a society of the future! May seem strange, but capitalism is the one which determines socialism and a return to capitalism is welcome as possible, in order to make the transition to socialism.

When will be this transition? *There may not be a genuine transition to socialism as has tried once overnight. The true socialism will be built only when the Man he will be prepared for socialism. All parties of socialist origin who preach these great and wonderful ideas of true freedom of the individual does not understand that to become free from socially point of view, Man will have to become free from the individual point of view.*

To do this, man will need to find the stranger inside him, and befriend him. He have to throw greed, envy, desire for power, as well as other evils from the trash of his own personality, then to become capable to build the true socialism.

No matter how the October Revolution would have occurred, and no matter how much have dreamed, the ones who would do these wonderful ideals, they would always fail, as long as man will not change itself, becoming apt for such a system. To introduce such a system to some people who have also petty feelings, not only feelings full of sparkle, it's like forcing someone to wear a pair of shoes with less than five numbers.

*As a result such forcing could be achieved only with the beating. Whether we like or do not like Capitalism, it is the natural society that we deserve. We want to change it? Then it will be primarily to changes us. Capitalism is the image of our souls seen in the Mirror. All his misery is our misery. **Personally I do not believe that Man will ever reach to the true socialism before being allowed to think with more than two percent of its brain power.***

What, made the man to leave his Eden, for which was created and to be alienated of himself, to reach this state of alienation and social anxiety in which is he? The fact that man is essentially a being schizophrenic, but the owner of a schizophrenia who accept majority rule which decide against the minority, or that man by the very notion its of human being tends always toward New?

Firstly to explain this must not forget that Stranger inside us, is the affective that was hidden and forgotten ever more often, somewhere in our souls historical corners receiving priority our opposite. I emphasized just now that man is a being who is back to the Closed Knowledge of the Great Creator and with face to the Open Knowledge of the State of Facts.

This trend to the positioning the human being, leads to all misery and its vicissitudes.

Man was not conceive, nor to suffer, to be bored and nor to possess, but to love, even if this love believe in a Future that is actually his own Past and the real Future is far from being ever known.

We are so confident that we live in a Universe that is ours that we almost Never think that everything we know is ours, and gave us the evil desire of tenure is not than other big , Illusion of Life.

Universe in which we live is not our Universe, but another Universe. Wonderful starry sky, with its billions of stars, galaxies and metagalaxy, are nothing else than the beauty of another Universe that is not ours.

How looks our Universe? In recent years there have emerged different models of physical theories already supporting Existence of several Universes, the string theory or membranes theory. These are all the more welcome, as does not do else than to reinforce some of my assertions in this paper. Maybe one day physics will work and with logical levels as I do now in philosophy but also with certain Elements that I use here.

I.6.CHAPTER VI

AWARENESS AND KNOWLEDGE IN COAXIOLOGY

1

Then, Now and the Eternal, the Creator Factor and Unique Chance, which is snow that the snow of himself, he *realized* His Purpose Matrix, leaving the First Trace in Form that was born, Thought of the Pure.

Everything has an opposite!

Trace is the opposite *form* and the *form* is the *opposite trace*!

Trace and *form* appear under this aspect only in worlds Creator Factor and Unique Chance, because in other worlds of other Great Creators and Unique Chance, both Trace and form are the two: Purpose and *Hierarchy*. Then, **Creator Factor and Unique Chance**, he *realized*, through his **Own Purpose of Matrix**, his own **Equilibrium**, achieved by *its Absolute Truth* and *its Absolute Knowledge*, and the **Equilibrium** let, the shape, to his own trace , to born, *Thought of the Pure*.

Represented mathematically, the *Thought of Pure* is The *Origin*, is Zero, and *Absolute Truth and Absolute Knowledge* are "plus ONE" and "minus ONE". This Origin which is Thought

of Pure, became this because Creator Factor and Unique Chance is defined through Equilibrium.

Creator Factor is the Unique Chance, as a Whole.

What is Accidental, is reported, to Non-accidental, for to may exist and reverse. Creator Factor is the UNIQUE Chance, which occurs accidentally through Un-notional Destiny and not through Notional Destiny, predictable.

The difference between the two Destinies consists precisely that Un-notional Destiny can not be predictable so it is Accidental, and the Notional Destiny is predictable, so Non-accidental. So, Un-notional Truth will reflect unpredictability, and Notional Truth will reflect predictability.

Each in part, Creator Factor and Primordial Factor, will have a Primordial Effect, of his and of only his own, which is happen only once.

Primordial Factor is destined through Purpose of his Matrix, its Effect, to which he find a Destination in Original Thought, where were formed Absolute Knowledge, which together with Absolute Truth, which is formed before of Primordial Factor as, first Purpose of Instinct, was realized, difference his toward the infinity and his reporting to that.

Creator Factor is destined through Purpose of his Matrix, its Effect, to which he find a Destination in Thought of the Pure, where is the Absolute Truth, in which is reflected the Factor as an Integer, Singular and Absolute Knowledge, in which is reflected, as Infinity, Plural, to build Equilibrium!

Un-notional Destiny, which appears before to be Notion, along with Un-notional Truth begins to exert its own legitimacy, which is determined of Primordial Effect, determined in his turn by Purpose and Matrix, creating the First Cause, based on Unpredictability, which is the Destination of Thought of the Pure, for which this is created at bosom of Creator Factors. So, Unpredictability, becomes the first LAW, created by Creator Factors, in which form, will arise Awareness.

Unpredictability is defined through Un-notional Destiny, and Un-notional Truth. It is the gate through which enters Open knowledge in the worlds Creators Factors, which is in fact the origin of Awareness. Even Open Knowledge of our Creator Factor, with all Elements that compose it, since at base is unpredictability, is due to the Unpredictability. There would Never been, Thought of the Pure, if would not been Unpredictability.

The cause for which Our Creator Factor has determined Thought of the Pure, so, its own Absolute Truth and Absolute Knowledge is due to the Unpredictability, since Creator Factor itself was an Element in his turn, which has an Un-notional Destiny and a Truth Un-notional.

Un-notional Destiny and Un-notional Truth are those who stand at the origin of Awareness and Knowledge, because Awareness of Creator Factor came with the its determination by the Primordial Factor, but it would have completely different results if it has not left his own Imprint in the Un-notional Destiny, in which would left a Trace which is, First Awareness, of Creator Factor.

This Awareness was to become Knowledge only if is reflected in a Mirror Element. Who else could take place of the Mirror Element, than Un-notional Truth? Thus was born Knowledge of the Creator Factor.

Once with determination process Knowledge, there appeared Pure Thought, what defined in its Absolute Truth of the Creator Factor and his Absolute Knowledge. Pure Thought is Dual in equilibrium.

The Reflection of Creator Factor in Pure Thought, has determined the Person. So, appears the first delimitation of self-consciousness towards his Creator. Person is an Integer, and any Integer, in his Essence, has a structured of his own. Such, his structure are the Personalization Infinity minus ONE of the person. The sum of Personalization determined the Person Mirror, which is Notion, in which will be reflected each Personalization in her turn. So, any Integer will determine also his own Mirror.

Once with the Notion is formed Notional Truth and Notional Destiny, and Unpredictability is also reflected by the two elements of its Un-notional truth and Un-notional Destiny, in Notion, giving birth to Predictability.

It should be noted that although determines the Predictability, the Notional Truth and Notional Destiny are not predictable, because it was not the Predictability, that one that has determined them, but they determined Predictability through their qualities, being unpredictable. This aspect is due to Unknown, Unpredictable, which appears in Awareness and Closed Knowledge from the worlds Factor Creator of Open Knowledge and the Elements of State Facts, on which it produces. The illusion appears once with reflection Person and its Personalization in Notion. Cause of Illusion is that the Notional Truth and Notional Destiny are not Predictable.

Unpredictability, Un-notional Destiny and Un-notional Truth are responsible and "leaking" Absolute Truth and Absolute Knowledge, to Creators Factors, "leak" that make them be in their Pure Thoughts.

2

So, Equilibrium of Creator Factor is defined by determining of another *Equilibrium*, that of *Thought of the Pure*.

Thought of the Pure is dual in the Equilibrium, so, his own equilibrium is maintained by *Absolute Truth* and *Absolute Knowledge*.

This suggests also, that Creator Factor is dual in Himself through Himself as a *whole* and *Infinite*. So, *Thought of the Pure*, through his dual Equilibrium is the counter-weight of Equilibrium of Creator Factor, that can be defined as *Uniqueness*, through *His-self*, in the diversity through *its Purpose*.

If equilibrium of Creator Factor is Dual, means that are and Equilibrium of the Uniqueness, the trinity, the other and other values, which demonstrates the determination of other Great Creators and Unique Chance.

These factors have Equilibriums based on one or more Elements in a counterweight to Them! Once the number of Equilibriums increases it can become Infinite. Our Factor is DUAL through his Uniqueness in its diversity, which is Absolute Truth, in which is reflected as Uniqueness the Absolute Knowledge, where reflected, as Diversity.

But beware, of the fact that we think on Coefficient Logical 2. If we use another Coefficient Logical, Our Creator Factor would not become dual in the Equilibrium, but the Elements that would form that Equilibrium in that case would be equal to the number Coefficient Logical! This means that each Creator Factor has an Equilibrium consisted of an infinity minus One of the Elements just as every Thought of the Pure has Equilibrium consists

of an infinite minus one Elements , so with Absolute Truth and Absolute Knowledge there are an infinite minus three elements.

Therefore, Equilibrium of a Creator Factor depends on its approach, using a given Coefficient Logical. If we use this approach then means that each Creator Factor differs from the other through Coefficient Logical?

Yes, I reply, but only from our point of view, we can rationalize only on base of the Coefficient Logical 2 and not for other Logical Levels such as Anti-logical or Virtual, or otherwise, where the differentiation between a Creator Factor or another one is made on the other criteria. Even so, differentiating of a Creator Factor to another, is made by our perception of feeling and logical. If this is an illusion and the mode to differentiation of the Creators Factors made by us is also illusory. On the subject from another angle, it means that the number of Creators Factors will be equal to the number of Coefficients Logical? If Our Creator Factor is Dual in Equilibrium, then those who have a Equilibrium, formed of an infinity minus 5 means that there are others or another?

That means Logic coefficient in, is the Creator Factor? This reasoning leads us to the fact that can be the same Major Creator Factor with an infinity minus One of the Elements of Equilibrium, each of Coefficient belongs to infinity of Creators Factors, where each has an Equilibrium formed of a finite number of Elements, each Factor in part has an infinity minus One Element of Equilibrium.

If would be that each Creator Factor in part to possess an infinity minus One Element of Equilibrium, this means that we can not make any real difference between two or more Creators Factors, as long as we perceive its through a certain logic, since all are the same, identical, and that to be identical and does not allow us to differentiate them. Conversely if each Creator Factor consists of a finite number of Elements Equilibrium can make a logical difference between them. If each Creator Factor would have a finite number of Elements Equilibrium that might reflect only to Coefficient Logical equal to the number of Elements Equilibrium, which would determine that Creator Factor is unable to reflect more than logic it determines, so, the logic of our world . It would be exactly the way God looks like. People will say it is Man, after their own image, but if they would have a face of cat, they would claim that their God has a face of cat. The same would be and with Coefficient Logical 2.

This is totally impossible, once we can thought at the Existence of other and other Coefficients Logical and Creator Factor of our world can do this, if not more. Then means that is dual in Equilibrium, only reported at the Our World Coefficient and not others Coefficients Logical, where operating the Equilibrium depending Coefficient Logical, Anti-logical Level, Virtual, etc, with which it is determined. This fact leads us o the reasoning that the Creator Factor is ONLY ONE BUT IS REPORTED TO INFINITY MINUS ONE OTHER CREATORS FACTORS .The Creator Factor is an infinity of faces where each face is reflected in his worlds on base of Coefficient Logical which belongs it. Speaking about of Our Creator Factor is somehow inappropriate because it would be correct to speak of one of the faces of the Creator Factor, but to simplify things as much as, I still use: "Our Creator Factor." Ultimately the respective face is even the Our Creator Factor.

Besides the Creator Factor that has an infinite of Elements of Equilibrium are there and other Creators Factors? YES!

There are Faces who have billions of Elements of Equilibrium.

How can we determine the Existence and other Creators Factors, once, one alone covers all faces of needs Logical through which the other Creators Factors could be determined?

Next to the Uniqueness in Diversity, one opposed to another, there are other Elements opposed to these two, until Infinity. This means that EXISTS and other Creators Factors, total different from the faces of Our Creator Factor , and more than that, different from the Primordial Factor, which is reporting his Uniqueness at the infinity of Creators Factors, where All are One and One is in All. I will name, this factors, the Matrices Factors, because they belong to other Matrices different from ours, where the scheme of their determination is much different from that given by our Matrix. The Matrices Factors in turn are the Primordial Factors for their Matrices, which can or can not to develop their own Creators Factors.

This time the infinity of Primordial Factor, no more consists in the Uniqueness reported to the Diversity, as for Our Factor, the Great Creator and Unique Chance, but is based on the Infinity reported to Infinity, what resulting the absolute uniqueness of the infinity.

First time was the *Purpose of Matrix* of the Primordial Factor. The purpose of the Matrix was the Form in which Trace, will be defined the Primordial Factor as Knowledge of Self.

The instinct is the Form, which stop up, the trace of the Matrix Purpose, being the first State of Fact.

The *purpose of the Matrix* was not inserted in it the *Absolute Primordial Truth*, only after the Instinct emerged, which has determined Absolute Primordial Truth, which is actually the Essence of National Truth and Un-notional Truth.

The purpose of the Matrix should be Mirrored in "something", for the determinant of Mirroring to become Knowledge. In what has Mirrored this? In the Instinct!

With the advent of the element Mirror, which is the Instinct, so, of Knowledge, the Matrix Purpose became Awareness, and the Instinct became Self-knowledge of the Primordial Factor.

So, in Primordial Phase, Awareness appears after Knowledge, and not before her, as it happens henceforth. When the Primordial Factor said "I", in this "I" was the Absolute Truth of Instinct and Instinct, which determined the Absolute Knowledge, and with it implicitly, the Original Thought. From now on, the Purpose of Matrix becomes the Awareness of Matrix Purpose.

However it Happened once, and for First and Last time, that the Original Thought, not be reported, through self-determination , to the Creators Factors and Unique Chance, that were still not born, but the INSTINCT! Then, it was determined Un-notional Truth and Un-notional Destiny. Immediately after that, the Primordial Factor has self-determined his Uniqueness, to the Diversity of Creators Factors, and moreover, has self-determined the opposite, of the opposites to Infinity, of the Uniqueness and Diversity, to infinity minus One of the Creators Factors.

The Primordial Factor said, "I!" This "I" becomes the cornerstone of Knowledge, which is always leaned, the Thought, the Original Thought, of by assigning the Absolute Knowledge to the *Absolute Truth*, already existing through INSTINCT!

Once determined the Un-notional truth and Un-notional destiny, the Primordial Factor can be self-determined, to infinity Creators Factors, infinity which in turn will determine from

now on , the Original Thought of the Primordial Factor, to which each in part, will be self-determined, in his turn, just as how The Primordial Factor makes to all.

So, Creators Factors and Unique Chance were determined by Original Thought, which will continue remains to be determined by them and not by the *Purpose of the Matrix* of the Primordial Factor, as it Happened the First Time.

3

The first law that governed resumed at Instinct, second, at the Primordial Factor, the third at the Un-notional Truth and Un-notional Destiny. New and new laws following. It always sees that what determines a law is the Purpose, that appears as and Effect. The first law was resumed to the Instinct because it was the one that was formed for the first time in Purpose of the Matrix, so, the *Matrix Purpose becomes the first law*. Once created the *Instinct*, this one determined the *second law*, with which has been determined the "I" of the Primordial Factor, and this "I", determined, in His turn the Un-notional Truth and the Un-notional Destiny, the *third law*, following that the number of laws continue to Infinity. Thus we can affirm an enunciation, namely: **always, a law will be an Element of Purpose, hence of the Effect, and Never of the Cause. Hierarchy is the one that is subdued to rules, and Never, the laws, to the Hierarchy. The rules are subdued only to Purpose, defining them through this one.**

In terms, of the Un-notional Destiny and Un-notional Truth, defined as belonging to the third law, no law in the Universe can not disperses its first destination, namely, the first Effect due to its Purpose, in this case being the *uniqueness in diversity, as well, these two opposites to Infinity, for the First time characterized through Creators Factors. The purpose in Our Matrix Universes will be the law, as well as of all Creators Factors will be the law, whether if it is called, Truth, Destiny, Chance or other and other, meanings.*

From *Un-notional Destiny* and *Un-notional Truth*, will be intended *Notional Destiny*, which is a new law, namely, that Notional destiny to determine the Notion , through the Person and Personalization, a law which guarantees the determination of the Illusion given by Person and Mirror, into Notion through Personalization of the Person!

The question is whether Notional Truth and Notional Destiny determines same law for each Creator Factor in part, or a different law. The answer is definitely a different law, since only one Creator Factor is identical with another, the under Coefficient Logical 2, and even though all would be identical to each other, according to the Coefficient Logical Infinity minus one, would be the diversity of possible Logical Coefficients from it, what defines the fact as that between each Factor is a certain difference, but it depends from what angle it is viewed.

The result of our question is that in terms of the Logical Coefficient Infinite minus One determines the same law, since at the level of this Logical Coefficient, the number of opposites is practically zero, since all are One, besides the Creator Factor, in exchange, to the level of the Logical Coefficient 2 will be only two opposites.

Thus Notional Truth and Notional Destiny will determine and the same law to the other Creators Factors, in our case, having finality in the Illusion determined by the Notional Destiny of the Notion, only that the respective law will be structured differently from Factor to Factor.

The difference of structuring is due to the fact that I said just now, namely the range of Logical Coefficients that determines a lot of arrangements opposite. This indicates that in other spheres more remote from ours, can occur the Illusion, but an Illusion differently structured.

What namely, determines and differences, the Absolute Truth from Un-notional Truth, there is and an Absolute Destiny?

Any Truth has his Destiny, as any Destiny has his Truth. We can not say that Destiny is not True, but even the Truth has not been determined by the Purpose of a particular Element, such as the Instinct for the Absolute Truth, so therefore destined. So there exists an Absolute Destiny, but that is intertwined with the Absolute Truth so intensely that his particular definition is often unnecessary, but we do have to remark that Absolute Destiny is born before the Absolute Truth, and even the first State of Facts, which is the Instinct, being the first Destination of Matrix Purpose, face the Un-notional Truth and Un-notional Destiny which occurring at the same time. When I made reference to the Absolute Truth determined by Instinct, I just wanted to explain the understanding that each Absolute Truth has and Absolute Destiny, but not because Destiny would have emerged once with Absolute Truth.

Why namely was needed of Un-notional Truth and Un-notional Destiny, why could not they still remain under the name of Absolute Truth and Absolute Destiny?

These have been determined by "Self" of the Primordial Factor, along with the act of **Awareness**, after which is determined and the first **Knowledge**. Once the act of knowledge appeared, appeared implicitly and the **Original Thought**, so as both Truth and Destiny receive new influences and overtones at this level given by the Knowledge, which in the first place, is **NOT Truth, but especially Absolute Truth**, even if for only once, it reflects on it.

Under no form, the Knowledge, as well as his acceptance, could not be made in Absolute Truth. *This "compromise" default led to the creation of a parallel Destiny, with the Absolute Destiny, recognized only by the Absolute Truth, which is called Un-notional Destiny. If there would have realized this "compromise" so as Knowledge and Awareness, could not have be born. Once created this parallelism between the Truths and Destiny, they have reflected one in another, to determine new and new forms of Truths and Destiny, such as Notional Truths and Notional Destinies.* In this parallelism stands even the Cause, which actually stands at the root lost in the eternity of the Illusion, being a kind of its genome. The illusion would not be nestled, Never, in the Universes of Creators Factors, if had it not been Knowledge and Awareness.

Moreover Knowledge and Awareness, even if they are opposed to the Absolute Truth, they succeed once, through the Primordial Factor, to reflect the Absolute Truth in all its glory, just by the "I", which is not nothing else but the deepest Knowledge of the Absolute Truth, but, because it is not Knowledge but by its Essence, departs from it with each new Element appeared in it, leaving a to the Un-notional Truth and Un-notional Destiny.

From this point, everything departed away of the Absolute Truth, creating new and new parallels to it by the imminent appearance of Notional Truth and Notional Destiny. This is actually the root of future Person, of Personalization, and the Notion, which will be born in Our Creator Factor. Before the advent of the Notion, knowledge was not a Notional Knowledge, so the Absolute Truth can not be reflected by a Notional Knowledge, but, rather by the Un-notional Knowledge due precisely, by the Un-notional Truth and Un-notional Destiny, it determining by own "I" of Creator Factor. Un-notional Knowledge is a Knowledge determined of States of Fact, it is assigned the feelings, feeling, inner feelings, but, especially the most important thing: the Love.

No matter how hard comes us to believe or not, Love is at the basis of Un-notional Knowledge, being one of the first feelings transmitted by Primordial Factor to the Creators Factors, immediately after being Aware and Known their own "I", the other thing he did, was to **LOVE** what it created. So, Love stands in the mist of origins at the base of worlds which will be

born, or are seen on our starry sky, but, died long ago, living in this form, so far away their future, found in our present. Through Love, the Primordial Factor is self-determined face to the Creators Factors, giving them and their, eternal, through State of Fact, the beauty and brilliance of the Fact Accomplished of the Creation. Love stands at the origin of the Person, of Personalization and the Notion of Our Creator Factor.

Seeing how uplifting feelings stayed at the origin to our making, can not but wonder what caused, that with the Deep Love and Absolute, which stands at the base of the Creation, to let pass, so many misfortunes, among of the world of this magnificent creations which is Our World?

The answer consists in all parallelisms triggered by the Knowledge and Awareness, parallelisms which determined new and new Elements of Knowledge, fueled by the State of Facts which departs more than Absolute Truth, the Un-notional Truth, and default of their respective Destinies. That Compromise, face to the Absolute Truth that we talked about just now, it would not have realized if it had not been and **Absolute Necessary** for the process of the Knowledge.

In the Co-axiology appears a new term, namely, the Absolute Necessary, which is the quality of Mirror of the Instinct, in which is reflected the "I" of the Creator Factor, to determine the process of the Knowledge. At the origin of the Absolute Necessary is precisely the Absolute Truth determined by Instinct. Once Knowledge is represented by the growing multitude of elements that compose it, the Absolute Truth through his Essence, is represented, only and only, through his Uniqueness as component Element, being the opposite of Knowledge, in this stage.

How could reflect the Knowledge of the Primordial Factor in Absolute Truth and to Know him once? I just said that Knowledge is represented by an ever increasing variety of new Elements that compose it. This means that when he once was reflected in the Absolute Truth through the "I" of the Primordial Factor, the Knowledge was empty, devoid of any additional Elements besides the Absolute Truth that it encompassed therein.

It is the Unique Element from the Knowledge and become compatible with it, but when in the area of Knowledge appeared a second Element, which is Love, the Absolute Truth declared his incompatibility and retired, to determine the first parallelism, through the emergence Un-notional Truth. At the base of the Un-notional Truth and Un-notional Destiny is Love.

Why had that Love to be a Compromise, moreover the biggest Compromise standing at the origin of Genesis? The answer lies in the Absolute Necessary determined by the Absolute Truth. Therefore the Compromise for the emergence of Knowledge, was Absolute Necessary, due to the Absolute Truth, which has this quality that to determine Absolute Necessary of Knowledge that then, it be separated of it.

What determined this Absolute Necessary? Due to the Instinct, which created him, as his Purpose. Who exactly is characterized by Absolute Necessary, the Absolute Truth or the Instinct?

If it had the Instinct, it would not give this Purpose of his to the Absolute Truth, but, it would be identified with him. Therefore the Unique function of the Absolute Truth is Absolute Necessary. When the Knowledge has emerged she was just the determinant of the Absolute Necessary, so, of Absolute Truth, on which it has seen for once. True Absolute Knowledge is the Knowledge of that one time when it Knew the Absolute Truth. Moreover, Absolute Knowledge and Absolute Truth are at the base of each Knowledge and every Truth regardless of whether they are Un-notional or Notional, or have other and other names. The Creators Factors

determine their Thought of the Pure, through Absolute Knowledge and Absolute Truth, which they perceive it as once as the Primordial Factor, and once the Thought of the Pure is formed from this, it determines a Notional Knowledge based on Illusion, which occurs once with the Person, that has in its composition the Personalization, and is reflected in Notion.

So the Person has as structure the Personalization, which is reflected each other, in their entirety to form the Notion.

Such the Person as an Integer is the Cause that will determine the Notion as the Effect.

Personalization are represented by two Integers, once through the Person and once by the Notion, which determines them a dual character.

From the person is born the Illusion, and through Notion becomes operable, because it reflects in this, was born the first reflection, so the first act of Awareness that determines the Destiny parallel to the *Un-notional, the Notional Destiny*. Here is the key of the *symmetry of the illusion*.

Personalization becomes a single structure from two integers.

4

Turning to the Our Creator Factor and Unique Chance to His Equilibrium face to the Thought of the Pure. This Equilibrium is achieved by the Absolute Truth which is the Opposite of the Absolute Knowledge, due to the Absolute Necessary, which requires from Absolute Knowledge new Elements of cognoscibility, Elements against which opposes to Absolute Truth. On this principle is realized the Equilibrium face to the Thought of the Pure of our Creator Factor, seen through Logical Coefficient 2 of our world.

Once the Absolute Truth is Opposite of the Absolute Knowledge, means that the True Knowledge NOT exists.

It is not the thinking, the one who must be subdued and conform to the object, but the thinking determines the object, and this one must be subdued to the thinking.

Once there is not Knowledge than Illusion, what would be the Knowledge, of fact, if this one would not be dressed in the clothes of the Illusion? An amount of Elements? But what to represent these Elements in relation to the Absolute Truth? But at the *Un-notional and Notional Truth*? May be one of those Truths further from the Truth than others? No! For all other Truths without of the Absolute Truth are equally Untrue, as far as the Real are reported to this one. Any Truth which would hide the slightest Untruth is an Untruth.

All Truths, apart from the Absolute Truth are Untruth, even though they apparently differ, they do nothing than to complete a single Truth: *the Lie! It is only Truth determined by Absolute Truth in the other Truths, in a word the Untruth. So whenever the doubt occurs in some Truth, then we approach with our application of Absolute Truth.*

The Untruth, Unknown are the reflection of the Absolute Truth in other Truths. The Unknown exist only for others Truths and not for the Absolute Truth. Reported to this Truth, all be and not be, are known, even the Unknown becomes Known because it can be detected by the Absolute Truth and Absolute Knowledge.

As I said on the Absolute Knowledge that it is only determined once by the Absolute Truth, but then knowledge adds his new and new Elements, due to the Absolute Necessary, determining an Un-notional Knowledge, Notional Knowledge, etc, or these types of Knowledge no longer exist?

*We use the term Un-notional Knowledge or Notional Knowledge only to the extent that we want to distinguish between a Knowledge resulting in Notional or Un-notional system, but such Knowledge is not reported to the Absolute Truth, because **anything** is **Known**, except the Absolute Knowledge, is **not True**. Then, if, the **Knowledge** is not **True**, there is not **Known**.*

*What is not Known, becomes **Unknown factor**, so belongs to **the Unknown**, and I just said that reported to the Absolute Truth there is not **the Unknown**, because this one is nothing other than reporting the Absolute Truth in other Truths, therefore: all other types of Knowledge are Un-knowledge!*

Correct would be, Un-notional Un-knowledge or Notional Un-knowledge, but to simplify things even if we use Un-notional Un-knowledge or Notional Un-knowledge, is understood that it is Un-knowledge, and so again we return to the Absolute Truth.

Not incidentally, I wondered just what is Knowledge because no matter how hard I try to give a specific definition, whenever I feel that I approach of it, so often I see how I move away again.

Intellect is not the one that intuit and nor the senses the ones who are thinking.

The Thinking is due to Knowledge, and Intuition at the Awareness, and both to the Life Factor.

Awareness is reflected in Man, in the form of Intuition, because Intuition is not Knowledge but a state of mind that sent the Factor of Life, will return from it, under form of Knowledge to fill content of an idea, which fund was once in the Intuition. Intuition is Trace and Knowledge is the Form, in which the idea will curdle.

The one responsible for transforming the Trace in Form, and Intuition in Knowledge, is the Life Factor. Intuition, through its Essence is energy, more precisely a form of representation of the vital energy which has any Man.

Starting from the Elements of Un-notional Knowledge that can be whole range which occurs to us as Elements of feeling, such as starting with Love and ending with feeling of thirst, cold, fatigue, etc.. Living in a Notional system, even to this type of Knowledge, we attribute it, the Notion, as such, but determine a Notional Knowledge.

Such elements of Notional Knowledge would be, starting with certain words from the language that does not involve the feeling, like connotations, some abstractions, etc., all involve Notion as such, about a certain subject, which by default becomes Notional. However in terms of Absolute Truth and Absolute, we do not have reflected in our language than only one Element, namely the Unknown. So what is Knowledge?

5

Un-notional Truth is the Awareness of Hierarchy, which is reported to Knowledge, and Notional Truth is defined through the Awareness of the Hierarchy, through Knowledge, which means in neither case and in no other case, that any of these Truths would identify with the Knowledge, even if one would reported to this one denying it, to separate from the Knowledge, such as Un-notional Truth, or Notional Truth, where the awareness of Hierarchy is made by Knowledge, no means the least, that it accepts as true the Knowledge, but that it leans to combat it, defining it as its opposite! But the Absolute Truth? Such type of Truth is the Essence of the others two.

Just I say that Knowledge can be a sum of Elements. Although, we could not know them, Never, we know that they exist, and there are somewhere, but what are these elements? There are things, facts or phenomena? No, they are not none of these, because if would be only one of them, we NOT would have know, their meaning! Since every thing, fact or phenomenon becomes truly Known, only if it is NOT reported to the Absolute Truth, the Absolute Knowledge, and is NOT implicitly determined, by them. If they are nothing from this one, then it means that we not will Never know their meaning.

All these Elements are the Unknown, in which is hidden the Absolute Truth and Absolute Knowledge, which will not belong to the **Closed Knowledge** or to the **Open Knowledge**, because they can not be synthesized by Illusion. However, and the respective Unknown, exists somewhere and could become one of the landmark known at any time, thus passing on the knowledge landing, and by default once with this one, on that of the Illusion. Why not do it? For then the whole Equilibrium would overturn.

Therefore, any Unknown may be Known, once join itself to Illusion.

Whatever is Known is NOT True, because no longer belongs to the Absolute Truth, but it lost in Knowledge.

If anything is Known is not also True, this means that even the Illusion of Human Life is not True even seen in terms of Illusion and nothing else.

Therefore, the Knowledge is the shadow of the Unknowable, Known by the Absolute Truth and Absolute Knowledge.

The more Knowledge will become more prominent, the more Truth will become so low, and vice versa.

The biggest Opposite of the Knowledge is and will forever remain the Truth.

Knowledge is that which determines new and new Universes, while the Truth denies them, whether belonging to the Illusion of Life or Reality.

Never will be Absolute Reality for the *Absolute Truth*, because he is not subdued, and is Opposite to Knowledge, as Never will be Absolute Illusion, precisely these reasons.

From the struggles of Absolute Truth with *Absolute Knowledge*, are born continuously the spiritual energies of the Pure Thought, or the Origin of Everything, which belongs to the Creator Factor and Unique Chance, in the worlds of Logical Coefficient 2.

When the Creator Factor and Unique Chance, is Contemplating the Pure Thought, effluvia of this Contemplation arises the Closed Knowledge through Absolute Truth and Absolute Knowledge, then flowing in Structural Primordial Universe.

Instead *Closed Knowledge* will become known to Man, only when will fall under incidence of the Open Knowledge, to be sighted.

When the Creator Factor and Unique Chance is contemplating the Person, effluvia of this Contemplation flowing to existing structures or Structural Primordial Universe or creates Him, if the divine work is not complete.

The most important principles of the Co-axialogy, and implicitly of the Co-axialism, are those which are based on Opposites and Equilibriums!

Knowledge is Opposite to the Truth because any Knowledge is based on the principle of possibility that a particular process or phenomenon can be true or not, because the Truth, Never accept half measures, since a process or phenomenon or is true or Not!

At the level of the Absolute Knowledge, any process or phenomenon becomes certainly true if it meets certain conditions, while the *Absolute Truth* can not be *conditioned*!

Thus from the Origin Zero, which is Thought of Pure, start the two opposites of it, "plus one" and "minus one", and hence the full scale of numerology.

So, the Person in the quality of a negative of the Pure Thought, the Form of its Trace, but the owner of an infinity minus One of opposites, had to determine and the Opposites necessary to the Pure Thought, which has only two Opposites, the *Absolute Truth* and the *Absolute Knowledge*. For this was born the *Illusion*, as the Only Opposite of *the Absolute Truth and the Absolute Knowledge*. The Pure Thought and the Person are Elements of Equilibrium of the Creator Factor and Unique Chance, the one who born the symmetry in all its worlds, whether symmetry is composed of two, a billion or an infinity minus One of Opposites.

At the basis of this principle underlies also the evolution of elementary particles, which are actually spiritual energy quanta, seen as through the Illusion of Life from the Universes of the Existence.

Once Thought of Pure determined, in his Form appeared the Person, who left a Trace in the Form, in which were born an infinity minus One of Personalization, one of which being the *Existence*! The sum of all these *Personalization*, once created, has formed the *Notion*.

Each Personalization of Person, is an Awareness, in part, as well as the Person, only that the Person is the Integer of these Awareness, and the infinity minus One of Personalization, is the Structure of this integer.

All this pleiad of Awareness have determined the Notion, by their reporting only once at the Pure Thought of the Creator Factor, which is an element, Mirror, so an Element able to transform Awareness into Knowledge. The First Knowledge they came to the Personalization and Person, was that of the Notion. The notion is represented by the Closed Knowledge of Our Creator Factor, and it is defined through that.

The notion is also responsible for the demarcation and reporting this type of Knowledge, which is the *Closed Knowledge* at the *Open Knowledge*.

Each Personalization has a Notion of its own, for example, our personalization has the notion of: the *Existence*.

When the Person born his own Personalization, them once with their appearance, each has part of such a Notion, once they reflected in the Notion.

The Notion as the amount of this infinity of Personalization is nothing else than the Mirror in which are reflected all of these as a whole, resulting the Knowledge.

Why not the Awareness? Because the Awareness is an amount of Elements, that can be known only if they are reflected in the Mirror of Notion.

From *Closed Knowledge* belongs each notion, which it possesses each Personalization of Person.

Once appeared the Personalization of Existence, which has become aware of itself, after that reflected in Notions, for self-reporting in other Personalization, his first determination was the *Existence*, the second was the *Being*, the third was the *Factor of Life*, etc. The second determination, namely the *Being*, is the own reflection of Existence in the *Mirror of the Notion*, so, of the *Knowledge*, and not least the case of the *Universal Knowledge*.

Therefore, the *Being* receives the features of the Existence, excel by assigning to the Existence, the act of Awareness. In exchange, at the third reflection of *Existence in the Notion*, when was determined the *Life Factor*, this one received features of transformation

of Awareness in Knowledge, in a word, the feeling, the breath. Hence, *appeared the Life*. You can see that from the level of Personalization, both the Existence as well as other Personalization, build their own structures each in part.

The question is why it created the *Being*, and did not the Life Factor, for example?

Since *the Being* is nothing but the result of the reflection of the Existence in the Notion.

Each *Personalization* becomes *aware of itself* only when it is reported to all other Personalization, mirroring is the Notion, and the result of the reflection in this, determines the Awareness of the Personalization. Awareness of our Personalization is Existence.

Prior to reflect in Notion, each *Personalization of the Person* represents only one Element of the infinity of *Elements of the Closed Knowledge*.

The Notion is directly *responsible* for any form of Knowledge at all structural levels, both within Universes of Personalization of the Existence, as and all other Personalization. Through the Notion is transferred the Knowledge to all other spheres which have sent their papers of Awareness again to the Notion. This reflects them back as a form of Knowledge.

Existence is the act of Awareness of our Personalization, which reflected in the Notion determines the Knowledge of this Awareness, so the Being. Being thus becomes the first Knowledge of Existence.

But just because is the first Knowledge of the Existence, this Knowledge is actually the Knowledge of Awareness. Thing that will imprint to the Being the quality of Mirrored Element and not at all, of Element Mirror, as is the Notion.

Once Known the Being by Existence, the Existence it will reflect again in Notion with its own Awareness and the new results will be the Life Factor.

The second Awareness of the Existence will be different from the first, because it will have and the predecessor load of the Being, and instead, to be the Knowledge of Awareness, will become *the Knowledge of the Act of Knowledge*, which he will impregnate at Life Factor, the quality of the Element Mirror.

Life Factor becoming an Element Mirror, will be the same as the Notion, capable to receive the acts of Awareness of other Elements and to transform them into Knowledge.

7

So, the Factor indicates that *the Being*, has the face of the Existence reflected in itself, and through *the Being*, *the Existence* can being.

Through Being will understand the Existence of *the Being*, of a whole which has certain dimensions.

The Being is directly responsible for absolute all dimensions which are reflects from the Existence, through his own reflection to this, but is NOT responsible for Life, which is due to the Factor of Life.

The first reflection of our Personalization in Notion has determined the Existence.

The first reflection of the Existence in Notion has determined the Being.

***The Being* is also the owner of feature to give dimensionality to the Existence through the Knowledge of the Act of Awareness, due to the reflection of the Existence in Notion.**

The Act through which the Being gives dimensionality to the Existence by reflecting its in the Element Mirror, which is Life Factor is named Being, but the Being

can also give dimensionality through its reflection and in other Elements Mirror. And this time the result will be also, being.

Any Dimension which is known to us is the result of being, given through the reflection of the Being which has us dimensioned, once the imprint in the Life Factor.

Space and Time of our world is due to the Being, which for a world of Logical Coefficient 2, will have two major reflections in the Life Factor, determining Space and Time, for our World and the rest of Reflections of the Being, in Factor of Life that are diffused and to our Knowledge, will be the sizing increasingly inferior in terms of Hierarchy.

Space and Time are two being. Both Space and Time may be humans or anything else in other worlds if their imprint is reflected in the Being and in the Factor of Life, for these worlds, as is reflected imprints, to People in this world. Each known or unknown to us, dimension, given by the Being through the process of Being, is due to the reflection, in the Being, of a certain imprint.

Even Existence, Being, Factor of Life, other Personalization, Person, Thought of the Pure, Absolute Truths, Un-notional and Notional, Notion, Elements of Knowledge, every State of Facts, Our Matrix, absolute everything has its own imprint, left by its own pattern.

No matter how impossible it seems but if Hierarchy accepts a certain ordering of elements, imprints of these Elements are Not subject to any Hierarchy.

All imprints are equal. Even the Imprint of the most miserable Man, is as equal to the imprint of his Time with the imprint of our Matrix, since at the level of the imprints not exists the Hierarchical system, being subjected to Hierarchy only the incidences which resulting from the reflection of these imprints in certain Elements of the First Order, such as Existence, Being, Factor of Life, which can be up to an infinite minus One of these elements.

Why we in this world are people and another mark such as of Time, is Time, therefore a certain Dimension?

Moreover, why we receive the Elements of the Open Knowledge that each have their fingerprint in the quality of a Destiny, Chance or Unknown, and on their basis may reflect Elements of Closed Knowledge to become for us Known?

Why our imprints are not Destiny, Chance or Unknown?

First of all, our imprints can become so Destiny, as well as Chance and Unknown, because the Elements of State of Facts of the Open Knowledge, are part from our Origin, more than that, if we apply the principle of creation, One is reported to infinity, from which is subtracted, the result will be reporting at this One, so All are One and One is All. The imprint of Destiny or of Chance or of those Unknown, is found in every human imprint, because they are Knowledge and Man is by his essence is Knowledge, Thought, Dream or an Illusion and nothing more.

The fact that Destiny, Chance and the Unknown within us is reflected in the Mirrors (the Being and Factor of Life) as being so, and everything that become Known is reported to these, denotes the quality on which the Mirrors gives to this reflection, and more than that, are infinity minus One of the Mirrors.

Each Mirror is reflected in turn in all this infinity, and the imprint of a Thought even if it reflects only in a single Mirror, it is interpreted by the whole infinity minus One of Mirrors, and the result given only by Mirror in which was reflected the imprint.

This fact leads to an explanation of what the Time is Time and not Man! Everything is due to the incidence under which was reflected the imprint of Time in the Being.

This reflection creates a certain incidence with our World where Time becomes a Dimension.

Absolutely any Element of the Knowledge, becomes an Element of the Knowledge, only when it is due, of an imprint. Determined by an imprint, otherwise the Element of Closed Knowledge or of Open Knowledge, will become an empty Element by the Knowledge itself.

The imprint is the one which make essential the Element Known, without imprint, the element can not be known, he is only under the form of Meaning, of Trace, which expects that the imprint to receive the form. Any imprint is welcome in a certain Trace, receiving the Form of the respective Trace. If the Form of the respective Trace is Time or Space for our World, then the Knowledge will be resulted by the Factor of Life by Man as temporary or spatial Dimension.

Why has fallen the imprint of Time, under, such an incidence with our World, so to become to us a Dimension, and yet the most important, alongside Space?

As I said, depends on the Trace, in which the imprint was formed, of the incidence on which it has with our World, but with other worlds which belongs of other Logical Coefficients or to other Levels of Awareness, Time can be perceived as Man or anything else, as well and the Space, and Man can be perceived as anything else than man

Why the incidence with our World makes the Imprint of Man to receive the Content of Man and not of Time?

Any Knowledge if it would not be filled with a certain Imprint, would be a Knowledge, empty, without content. The imprint is the content of the Knowledge. Once what are an infinity minus One of Traces, to each such Trace it corresponds a specific Meaning when it is "filled" with a certain Imprint. This Meaning that it corresponds to a certain Traces differs from one element to another depending on the characteristics, priorities and properties of that Element. Taken as a whole and our World in turn is an Integer, so an Element that has a certain structure. This Integer which is Our world belongs to Logical Coefficient 2, because the World becomes Acknowledged and Known by us based on this Logical Coefficient.

Even if the same world would be known on base of another Logical Coefficient different of 2, by other beings, having a different representation, that world with that representation will not be our World, but, will be a completely different world, even if at the base of reflection in different Logical Coefficients would be a single element. This means that one and the same Element can belong to several worlds at the same time, so, simultaneously.

How are an infinity minus One of Logical Coefficients, the same Element can belong to an infinity minus One's worlds, where every world is something else. Now let us return to the earlier question: why the Imprint of Man receives the Notion of Man and not of Time, in our World, and the imprint of Time receives the Notion of Dimension?

The answer, this time is much easier. The Man is Man only to reflect the world as element through the Logical Coefficient 2, and the Time as Dimension. Logical Coefficient

will determine the number of dimensions of a world. Logical Coefficient 2 will have two dimensions, Logical Coefficient five, will have five dimensions, etc.

In the World seen from the perspective of its element are an infinity minus One of dimensions, but viewed through the perspective of Logical Coefficient, the number of dimensions will be equal to the number Coefficient Logical.

If reported to the Logical Coefficient 2, a certain Imprint "fills" the content of Trace with the Form of Knowledge of a temporary dimension, and another Imprint "fills" the content of Trace with the Form of Knowledge of a spatial dimension, means that for the infinity of Logical Coefficients those imprints will fill the content of Trace with the Form of an infinite of possible meanings.

The same is and in the case of the Man, which in other worlds can be perceived as being Dimension, such as Space, Time, or forces such as gravity, etc., all are in the function on how the perceived is World, as an Element, by, the infinity of Logical Coefficients or of Logical Levels.

Another disturbing question, is whether World - Element, is a world single or are an infinity of worlds- Element?

If it were an infinity of worlds - Element, then it would be an infinity of substrates, so to each Logical Coefficient would occur a certain world - Element, which in turn would be reflected by the rest from the infinity of Logical Coefficients.

This would lead to a representation that is at least bizarre, namely, that the World - Element, is a totally virtual world, for all the rest of the other Logical Coefficients, apart from the one to whom the World -Element belongs. Universal fact valid, for each Logical Coefficient, in part.

Thus we have an infinity of worlds - the Element, and of each such worlds, in part, it belongs an infinity of virtual worlds as a result of reflecting of this world - Element, by, the Logical Coefficients.

This structure leads us right from where we left, namely, if of every Logical Coefficient it belongs a world - element, of his, then an infinite number of Logical Coefficients will have an infinity of worlds - element, their own, so a world - Element in an infinite of aspects. Thus, it is only a world-Element which has an infinite of hypostasis. What man Knows is only one aspect of the world - Element. Basically there is only one world - Element, therefore a single Element but which is Acknowledged and Known in an infinity minus One of facets.

Then, the Elements of Open Knowledge or Closed Knowledge, or of other and other representations, that, not once, we have them called, Elements, what namely are, if in reality is only one Element in a myriad of facets, where every aspect is due to the channel through which is perceived for that it to become Known?

Everything I called as being Elements of the Open Knowledge or of the Closed Knowledge, are nothing more than some landmarks devoid of any importance, if their Trace is not "filled" with the Form Content of an Imprint. Only in this moment the Element becomes plausible.

Each Matrix has its Imprint as well the Original Imprint consists in Periodically, Un-semantic and Semantic, namely, in the reflection of the Periodical by the Semantics Mirror. The result of the reflection of the Periodical in the Semantics Mirror, which is the

Infinite, determined the first Imprint or the Original Imprint. This is retrieved it in all Imprints which it will follow her.

About the part of Semantics of the Co-axiology, I will discuss at the appropriate time. The Imprint will be always the Form that will fill the content of the Trace.

The unique Imprint on which we can truly Know in our World and not in the World - Element, is the Instinct.

This is truly the Imprint that fills Trace of the Matrix - Purpose, with his Form. The Matrix - Purpose is another Imprint, as all other Elements are other and other, Imprints - Element.

Thus there is a world - Element, and an infinity of imprints - Element.

The Primordial Factor, Creators Factors , Person, Personalization, Notion, Notions, all Elements of the Open Knowledge and Closed Knowledge, are imprints - Element, because they are successors of the Original imprint, which is the First Event, by reflecting of the Periodically, in the Semantics Mirror. Once the imprint has the characteristic also of the event, this means that any Knowledge has also the characteristic of Event.

Then how to "fill" with a certain imprint, with a certain Element of the Open Knowledge or of Closed Knowledge, for this to become known? Why would not become known without to "fill" with this Imprint? What is before the "filler" this Element of one or another Knowledge?

Before the "filling" is a Trace left by the determinant without a certain content. At the origin of determinations is the Original Imprint, about which we talked with a little time ago.

Let's take the Instinct. This one is not the Instinct, if the Trace of Matrix-Purpose is not "filled" with form of this one. Who namely, "fill" that Trace?

The answer is: THE SEMANTIC Mirror WHICH IS THE INFINITE THROUGH THE PERIODICALLY WHICH IS REFLECTED RELENTLESSLY IN IT!

As I said, the first reflection of the Existence in Notion has determined the Being.

The second reflection of the Existence in Notion has determined the Life Factor, which is the Mirror, in which is mirrored the Being, for to give dimensionality the Being Human Existence.

The Being can be mirrored also in Notion, to give its dimensionality especially Existence, and once with this reflection will give dimensionality and being, to them. The being in existence, is not produced through the Being mirroring just in the Life Factor, but through the being mirroring in any other possible Mirror. All I can say is that when Being is Mirrored in the Life Factor and that Mirroring is perceived by Man, in the World of Logic Coefficient 2, the whole Mirroring of the being is resumed at, the being in existence, of to two dimensions, Space and Time, in whom spectrum it diffuses the whole dimensionality of Man Knowledge.

Once the dimensions have been awareness, they will be reflected again to the fund giant of Elements that belonging of Closed Knowledge of the Great Creator, and which are reflected permanently by the notion, toward the Being, the *Life Factor*, and all other Elements of First Order.

Immediately after was created, the Being, the *Life Factor* and all other Elements of first order, these began to be reflect each other, resulting the Elements of second order, third, etc, until an order, of level Infinity minus one.

In some such orders is also our life, the everyday. Even if the Human Imprint is the result of a reflection of the *Life Factor* in the *Being* and vice versa, between these two can occur an infinity minus One of reflections, again, in turn, so this means that the human imprint can be determined by a difference of order, of billions and billions of times face of the Imprint order.

All this is because, the respective imprint, once it was created, she has let at in turn another and another Imprint, which it was multiplied in an impressive number, being an order of huge of reflections of Imprint in Imprint, up, until it reached us.

What I can say is that the origin of our Human Imprint as well as of plants, animals and other life forms, including in silica, of various bacteria, are in the reflections of the Life Factor in the Being, and vice versa.

We know that Man is a Being that lives, so he is alive, in a *Logical Coefficient 2*, so of the bivalent logic, of the type the good-bad, etc.

Human mind can not accept more than two dimensions, as being acknowledged by this, namely, Space and Time.

Man can not become aware of other dimensions. And of this, he has the Illusion of Life that he lives in space and temporality.

The man lives in three-dimensional reality, and beside the two dimensions on which man would aware of them, it should be, and the third, about which I have said that is the *Dimension of Life*.

Returning to the *Existence, Being and Life Factor*, these once formed will be reflected one in another and even more so each will become as Existence, as and Being, as *Life Factor*, face of the other.

All these form the Triad or Triangle Profane.

I just said that the bivalent World of the Man, allows him to know only two dimensions, and possibly to suppose on the third, for to live in three dimension.

This means that the Triad is real, only for the Illusion of Life, on which has the Man, that besides these three could be other Elements which to nominate other and other, reflections in the Notion, but which to man will always remain unknown and this is not that belongs to the Open Knowledge, but because the human mind which belongs *Logic Coefficient 2*, it is impossible to discern, and another mode of operation, moreover, the Elements themselves which compose the Man, are the *Existence, Being and Life*.

These three are not opposite each other, but between them there is a relationship of interdependence by reflecting the one, to another.

Once appeared Triad, her Elements will be reflected between them, the *Being*, taking place of the *Notion*, to mirror in her, all the Imprints let by *Thoughts*, which are a result of the *Life Factor* that determines the conscious life.

All of this will reflect, between them reported only at Man and not at other and other, representations where will also require a reflection at Notion, to increase the number of elements making up the *Triad*, its name becoming useless, while no longer will be only three elements.

In return, for Man, the *Triad* will remain eternal, being the unique that represents him.

This leads to an astonishing result, namely, at the extraordinary achievement of the Great Creator, and if we think about the complexity of our living world, we shuddering.

To make us an overview of this complexity should us only imagine the worlds belonging Logical Coefficients, from 1 to the Infinite minus One, we being placed in position 2, through the bivalent logic.

Besides these worlds of *Logical Coefficients*, there are also the worlds of *the Anti-logical with levels of the Anti-logical, from 1 to Infinite minus one, then, would come the worlds of the Virtual and so on*, this scale also tending to infinity.

Well, all this scale is nothing compared to what may follow, because the respective scale was composed only of Elements of the Triad, but if at this one will appear another Element as a result of reflecting in Notion?

If alongside of the fourth, will appear the fifth, the hundredth, the thousandth millions up to Infinity? Where else is Man located?

8

Maybe now we can ask the question what namely is Man?

This small piece of the Illusion which is believed dust and rock?

This small piece born the stranger of himself!

Why foreign? Man does not have what to look for in a three-dimensional world with a bivalent logic and with awareness of only two dimensions.

The stranger inside Man consists in that, even the own Dimension of Life, the one who gives the Man the breathing, he is not given to see her, or to be aware of her through his own experience.

When we run on a portion of the road, we know what distance we covered, and in how long, but we will Never know how much life we covered and how much we will have to cover it? Such a question should be made otherwise, since even the expression: how much we will have to cover it, shows a subjugation aware to the space-temporality, face to which Man has lashed every action of his.

The stranger inside Man is in charge of the suffering endured by him during the transience of his life. All wars and social conflicts that occur in any human society are due to this alien. At his origin is the Original Sin.

Is man a mistake of the Creation Factor, an accident? No, in no case, nothing is Accidental, nor the Destiny of Man.

Then we should go back to *Purpose* and Hierarchy. Man to be an experiment of Purpose or a servant of the Hierarchy by his own appearance, even from the phase of the imprint of Existence, which was reflected in the Being?

Man, par excellence, does not know his Purpose for which it was created, and more than this, Man has the Illusion that he can conceive the World as Purpose and as Means.

If the Man due of his intellect would conceive the World either as *Purpose*, either as a Means, then he would certainly know the meaning of the Notion of *Purpose*.

Human intellect is unable to accede at to know the Notion of *Purpose*, since this notion comes as a reflection of the *Purpose* as the Cause through Instinct, which is the first *State of Fact*, and Man has only the Illusion that he lives a *Purpose* in itself because the Instinct of its own existence, which is not separated by the Illusion of Life, becoming part of it. Moreover, each sentence of human logic is reported to a Truth, even if partially, because to the Man is not given to know the *Absolute Truth*.

The purpose existed long before the *Absolute Truth*, being still Present since the level of the Matrix, then to infiltrate through the State of Fact in Creation. Once the Purpose is before the Truth, it means that this not exists on the basis of Truth, than wrapped in the mantle of the Instinct, which will determine the Truth through the "Ego" of the Primordial Factor, and once

with this and *Absolute Knowledge*, to determine the Thought of the Pure. Then, can the Man find out what is the Purpose? Certainly not.

Man can not be a mistake of Creation of the Great Creator since can Not wrong because it is reported to the Absolute!

Everything that is reported to Absolute gets sine qua non, the fundamental values of the Absolute, whether is the Absolute Truth or the Absolute Knowledge, and thus can not interfere the mistake, which has through his Essence the relevance of fatality, destruction and negativity, the opposite of good, even if the good is perhaps one of the greatest evils, even in this case.

So, the Factor, not make a mistake and therefore can not be preferable the non-existence of the world, face of, the Existence of this, from point of view of human intellect, because the man was not left in this world to destroy it.

Any Element will be Acknowledged as having an infinity minus One of opposites. That opposite, which it will drop, from the infinite, being the Creator Factor.

Awareness is defined as the reflection of an Element in another Element that bears the role of Mirror. But the result of the reflection of the Element in Mirror has the denomination of Knowledge.

The Element is defined as a notion about "something", even about the Un-notional area, so, before being the Notional, respective, the Person, the Personalizations, and the Mirror of them, the Notion.

The Absolute Truth is the Destination of the Matrix Purpose through Instinct, that would be the first Purpose of the Hierarchy that underlies everything and the Instinct is the first step of the Hierarchy that underlying the all.

In this All is also the Matrix which determined the Instinct by his first, State of Fact, and this Matrix had a certain Purpose, as, the Purpose a certain Matrix, to become the Matrix Purpose. How could that one be the first Purpose?

When I referred to the first Purpose and thus once with this at the Absolute Truth, I did it to explain the fact that the Absolute Truth is the first Purpose of the Hierarchy, that All is of fact the Hierarchy, that the Matrix with its qualities of Purpose, Disarray and entropy. Is Not a Purpose in itself, but, only that has more qualities, becoming Purpose, simply by denomination of Matrix. Once with Her reporting at the Awareness of the Instinct in the "I" of the Primordial Factor, so, with the reporting to the Hierarchy which it created, and once with this at the first Purpose which is the Absolute Truth, through which the Hierarchy is being finalized once with the Instinct.

Therefore the first Purpose came once with the Absolute Truth which in turn allowed the AWARENESS of the "I" of the Primordial Factor, and once with this appears Absolute Knowledge.

Once with the apparition of the FIRST Element was born and the **Numerology**. The FIRST Element of the HIERARCHY is the Instinct, which in turn has favored the apparition of the first Purpose, the Absolute Truth, which is not something other than fulfilling of the first Purpose of the Matrix through Instinct. As far as we have seen the Hierarchy becomes Cause and the Purpose becomes the Effect. Instead the Purpose preceded through Matrix, the All. Instinct is the first step of the Hierarchy that defines the first Purpose, the Absolute Truth, which in turn defines "Self" of the Primordial Factor, that the second step of the Hierarchy, which once determined, defines the Absolute Knowledge the second Purpose. The Absolute Knowledge with the Absolute Truth will determine the third Element of the Hierarchy which is the Original Thought. The Original Thought is the responsible for the emergence of the Creators Factors

through which relate the Primordial Factor. What is the Primordial Factor? His is his Instinct, the "I", which is born from Instinct and Absolute Truth determining the Absolute Knowledge?

9

The Primordial Factor is the "I" which is due to the Instinct and Absolute Truth, "I" which once aware becomes the Primordial Factor. It can be an "I" unconscious? Certainly not! The "Self" is defined by excellence through awareness, which determines the Knowledge of self, who becomes implicit the Purpose of the "I", which is Absolute Knowledge. The Awareness is not at all Knowledge, but the prior act of Knowledge, which will determine on this.

So, the Awareness is not Knowledge but, more specifically, the Form in which it will Structure the Knowledge. Instead Awareness can exist without Knowledge and not Knowledge without Awareness. If would not be this Form, the Knowledge can not be decided, and thus the whole world structure would be collapsed. Therefore the "I" which is the Primordial Factor is the second Element of the Hierarchy, characterized by Awareness.

Once aware of the "I", he Knows! The "I" reflects the Knowledge in itself as Purpose of his.

So, the Purpose of the Primordial Factor, which is the Primordial "I", is the Absolute Knowledge, which once appeared with "I" of the Primordial Factor, in his turn composed of Instinct and the Absolute Truth, will determine Original Thought, the third Element of the Hierarchy. The Original Thought is the one which determines the Creators Factors, therefore, and our Creator Factor and Unique by Chance. They are the third Element of Purpose, being the Purpose of the Original Thought.

The Creators Factors will develop a structure somewhat reversed from the Primordial Factor, since they are Elements of Purpose even if they are the first Element of the Purpose embedded in Hierarchy. The first determinant of the Creators Factors will be the Absolute Truth which defines them, and which is represented at this level as an Element of the Hierarchy, since it is determined by an Element of Purpose that are the Creators Factors as Purpose of the Original Thought. The determinant of the Absolute Truth as Element of the Hierarchy will certainly be the Purpose of his, which will be structured in the Absolute Knowledge of the Creators Factors, a Purpose that will determined the Thought of the Pure of the Creators Factors. From this stage, each Creator Factor will structure its own development.

If our Creator Factor and Unique by Chance, the Pure Thought as an Element of Hierarchy will determine its Purpose, Person, the first Integer, which will be structured in an infinity minus One of Personalization, which will be reflected as a Integer in the Notion, the first Mirror, moment in which, the Illusion is born, through the person and its Personalization. One of these Personalization is the Existence. The first reflection of Existence in Notion has determined the Being and that the second has determined the Factor of Life. The Person is Element of Purpose, on when Personalization are Elements of Hierarchy, which is reflected in the Notion, Element of Purpose.

Thus, the Existence in quality of Element of the Hierarchy, is reflected in Notion, Element of Purpose and determines the Being, Element of the Hierarchy. The same happens and with the Life Factor, and with all other results of the reflection of the Existence in Notion, which will automatically become elements of the Hierarchy, because the Notion which reflects them is an Element of Purpose. Instead, all the results of the reflection in the Elements of Hierarchy will be defined as being Elements of Purpose.

What namely, determines multiple reflections of the same Personalization in Notion? The fact that each Personalization is reflected in the Notion first time, results a certain Element of First Order as is the Existence in the case of our Personalizing.

Immediately after its reflection in the Notion, over the respective Personalization will depart and other reflections of other Personalization, as well and the Existence will depart in her turn of other Personalization.

This will cause them to determine their result of a new reflection which no longer proceeds directly from the Notion but from Personalization. These reflections will be of an inferior order than those obtained directly from their reflection in the Notion.

However the respective reflections will create that "Next" reflection after the first, which will determine on the Personalization to reflect as well and the second time, and Infinity minus One time, in Notion, resulting Elements of First Order, among which will surely interposed and the Elements of lower orders as the reflections of Personalization among them or the reflections of reflection each, reflecting an order of increasingly lower among themselves.

Therefore just the number of Personalization, the plural thereof, determines and the number of repeated reflections of their in the Notion.

The Primordial Factor is defined through that "I" of his, who is also and the First Awareness of the Purpose of Matrix, which will determine, in his turn, the Absolute Knowledge, because the Absolute Truth has been determined before this Awareness as being the Purpose of the Instinct.

Once determined the Absolute Knowledge, this together with the Absolute Truth which is already determined before the First Awareness of the Purpose of the Matrix, which is an Element of Hierarchy, the Primordial Factor, will be born the Original Thought.

Such the Elements from which is composed the Original Thought are the Absolute Truth and the Absolute Knowledge.

To is achieve the First Equilibrium is necessary that the Elements of the Original Thought which are Elements of the Purpose to become counterbalanced with other two Elements of the Hierarchy which participate at the act of awareness.

These two Elements of the Hierarchy are the Primordial Factor through His "I" and the Original Thought.

Not the same thing happened and in the case of the Creators Factors which are the Elements of the Purpose.

Each such Creator Factor from the infinity minus One of the Factors has an Absolute Truth of His which belongs to the Hierarchy being determined by Him, and not by Instinct as and in the case of the Primordial Factor, and more has an Absolute Knowledge determined by the Creator Factor once with His Awareness, after a scheme somewhat similar with that of the Primordial Factor, only that in this situation, the Creator Factor determines the Absolute Knowledge immediately after the Absolute Truth, which is Element of the Hierarchy by His own awareness, which becomes Element of the Purpose, determining of this time, the Pure Thought and not the Original Thought, as and in the case of the Creator Factor.

So, the Pure Thought is Dual in structure being formed from the Absolute Truth and Absolute Knowledge, which is not and in the case of the Creator Factor, which does not yet have a Dual structure as it needs the equilibrium.

At the Creator Factor, the Absolute Truth is not formed before Him as and in the case of the Primordial Factor, but in His trace.

To achieve an Equilibrium with the one of the Pure Thought, the Creator Factor will need an Element which to counterbalance the Pure Thought, formed of the two Elements, Elements which to create alongside the Creator Factor a couple of two elements.

This is called the **Creative Awareness of the Purpose of the Matrix**.

The Pure Thought is the one which determines, in fact, the appearance of the Person as being an opposite of his, giving him these attributions of the Creative Awareness of the Purpose of the Matrix, just for to is could fulfill the equilibrium!

From the level of the "I" of the Primordial Factor and up to the one of the Creator Factor, the Awareness of the Matrix Purpose is produce through transmission from one Element to another.

Instead once created the *Creative Awareness of the Purpose of the Matrix*, this replaces the *Awareness of the Purpose of Matrix* with herself.

So, the *Awareness of the Matrix Purpose* becomes the *Creative Awareness of the Purpose of the Matrix* of the Creator Factor, which beginning with the Person, Personalization and Notion meets an Awareness of the Matrix Purpose based on Illusion, in fact a Mirror image of a screw with step of right which becomes automatically with step of left.

So the Illusion is the inverse of the Awareness of the Matrix Purpose.

As I said, Knowledge, without Awareness not exists, but Awareness, without Knowledge YES!

Awareness is the Form in following which it there is the Knowledge. The Awareness is the Mirroring and Knowledge is the image formed in following the Mirroring. Throughout the Universes of the Creator Factor, the Elements will have two important properties, namely, Elements Mirror and Elements which are mirrored.

Among the Elements Mirror remember: the Pure Thought, Notion, Life Factor, and among the Elements that is Mirrored: the Creative Awareness of the Purpose of the Matrix, Person, Personalization, Being, and of course, the number of these continue up to Infinite minus ONE.

Therefore the Elements that are mirrored are the Elements that determine the Awareness in whose form will sit the Knowledge, hence, the Elements Mirror. What namely determines the Knowledge at Man?

Of course, that a Mirrored Element and namely the **Dimension of Life that comes from the reflection in the Life Factor, being in fact the third Dimension alongside of Space and Time, Dimension that favors not only the knowledge but also every breath of Man.**

How is actually realized the process of Human Knowledge? Even if we all live the Illusion of Life, what namely determines first to be aware of this Illusion and then to Know it? Through the object of knowledge, we understand as being absolutely any Awareness, that can be felt illusory by us as intuition, but which is, in fact a vital energy reflected from the Life Factor, which once, resend toward the reflection to the Life Factor, this one will transmit it to the one who sent it under the form of Knowledge.

First, man can not make a real differentiation, between Awareness and Knowledge, because both come to him as a whole, in the form of the Awareness of Knowledge.

Nobody will think knowing the Form, in which his Thought is the Trace of the respective Form, and yet both the process of Knowledge as the process of Awareness not only that exist but they supervene to Man in the form of images, ideas, thoughts, which processed by the Dimension of Life of his, is structured in his own individual Conscience what him appears Illusory in the

forms of the affective, cognitive and volitive, which in reality, without the veil of Illusion is reduced to affectivity.

The man passes from one Universe to another at every fraction of moment, and the soul of Man is an Imprint of a Thought printed in Being for to it be confirmed the identity of the Imprint in this, and then the Imprint become confirmed by the Being, is reflected in the Life Factor, reflection after which, the Imprint is enveloped with a veil made of a material which belongs to the Factor of Life, and which is called the Dimension of Life.

How is "dressed" the Man's Imprint with the respective veil? We must not do the confusion that simply break a part of this Factor of Life, after that, its tailored a certain attire. This process is actually the result of mirroring of the Imprint recognized by the Being in the Factor of Life, which is a Mirror Element.

The Dimension of Life is the image which is seen in this *Mirror*, so it is a *Mirrored Element*, even if its Existence as Dimension depends on the embedding in the *Life Factor*, so is a part mirrored from this Factor.

This mirroring of the Man's Imprint in the Life Factor is called *etheric body*, and the mirroring of the Man's Imprint in Being is called the *Existence of Being*.

The Man's Imprint is its *soul*, and not as is states wrong by him, that it would be his Existence of Being. The Being is not a Mirror Element, but a Mirrored Element. A new question arises now is, once the being is a Mirrored Element, how is mirrored the Imprint in a such Element?

The Being is the result of mirroring of Existence in the Notion. The Being, in turn is mirrored in the same Factor of Life like and the imprint, receiving the quality of *Being*, face of him. When Man's Imprint is mirrored first time, in *Being*, receiving the *Existence of Being*, this *Existence of Being* is actually the result of mirroring of the imprint through the medium of the *Element of the Existence of Being*, which is the *Being* in the Life Factor, following that at his third reflection, the Man's Imprint to not be more reflected through the medium of the Being in the Life Factor, already having the status of the Existence of Being, but to be mirrored with this status, directly in the Life Factor.

Actually the Man's imprint is mirrored three times, first time in Existence, through which is confirming, as such, is actually the moment in which the Thought coming from a particular source, leaves through his Echo, a certain Trace in Existence, the second time in Being, resulting the Existence of Being, through which the imprint, receives dimensionality in following the first reflection in Existence, where only the Existence has received dimensionality, which has no relation to the Dimension of Life, which is something else.

Through the dimensionality of the Existence of Being or through the Existence of Being, is means the award of the notion of the Integer, which gives a Structure to the respective imprint, following that through this, the imprint to be included at turn, in the system of the Existence of Being, face of which is will report in Future, determining and self-determining, new and new, structures of the Integer of the Being, through his own determination, thereto.

Following the first reflection in Existence, the Imprint has not received any of the Notions of dimensioning or determination, face to "something", as is in the case of the second reflection at the Being, but received only the title that it exists in the quality of Imprint, so, of trace of one Thought, which stepped sometime, somewhere in the fertile soil of Existence.

The third time, the imprint once existed, follows that this to be mirrored and in the Life Factor, determining the Dimension of Life, or breath and feeling of Man, or of any live Element, with which this will Feel, will Aware and will Know.

The Trace left by a Thought, whatever as would be it becomes an Imprint. If meets certain characteristics is an Imprint of Man, for other characteristics become an Imprint of animal, plant, or any Element that would be possible of known by the man mind. This Imprint will appear reflected in Being, if and only if will contain certain features that to can be reflected in this, for as the imprint to receive a certain identity of its Being. Once received this identity of its own existence of being, if and only if, it meets certain characteristics will become reflected and in the Factor of Life, determining an element subjected of the Awareness and Knowledge, so, of the Life Dimension.

If this Imprint will have and other characteristics, then, in turn will be reflected in another Form with role of Mirror Element, giving birth to a Being with characteristics in addition to Awareness and Knowledge, and the scale of examples could go on to Infinite.

All this demonstrates us how complex can become the whole system of Awareness and Knowledge, system, which besides the infinity of Coefficients of Awareness, Levels of Awareness, such as would be the Logical, Virtual, etc., more there are and the Forms of Awareness, where, beside the Absolute Truth and Absolute Knowledge longer appear, new and new, Elements, and for each new Element appeared, is changing the whole structure, adding, beside of the Coefficients of Awareness, Levels of Awareness, new and new Forms of Awareness.

Well, all this would not be enough, because beside the reflection of Being in the Life Factor, more can exist another infinity of new Elements, in which the Being to be reflected, new Elements Mirror or Elements which are Mirrored. This means that again, at each such new Element will appear, new and new, structures of Awareness which besides all those mentioned here, will be yet another infinity minus One, of other and other structures, complementing finally the Systematization of the Awareness.

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Returning to the Human Awareness, we see that this is the result of Mirroring of the Dimension of Life, with which is wrapped Human Imprint, in the Factor of Life. Instead, Man's Knowledge is the result of this Mirroring, transmitted to the Man by the Factor of Life, or by other Awareness, of other Imprints, or other Elements, on which, the Man receives them, and them retransmits for to be mirrored in the Factor of Life, following to his return back to him under the form of Knowledge.

*Any Element of the Closed Knowledge or the Open Knowledge which through his Imprint, in the case of Closed Knowledge, or through the State of Fact, in the case of Open Knowledge, is reflected in a Mirrored Element under form of Awareness, and this Awareness is resent by the Mirrored Element, under the form of Knowledge, backward, is an **energetic Element**.*

Even the man in his whole is an energetic Element. The criterion on which base we can determine the energy is **the Movement**.

Any Element of the Open Knowledge is an Unknown Element through its cause, but Known through its effect. The Elements of the Open Knowledge are not the result of the reflection in the Life Factor of any Imprint, but the result of reflection in the Life Factor of States of Fact. Even and this reflection participates at the Knowledge, hence, becomes an energetic Factor.

Everything that has Movement, has and energy. Everything is energetic becomes known.

This criterion is so important that the Movement can be defined as energy.

Everything that has energy is movement, and what is movement has and energy. So, to find out what namely is the energy and which is the source of its origin, will must primarily to understand what is the movement and which is the source of its origin.

The movement is known to Man through the medium of, Knowledge, and by default, of Awareness. Therefore, responsible for this, is the Dimension of Life which is reflected or is mirrored in its own Mirror which is the Life Factor. What actually happened?

The same that and in the case of Personalization, where each is reflected in the Notion and then the result of this reflection is reflected, both on the respective Personalization, becoming Existence, in the case, of our Personalization, as and on other Personalization, giving a certain level of Awareness and Knowledge of the new notions, reflected indirectly, all so happens at this lower level, of the hierarchical point of view, and namely, NOT only the Dimension of Life what belongs to a certain imprint of one man, is the unique which is reflected in the Life Factor, as and all the others Dimensions of Life what belong to the living world, or other and other, imprints, which despite not belonging to the organic world, but to the inorganic world, are reflected in the Life Factor. These mirrorings are reflected by this under form of energetic quanta which are reflected, also and on the Dimension of Life.

Once, reflected in this Dimension of Life, of a huge number of such energetic quanta, each bombardment with these will have a result in the Knowledge and the Awareness of Man, which will embed them, first through the Awareness, reflecting this Awareness, on the Life Factor, which will it **retransmit** under a new form, Knowable, so, under a new Knowledge.

This difference between Awareness and Knowledge in the human intellect is called the Movement!

If a particular imprint or other Element, its will send Awareness toward the Factor of Life, for to be returned by this under form of Knowledge to the one who sent the Awareness, the Knowledge in turn, is only valid for the one who sent Awareness and not for any another Element or Imprint.

But the Life Factor when sends this Awareness transformed in Knowledge, not it make on certain secret channels, but through the reflection of this Knowledge in all others Imprints and Elements, that in their turn reflects the Awareness in the Factor of Life.

The difference consists in that all other imprints, and elements, among which is and the Man, will receive the Knowledge of the Imprint or of the Element that and has sent for reflection, the Awareness in the Life Factor, only under form of Awareness, this being Knowledge only for the one who and has sent the Awareness in the Life Factor.

For all other Elements, the respective reflection of the Factor of Life will be the Awareness. Snapshot, and other imprints, and elements, its will retransmit the Awareness received from the Life Factor back toward this for to become Knowledge and for them, the same how it has become for his Element, the Imprint, which and has received the Awareness reflected under the form of Knowledge, and which not has more been forced to turn to the Life Factor.

Once, received the Awareness of the other Imprints or Elements toward reflection in the Factor of Life, these will be retransmitted in the form of Knowledge of elements or imprints, which and have sent their Awareness and in the form of Awareness to others, imprints or elements, which will retransmit the Awareness again to the Life Factor for to

become Knowledge, process that is perpetuated indefinitely and which is the Origin, of the Energy and Movement.

How each such energetic quanta which is reflected in form of Awareness at Man, is an Universe in itself, because the respective energetic quanta is transmitted to the Imprint, which has Aware it in the form of Knowledge, which reaches and to other Imprints but in the form of Awareness for to be retransmitted to the Life Factor for Knowledge, means that in each fraction of moment, the Man pass from one Universe to another, having the knowable idea of motion.

By what differs the term of Energy, face of the one of Motion? Why is not enough to say, the Energy or Movement, and to define in the same time and other one term?

IS TRUE THEN THAT WHEN YOU SAY ENERGY YOU SAY AND MOVEMENT, ONLY THAT the essence of THE ENERGY IS DEFINED AS BEING THE PHASE OF AWARENESS SENT FOR REFLECTION IN the Life Factor, WHILE THE MOVEMENT IS THE AWARENESS REFLECTED BY the Life Factor, IN FORM OF KNOWLEDGE IN THE HUMAN INTELLECT OR IN OTHER IMPRINTS, ETC, which realizes snapshot, the act of movement, reported always at the first phase, which is the Awareness. This reporting represents the Movement. It is quite true that any form of Energy comes wrapped in the veil of movement, because if that would be understood in its Essence, ie as and Awareness, without being attributed to the Knowledge through the Factor of Life, the Energy would remain a great and eternal unknown, that so many and so many other things, or phenomena which around us, but about which do not even know it exists.

Why do we humans, are aware and then know, several types of energy such as the energy thermal, quantum, mechanical, electrical, and the list could go on with other, and other examples.

If the energy is defined as being the phase of Awareness sent for reflection in the Life Factor, this is not one and the same phase through which is reflected a lot of imprints or other things and phenomena? I say this because any first reflection, in the Life Factor, also is called phase of Awareness, as long as has not yet been retransmitted this reflection back, to the one which reflecting, the reflectant, of by the Life Factor. ***The one which reflecting, the reflectant, means the one which sends his reflection, toward be mirrored in the Life Factor.***

As far as you can see, it is not at all so. Even if any reflection in the Life Factor is produce having as and cause the one which reflecting, the reflectant, and the respective reflection, before being received and retransmitted to the which reflecting, the reflectant, is called Awareness, becoming then Knowledge, hence, the reflection received and retransmitted at the one which reflecting, the reflectant, the Awareness or Energy, becomes through the Life Factor, dressed in Knowledge or in Movement.

The Awareness of a certain reflectant in the Life Factor will determine a certain type of energy, which belong directly of the reflectant. So, the thermal energy has another reflectant than the eolian energy or quantum, and the mechanical energy or electrical, will have others reflectants, which once mirrored in the Life Factor, this one will them dressed the reflections, which are mirrored in him, with the mantle of the Knowledge, and thus, will appear a multitude of types of energy depending on the multitude of reflectants. This suggests us the immensity of the types of energy which are practically equal with Infinite minus One.

Starting from electricity, which is a directed flow of electrons, which is the reflectant which had Aware in the Life Factor toward Knowledge, this type of energy?

The answer I think is as hard on how difficult it is to know the infinite, but, trying to achieve a certain application at this type of energy, first should start from the tiny electron, that is

nothing more than an elementary particle, which, naturally has and an antiparticle in the positron, just, because of the scheme on which we initiated it and namely, bunch Universes.

I believe that our Universe of Logic Coefficient 2 could not live if he did not coexist with another Universe, both, creating a bunch. When our Universe reaches the maximum phase, of Harmony, there where Working Mechanic, is practically close equal with zero, since the Universe enters an expansion after the Big Bang, not and could return and would follow to die if, the other Universe, alongside which form the bunch, would not be at the Opposite pole, ie, exactly in the phase of the Big Bang, and thus this one would become responsible of the changing of the sense of expansion of our Universe, and namely, from the aspiration toward the Harmony, to the aspiration toward the entropy, while the other Universe tends to Harmony after the Big Bang. The other Universe is the Universe of positron, so-called, the **Universe of Antimatter**.

To rationalize Logic with a Logic Coefficient 100, will definitely be 100 of the Universe in the respective bunch. By what is different an electron of a positron?

In fact, which is the difference between the Illusion of Life that has the Notion of *Matter*, face of the *Antimatter*? Very simple. Surely not by who knows what scholarly determinations or hard to describe, but through the sense of the rotation of the electron towards the positron, respective, through the fact that the electron, will have an opposite spin face of the positron, so, is will rotate in a reverse sense.

Returning to the rotation this time, the question is, what namely, change the sense of rotation, that makes to differentiate radically the goal of the two Universes, retain, of the Logic Coefficient 2, because if we think through another Logic Coefficient, so, not through bivalent Logic, the number of Universes of the bunch would be equivalent with the number of the Coefficient Logic.

For this will need to know what namely is *the rotation* and what possibly reflectant, can have this one, thus that the Existence makes it possible the Equilibrium and the Existence of the Universes. There is not at all an occurrence, the fact, that most bodies in the Universe appear to us as being round, that we learned recently, reported at our history millennial, about the curvature of space, and implicitly of time, that any right line drawn to Infinity becomes a curve.

Therefore, the spatiality, the temporality, accompanied by Infinite receives notions of rounding. The circle is, par excellence, the geometric figure that has an infinity of points in its circumference. The wheel is the one that revolves endlessly without ever ends. What is *the rotation*?

***The Rotation* is the unique representation of the infinite, face of the intellects which rationalize on the base of the Logic Coefficient 2. The infinite is an endless rotation. How is realized the fact that we Know the rotation? Our imprint receives from the Life Factor in form of Awareness, the Knowledge of the Infinite, which is sent by the Life Factor to this. Once was Awareness by Man, this Knowledge, the Man send this, to the reflection, so, becomes reflectant in the Life Factor. This one in the quality of Mirror, sends the result of the reflection of the Man Awareness, back to this one in form of Knowledge. Thus man will understand that the planets are spherical, that are rotating, that space becomes curve to Infinity, that exists rotation, etc.**

Therefore, whenever we have in mind notions which are defined by rotation, we must understand that there is talking about reflectant with the name Infinite. Basically then, we hit of the Infinite! Our entire Universe is reported at Infinite and therefore the planets and celestial bodies, apart from fragments of theirs, appear to us as being round, circular or spherical. In the

case, of our bunch, of type of Matter - Antimatter, are two types of rotations, each having a sense reverse face of the other one. This fact means that in reality there are several Infinite?

As bizarre would seem, but NOT there are more Infinities, than **ONLY ONE**, and this, it I will always say with my whole decision. If there is only one Infinite, how can we speak about several rotations, or how we could accept until now all kinds of infinity of Elements, that to be reported to other and other infinities? It is true that there are two rotations, and that would be needed at least one Infinite for each such rotation, in our case, of two infinities, but it is not at all so.

The our Illusion of Life is based primarily on the fact that we can not know the Infinite, than his "shadow", and thus we attribute it the term of plural, consequently, of several infinities.

We can not think or conceive the Plural Infinite as being in fact a **singular** which lend themselves equally well to the plural how it do other Elements that appear in large numbers.

Logic Coefficient 2 of our Bivalent logic will determine us two Universes into one bunch, thus two different senses of rotation of the elementary particles which are structure of the Illusion of Life, which press upon our intellect. If we have another Logic Coefficient, the number of Universes from bunch would be equivalent to the number of Logic Coefficient.

We know that there is an infinity minus One of Logic Coefficients, One belongs to the Primordial Factor. Taking on the whole all these Logic Coefficients, including that of the Primordial Factor, we have an infinity of Logic Coefficients.

If we Think, with an infinity of Logic Coefficients we see that, actually, each Logic Coefficient which determines One Universe, hence, a certain sense of rotation of the respective elementary particle, is not reduced to nothing else, than to the Infinite, by the fact that the sense of rotation to Infinite becomes one SINGLE.

How all Logic Coefficients belong from this Infinite of the Logic Coefficients, this means that at general level, with all are subject, to a single sense of rotation, and only the Illusion of Life makes that at a structural level there to be the infinity of rotary directions. In a word, all are One and One is all!

Turning to the question, by just now, who namely produces the electric current, this flow directed of electrons, in the quality of the reflectant, which reflect, or the Mirrored Element, the answer is: an Element that receives an Awareness of the Infinite from the Life Factor, a resend to this one for Knowledge and then once received back in the form of Knowledge, this one is taken in the form of Awareness by Man, who prior to a resend toward Knowledge to the Factor of Life, once discovered is used as such in the energy purpose, then a resend to the Factor of Life for to return for Man as Knowledge, but attention, this knowledge will not have any connection with the electricity itself because energy Essence involves only the Awareness.

All other types of energy on which them uses the Man, are occurring in its Existence in the direct form of Awareness, which become Knowledge through the reflection of these Awareness at the Life Factor.

It is important to say that a Awareness, known or unknown, as such, as is electricity, when it will return in the form of the Knowledge to the Man, she will not more have nothing in common with energy, even in the area of the Knowledge, supplying the other and other levels, from the vast area of Knowledge, such as the appearance of a cloud, or a spring rain, or whatever. Then, what namely makes us to know electricity, if not, his Awareness, returned back in the quality of Knowledge from the Life Factor?

The answer is simple: Another element that has nothing to do with electrical energy, helps us to Know the electricity, and this Element is reported as being the electricity in the dream

of the Illusion of our own lives. In the thousands of years when man lived in tribes and did not know electricity, does not mean that this one does not existed in nature under form of lightning.

Give only one example. If you had asked a lost tribe in the jungle about this energy would not have known what to answer and instead, this has been rediscovered after thousands of years just as probably, our ancestors had discovered it once, with hundreds of thousands of years ago. Why? That is precisely because of these reflections of the type Knowledge - Awareness, in, and from, the Factor of Life. These are the Engine that gives rise to the Movement, Energy, and implicitly to all other subsidiarity such as new Elements of Knowledge.

Another issue regarding the Movement and the Energy, is rotation of the Earth around the Sun. This rotation is not, in no way, the one on that a we all know, and namely, as being a complete rotation of Earth around the Sun during a year. Earth's rotation around the sun not only that there is complete, but more than that, the earth does not describe a circle within the meaning of the word but a spiral. The Sun is moving in the Universe toward the star Vega with over 600 million kilometers per year. The Earth does not describe a circle around him, but a spiral, returning after a year in the same position face of the Sun, but with 600 million kilometers more away than it was with a year before.

This suggests us that somewhere there is an Element that has sent toward Awareness, a certain message to the Factor of Life, which was sent back to him for Knowledge, but which, was caught by the Man in the dream on which it he lives in form of the Illusion of Life, and so, was resent in form of Awareness, to the Life factor, which has resent the message in form of Knowledge, to the Man.

In this type of motion, the Earth rotates, not only around the Sun, or around its own axis, but travels once with this one, hundreds of millions of miles each year toward the star Vega. So, Never a certain date in a year, will no longer be in the same place in the Universe, even if the calendar, talking, Earth will be next year again in the same position around the Sun, only that with this, the same position will be at hundreds of millions of miles in the Universe.

Who intervenes here, than more Elements which are reflecting in Being, which give finally, the respective dimensionality, and which is reflecting on the receiver, which is the Man, who will awareness and knows the result of the reflection of these Elements. Here says her word the Being.

Not by chance I gave these examples in order for to could make a Coaxiological application. Once the electrons are round, intervenes the infinity in Knowledge and Awareness, but these electron are inscribed in their turn in a certain stream controlled. Here intervenes at least one additional Element. So electricity will have the Vectorial Coefficient of Awareness at least 2. The Vectorial Coefficient of Awareness is NOT the Logic Coefficient, even if becomes deducted with help of this.

For another example, which is Earth, here will see that intervene, a lot more, movements. First would be the movement of continents, then that of the rotation of the poles, then that on its axis, following that of around the Sun, and finally that toward the star Vega. Should be at least five movements, so at the Awareness of these movements intervene at least five Elements, therefore, the Earth has a Vectorial Coefficient of Awareness at least 5.

I.7.CHAPTER VII

REFLECTIONS ON PHILOSOPHY,

THE STRANGER INSIDE MAN, LIFE DIMENSION

1

The stranger inside Man consists in the fact that Man has an Awareness which belongs to a bivalent Logic in a three-dimensional world, and more than that, in the fact that he himself is a three-dimensional Being, composed of *Existence, Being and Life Factor*. Just the *Life Dimension*, that part of the *Factor of Life*, which creates his own breath, the Man a can not determine or feel, than, what I do right in this moment, to create certain assumptions about his existence.

Would be the Space and Time a sort of representative of the Existence and Being in this world, through which the Man to them can aware on these, and less the *Dimension of Life*?

In no case! The Awareness of these two dimensions comes from the *Factor of Life*, the only one responsible of awareness at this level, face of Notion, at a level Hierarchical superior.

The Factor of Life is the one that has allowed the awareness of the only two of dimensions of the Human Universe, leaving just the *Dimension of Life* which makes part of him hidden.

Time and Space are perceived, in this Universe, as dimensions because of the need for legitimacy of the awareness, on which a has, however, *the Factor of Life*.

The question which arises is why was not been given the right to be aware more dimensions in the Human Universe, even if none of these would not have been *the Dimension of Life*?

Perhaps that just for the fact that the Human Universe is subject to, the Triad, Existence, Being and Life Factor? In no case! This, contrary, allows an endless number of reflections of each Element of the Triad in the other one.

Time is a Dimension the same as and the Dimension of Our Life, the same as and the Space, is one of the Dimensions, whose Awareness, belongs to a Thought or to an Element the same that the Man. The time can be perceived as Being or as any other Element in the echo produced by the resending the Awareness toward the Life Factor and reverse, by other and other, Elements.

The fact that for us the Humans is a Dimension is due to the Vectorial Coefficient of the Awareness, which has a very small figure compared to other Vectorial Coefficients of the Awareness, which have a much higher figure, being perhaps to the billions echo, which are propagated in the human mind as objects, things, etc, so through the Knowledge.

Only now is can see how huge is the difference between the reality which is much closer to the time and the Illusion of Life which show us the echo of the Coefficient of the Awareness with values of billions and billions, where each digit of the values indicate us, a new and a new mystification of the real image.

Man has only the Illusion of Life that belongs to a time in which take place all these, how a has on that of space, *and default on that of Life, given by the Dimension of Life!*

If Man would not been three-dimensional surely would not have been subjected to the Triad, but a larger number of Elements. All this "suffering" of man comes from the fact that our souls should not be in this world of the Illusion of Life, which keeps them shackled, and them condemns to suffering.

Each soul should have to know his true world, which in no case is not this, of the Illusory Human Universe, but is a world where the true, Human Universe, allows the Man to know and live through the third Dimension and namely, *the Dimension of Life*.

It is all the more sad as we live in the reality in this Human Universe in which is first the *Dimension of Life*, that comes from the *Life Factor*, but due to the Illusion of Life, we can not aware it, remaining blind, in this palace of emerald in which we are. This is the Original Sin!

Why we're blindfolded in a three-dimensional Universe and we are doomed to think bivalent Logic, with two dimensions which us away of the Being and *Life Factor*, without to can feel in our own experience the third Dimension which represent us?

Space and Time are our enemies?

I can not say this, but in the absence of the *Dimension of Life*, and the other two dimensions become a kind of guardian of our suffering.

What could we do to remove this self-alienation, in order to find ourselves in one way or another the Dimension of Life?

Our human mind not us let to belong truly to the world in which we were born. Once, I thought that this birth is an accident. I do not believe anymore, since only the Creator Factor can become accidentally. Then?

We could start from a big change in the history of civilizations. Human brain has been programmed to process a larger number of information than it does in Present.

It is known that Man, in Present, operates only with a maximum of two percent of brain capacity. The rest is in a continuous sleep. Why?

How would see the man, the world in which he is, with his whole brain?

Certainly, he would have a different conception, and anchoring not only spatial-temporal, but, possibly and in the third dimension, *the Dimension of Life*.

In my book *The Origin of God*, I did some speculation regarding this incident that led to the loss of the capacity of the human brain to process data at his full size. There were only suppositions because in that book, I focused more on literature than on philosophy, being more a novel than a philosophical work, even if some issues can be assigned and to the philosophy.

I firmly believe and in this moment, that the Man would quickly leave the Illusory Universe in which today is struggling, tormented and full of suffering, if he and would recover the possibility of to think with his whole brain.

Moreover, it is known by biologists that each organism and organ evolves and is developing depending on environment, etc. This shows that the Man once, as far as being aware, had needed a brain on the size of his aspirations and his meditations.

Then, certainly was in the true phase of the Eden of Humanity. Therefore, I do not believe under no form that the Original Sin is Accidental, as I do not think we were born here, on this wonderful blue planet for to suffer, and that life is suffering. Those who admit this, or lying shamelessly or it assign to the Great Creator the blame of to exist, in this suffering.

I claim how is can of trenchant the fact that *the life not us was given for to suffer*, by the Our Creator Factor.

The purpose for which we were born and we are here is to be happy, but intervened under one form or another, *the Hierarchy*, who intentionally caused that Accident through which we can no longer operate with our entire brain, a fact that has sent us into *the deep gap* of suffering by distancing more accentuated from the *Dimension of Life* that gradually we began to it forget until and from the depths of our ancestral memory, distancing us, increasingly more, of Time and Space.

Any organ develops along time only then when the respective subject has need of it and uses it. The whale fins have developed because that uses them, and penguins have lost wings completely because not more had need of them, since its caught their food by swimming. Likewise, the Man, and he uses once the entire his brain, because so not it would be developed at this level. Today he no longer uses than two percent of his capacity. Why?

In a other order of ideas, the materialists will remain somewhat dismayed, that just I, an idealist convinced, sustain the idea about the human brain. The materialists will say, that this, from any perspective it would be seen, all from matter is composed. In no case, I tell them. Intervenes a certain reflectant, which reflects, which is reflected in the Life Factor and Being, which gives this result to the Man Knowledge.

The matter from which is composed the human brain is an Illusion as high as that the Man could ever live in a free and democratic society.

2

Just as *there can not exist, democratic societies*, which to be made from people of the same sort, no the brain is not matter. This makes part of the panoply of Illusion, the same as and each thing, object, phenomenon, existing in this world. But however the brain is responsible of certain sensations of this Illusion.

How do we know this? All through an *Illusion*. However, when we act on the brain we act and on the Illusion by changing its, or by different other aspects regarding the contribution to this Illusion. Thus the brain becomes a kind of knot of the Illusions, of where we know that these, start, even if and he in turn, is just an Illusion. So this Illusion, which is the brain, not it would be developed in so measure, if not would be represented a node for much more other, *Illusions*, than now when functions with only two percent of its capacity.

Another question that arises is whether the brain would functioned and in Present with his entire capacity, have be known a different world? The answer is definitely yes.

But that world would be was all a world of the Illusion of Life if that the Man would be could live, not only with awareness of two dimensions, the Space and Time, but and with a third dimension, and namely, the *Life Dimension*?

Then, when the Man will know *the Life Dimension*, would more live the Illusion, or would come back to reality?

Surely that would more have lived the Illusion, because the Illusion has emerged once with the Mirroring of the Existence in Notion. It not would could be removed, than then when the man it would live and would know *the Absolute Truth*, which would be practically and theoretically impossible.

Yes, if Human it would be given to return at the possibility of the awareness of the world with all the capacity of his brain, surely that the Illusion is would change and more than that, would become a being who would not more assimilate the life to the suffering, and other and other un-fulfillments, because in that moment the Man, not would more be Stranger of Himself, knowing-and the most important thing, of his own existence, and namely, the Dimension of his own Life.

Once known this, and disappeared the Stranger in the Man, would disappear all the evils of the world, including the wars and conflicts of all kinds generated by the inability of the Man of to is understand on himself, precisely because of this alienation, about which I was talking.

At the basis of this alienation are money, selfishness, lying, desire of parvenu, envy, sloth, theft, murder and the list could continue.

Only when the Man will discern not only, spatial-temporary, but also through *the Dimension of Life*, will could see with his eyes, of angel descended in the inferno of the spiritual blindness, the true paradise in which is located.

Just the Dogmas, this **evil** of the Human, have the full rightness, when they affirm a divine intervention in the plan of the Human Universe which could radically change the rapports through which the Man is reported to his World.

Some speak of the eternal peace, of the Eden's future of mankind. Far from being the member, in Present, of any faith, I firmly believe that "The arrival of the Son of Man", coincides with the time when Human, him will be lifted the veil of blindness imposed sometime, somewhere of someone, to not more could process with the entire capacity of his brain, the data needed to understand the world and life.

Another troubling question would be, how namely, would look the philosophy of such a world, in which the Man would think with all the capacity of his brain?

Certainly that would be a totally different philosophy from that existing in Present, not only through the multitude of systems, but especially through the method by which these systems would be deducted, very different from the methods used until Present, that determines systems which find or not, their real place in the logical.

The unique method which I consider plausible is distancing from the Thinking which is in possession of the Illusion of Life, and the trying of the Man, of approaching, as more of the Stranger of Him.

This is the closest to the truth. No matter how is done this approach, starting from some ancient rituals, shamanic, or reaching until the induction of a state of trance, all paths are welcome as long as we approach the depths of our being, the only one which reflects the Awareness and Knowledge from the Life Factor, of which us I distanced always, accepting only the shadows of their.

Man is beaten by fate to think with only 2 percent of its brain capacity, the rest having been stolen by someone who committed this act somewhere, sometime, because any law of biological evolution indicates that an organ does not develop at random only the sake of to be developed if the nature does not need and can not use this development. At the whale, would not be developed fins, during its evolution, if would not have needed of them, and if not them would be used, and neither at Man no would been developed brain, if it would not be used sometime, at his full capacity.

History has shown not only once that both the currents and philosophical dilemmas are in a continuous transformation, from one stage to another. Therefore we can not talk about a philosophy of a truth or another but about a philosophy applied which to group together certain applications with help of which, to can be approached in a certain measure of Truth.

However I believe in a philosophy that openly acknowledges that we Humans live the Illusion of Life, that our Existence in this world is nothing else but a dream, and that once and once, and this darkness of the night will disappear, and we will us wake, with forces refreshed to see the dawn of a world in which we were with a long time ago than the time of this Universe about which we dream.

A so of approach of the problem seems to me plausible, considering them truly philosophers only on these, who know that man does not know and no will Never know the Absolute Truth and not even a bit of the true knowledge, the all being dream.

One of the basic principles of The Coaxialism is:

The only true philosophy is one which accepts that the Man does not know the Truth, so by default, no the philosophy.

The Time is and will remain in the mind of the Man a mere Dimension, like as the other dimensions which are reflected "from" and "in" the Mind of the Man, but Not directly, but by the Factor of Life, the one responsible for the awareness of these dimensions as the temporary and spatial dimensions.

Time has nothing to do with the Being, and the unique liaison of the Man with the Being was therefore that its Imprint once reflected in Existence, has followed to is reflected only once and in Being, giving it its being.

It is true that the Life Factor send to the Man, as a result of the Awareness by this one the temporal Dimension, the its Knowledge as the temporal Dimension, and namely, as a passing, a becoming, birth, but all this are not due to the temporal Dimension, but the difference between Awareness and Knowledge, in one word: the Energy and the Movement!

The Time is known through the Life Factor as Dimension. The Time not is reflected only toward Man by *the Factor of Life*, but may be reflected toward another infinity minus One of Elements on that Man not them can become *aware*, Elements where the Time can be aware as being any something else than Dimension, etc. The Time may be at a given time even and Man! Moreover, alongside time, there is also the Space, but and *the Dimension of Life*, the one who in this world is directly responsible of its *awareness*.

The fact that physical reality is not the point in space where an event occurs or when the event itself occurs not only shows us that there is nothing but the factor that makes life that awareness is illusory event that point in space, who once turned into Knowledge Factor of Life, is the event itself.

Turning to the question, how would look the philosophy if the Man would use the entire capacity of his brain? Surely a philosophy based on that *Dimension of Life*, the unique Dimension that makes the Man aware of Himself and which once re-brought in the midst of the Man, would banish little by little the Stranger from he, making him on the Man to join in his fullness, of the Closed Knowledge of the Great Creator, as and the Open Knowledge of the State of Facts, thus, becoming a Being integrated, as *part* of this Universe, and not as a displeasing reached in a abusive way, in its frame, fell prey to suffering, despair, anguish and its own absurd.

Nobody not can to speak about the true philosophy if not knows the Absolute Truth. But all I can say is that I personally believe very strongly that one of the straightest way for to philosophize and to reach through abstracting at the primordial Elements, at the laws and phenomena of beginning of creation, is to get closer through deep meditation, as more, of the Dimension of Life, for to understand that the Purpose for which you have the Illusion that you exist here, is not that to be Hierarchically superior to the others, nor to be eternally through the immortality, nor to be rich or powerful, but the unique purpose is to truly love, starting with the Universe that surrounds you, up to the beautiful colors of spring, when the trees blossoms and the bees collect nectar from flowers, and up to the beauty of a snow, or a summer rain. All these are part of your Universe, and all have need to they love. Nothing is eternal, everything is impermanent in this world.

No can be a greater stupidity than to believe that ever through your work you will remain immortal. Maybe a few generations or a few thousand years or more, but all these at what you are useful? Once there is nothing left from you, even and the possible reincarnation is nothing else than in the best case, a new construction through the reflection of your Karmic Imprint in the Being and in *the Life Factor*?

That new construction will not more be you, the one of now, but a completely different person, and even when, by chance you will yourself reincarnated in this world and you will see streets or statues with you, the one of now, certainly not you would recognize yourself, but even more, might even to your dislike respective personality. This fugue after celebrities or certain Hierarchies is not a mirage, really?

With certainly that yes, and moreover, is a mirage maintained by the Stranger of Man, who do not let him to become he himself, a being of love, but him determine to know the envy, malice, anger, greed and all others evil, which in a way equally diabolical, do nothing else than to be reflected finally, and on his, the one who created them.

The Life Dimension, known through deep meditation, will banish little by little all this evil from Man, turning him into the true Being for which has been created and more than that, determining him again to evolve, increasing and more the brain's ability to process data.

I am more than sure that the Originally Sin, appeared at Man, given by the someone's hand, who it took the man's ability to operate with the entire brain. That individual is responsible for all the suffering, of so many and so many generations. This happened somewhere in the human history. Even if this Original Sin has a root much deeper, reaching at the level of the Existence and Being, he was triggered in the current history of humanity under this form.

I used the term of meditation to reach to *the feeling* of the Dimension of Life. How must be this meditation? I do not think there can be a certain pattern. The most indicated is that during meditation to forget totally of the World outside, and reach you into that state of bliss that only *the Life Dimension* it can give you. Then you'll see that you not more are the Person selfish, of a little time ago, that it all goes in Harmony with the Universe and that the only true thing, on that Man can know is the love, and once with it, you'll regain the deep peace, shadowed of the Stranger of you.

The Life Dimension is part of *the Life Factor* and is a Dimension as well as the Space and the Time. The Measure of the Life Dimension, gives the percentage of vitality from the Existence of each man. Through this percentage does not is understand the biological age, but the real spiritual age on who it has each, age which is directly responsible for the lifetime, in years, days, hours, seconds, even and the fragments of a second.

All this will could be determined in a day, and then the Man, will pass from the Being subjected to the Destiny at the level of the Being intended.

That will be one of the most important steps on that it will could make mankind in Future, a step that will change fundamentally, so culture, society and spirituality, as and philosophy of life of every Man, who will realize that his unique, salvation, is of to be detached from everything that can be bad for him, and this salvation, will consists in to not ever think negatively, about another, because this will reflected on his, as a compensation of the Karmic Destiny.

That turning point will lead to the onset of the Golden Age of humanity. The question is, how it will can reach such an Age, once that the Man will know the hour of his death?

Really, not the fact that the Man does not know moment of his death, helps him to create, to become free in this life?

Really, not it would be a curse such a discovery? Throughout the history is well known, where led and where leads and in Present this Illusion of Liberty, which is the Free Will, non-existent in reality.

At the level of our Illusion of Life can to us appear this seeming paradox, only that we can not pick and nor we will choose ever, because exists Not the Free Will, than the Illusion that this would exist and in our life.

If Man in his quality of demiurge, would really be possessed the Free Will, today would not be existed, since the main characteristic of Man is to defeat the others. However much we had wish to believe that we are human, not we are than some animals, kept in leash by the Illusion of Life, and if this would save us, us I self-destroy. One of us should become the absolute master, only that then, all the others would not more be.

The absurd is the one that best characterizes the human being. Man himself is an exponent of his own absurdity, from which if they would go out, is would annihilate. This is another paradox. Absurdity becomes a kind of mantle of all our miseries and humiliations, in front of the one on who him consider as being Our Creator. If we will take the smallest piece from this Absurd, we will run scared of our own emptiness.

Once the Man its will knows the Destiny, Partly, having access through this aspect to *Open Knowledge*, even if partially, the Man will become for the first time *aware*, what it did not until now.

Even if the Man considers that possesses self-consciousness, in reality he does not it has it, because the true self-consciousness consists precisely in the report between *the Open Knowledge* and *the Closed Knowledge* of Human.

What knows the Man, about, *the Open Knowledge*? That there is a Destiny and a Happening on that he does not even them know? What is the Future, the Present and the Past, else than a delineation between *the Open Knowledge*, unknown to the Man, who is the future, and *the Closed Knowledge*, known to the Man, who is the past, delimitation which is made at the level of the illusory Present?

Once the Man will become aware of *the Open Knowledge* and will begin to have access, increasingly larger, and at this type of knowledge, the Man will could become a Being truly conscious, and thus the border between Future and Past that is the Present, will disappear little by little, giving Human the plenary vision, of overall of a temporary dimension and the default, of the space dimension, and once with it realizing the great role on that it plays in his *life the Life Dimension*.

How the man does not and knows the true face of the Free Will, which is in fact the Constraint, does not and knows the true face of his Consciousness which is the Un-knowledge.

All that the Man can knows, about his conscience, is neither Knowledge and nor the Will, but affectivity, *the love*.

What namely is actually Human Consciousness? The Love!

What is the true definition of Consciousness?

The Consciousness is the report between the Open Knowledge, the Unknown, the Future, and the Closed Knowledge, the Known, the Past, and is delimits through the Present, the border between the two Elements participating at the report.

The Present is the one which will could define the temporary Dimension, once that the Man will became Aware, canceling the Past and the Future, through the cancellation of its own.

So long as man will not have access to the Open Knowledge, the consciousness will be composed of the Knowledge, the illusory, the Will, the same of the illusory, and the affectivity, the real one.

Whatever would seem of suspect, to the Man not it has remained, in this blindness of his, which is called life, than the love.

Perhaps that the one responsible with this downfall of data processing by the human brain from a hundred percent to two percent, has left untouched this unique faculty, for to understand that love does not make sense when you're blind.

Well, it is exciting to know that in his blindness the Man managed to build the seven wonders, so many and so many wonderful poems, works art, inventions, technology, cosmic vessels, even if he was blindfolded and knew only one thing: THAT LOVES!

Want you to know which is the only moment in that you've been aware of yourself, that you live, in which felt the thrill of the true love, that divine shiver, when you feel the creeps in your body, when you begin to vibrate once with the nature of the eyes in which you get lost? Can exists something more real? NOT in the life of a Man.

4

The first imprint which was reflected in the Being was that of the Existence, when *the Existence* was reported at the its determinant, *the Being*.

Then, another Imprint which was reflected in the Being was that of the Factor of Life, which and him was reflected in the Being.

The Being, each time, resulted a determinant of their reflections in it, determinant which, once reached at Existence and *the Life Factor*, was resent again for to be reflected in the Being but with an Imprint totally changed.

Thus has increased exponentially the number of the Imprints.

One of these imprints belongs and to the Man, as totality, as genome, as well as to the Man, as individuality, as individual.

The Being arose from the reflection of the Existence in Notion, as well as and the Factor of Life and other Elements of the First Order. This means that the Notion was before the Being of the Existence, a different kind of the Being?

Through the Being it means being, ie the attribution of an element once with the reflection of his in Being, the status of Integer, of Unique, which has certain qualities that is characterized by that these qualities are precisely those to receive certain qualities.

Thus, the qualities given by the Being are **the Uniqueness of the Integer, hence, of the respective element, and the qualities of to receive certain qualities. This is called being.** The quality of to receive qualities, is like the hardware of a computer, which, for to function has need of software, software that is given by the Factor of Life, to the alive beings.

Even, if, certain Universes have no life, they can not be called that they have not the Being, that would not being.

The Being may be from the level of a trickle of powder up at the one of Multi-Universes, hence of a multitude of Universes. The Dimensions of the Being can be from Infinite of small, minus One, which is the Primordial Factor, up to Infinite of big, minus One, which is the same Primordial Factor.

The Existence through its reflection in Notion had aware, only of its own *Instinct* of to Be, transmitted, on the Hierarchical way from *the Primordial Factor*.

Here we must make a parenthesis, and namely, to ask the question: Why *the Primordial Factor* has thought, with to Be, through Instinct, through the awareness of "I's"? Does not belong to the Existence, that, to Be?

If is transmitted that *Instinct*, to each *Personalization*, once with its reporting at Notion, this means that each *Personalization*, should belong to the Existence, because, to *Be*, is certainly Existent, even at the level of the *Primordial Instinct*.

There is absolute at all so, because I, as author, belong to this world of the Existence, and can not formulate logical, under no other form that thrill which was aware by the *Primordial Factor*, and then by each *Personalization* by its reporting, only to the Notion, than through, to BE.

Human mind is not allowed to pass beyond this frontier, than to know that it exists, and therefore, seen from the point of view of another *Personalization*, which is not *the Existence*, that, to *Be*, can become absolutely any something else, and *the Primordial Instinct* can be developed or determined in an infinity minus One of the possible and impossible ways.

The same is true and in the case of *the Triad*. Like I said just now, *the Triad* exists only reported at the our World. If we have be thought with help of a Logic of a superior level, then the Elements of *the Triad*, *the Existence*, *Being* and *Life Factor* would have become much more, joining is their, the difference between *Logic Coefficient 2*, of our world, and *Logic Coefficient*, used in the example.

This also means something, namely, that each Logic Level will reflect a number of Elements of the First Order, which to is reflected directly in Notion, equivalent with the Logic Coefficient which them ratiocinate, plus One, that Element being *the Existence* in the our *Personalization*, but has a much deeper origin, until the level of the *Primordial Factor*. Speaking of the Elements of the First Order, which at us are *the Existence*, which we know that is our *Personalization*, one of infinity minus one of *Personalization* of the Person who, once reflected in the Notion, has determined in turn, the *Being*.

At the second reflection of its in Notion has determined the *Life Factor*, and at the other reflections in the Notion, of the Existence, this, also, has determined an infinity minus *One* of the Elements of the *First Order*. So, the Elements of the First Order are obtained by reflecting of the Existence in Notion.

The Elements of the second order are determined through the reflection of *the Existence* in *Being*, then through the reflection of *the Existence* in the *Life Factor*, then through the reflection of *the Existence* in *Being*, and the result obtained, in the *Life Factor*, what happens in the case of the Man, *the Life Factor* being the one responsible of knowledge, and not *the Being*. But about the orders of the elements I will return.

Along with *Existence*, *Being* and *Life Factor* could still be an infinity minus One of the elements, but on that we will not be able to determine them Never.

Life is Not the most superior, exponent, of the reflection of the Existence in Notion and nor the last. Once created, the Being is will could reflect and she in turn in the Notion.

Notion of Life refers to "something" alive. At this living participates the Being who gives Dimensionality to the Human Imprint or of other Element, the Imprint received from Existence, where and has printed the pattern, in this, receiving, so, from the Existence the quality of to Exist.

After the printing of the pattern of the Imprint in the Being, the Imprint receives the quality of to Dimension, then to be reflected in the Life Factor for to receive the true quality, of to feel.

The term of Life can mean a huge range of Elements, because we can attribute to the Life and all that Exists, so which belongs to the Existence, but that has a beginning and an end.

And the Existence has a beginning, and once with it will get new and new features, due to the reflection of its in different Elements Mirror, and with each new characteristic received, will have an end, of its old state, when he was poorer in characteristics, and a beginning, of the new states . So, and the Existence has its Life. We can accord the terminology of Life, at all that has a beginning, so, was determined by something.

Everything that has a beginning has and an end, because Everything which is determined, will determine! Never "something" that is not determined, will not determine, as always, the one who is determined will determine, because it was determined just for to determine.

The Being will continue endlessly to be reflected in the Notion, as and the Imprints of the Existence in Notion, as and the Imprints of the Life Factor in the Being, and so it will produce infinite and infinite combination of such reflections in the universal fund of the Closed Knowledge.

Moreover and the Life Factor in turn it will reflect in the Being, giving once with his first reflection in this, the awareness of the Life.

Through the Notional Exponential Development, in the Coaxiology, is not understand that each Element which compose this development is an Opposite of the other one, but the fact that each Element includes within its structure, a group of an infinity minus One of the opposites, face of the other group from the Structure of the other Element of an infinity minus One of the opposites.

So, the Elements as a whole are not opposite between them, but taken structurally, the groups of Elements that compose a certain Element are opposite face of the groups of the other Element.

From this it follows that at level Coaxiologic, we can not talk only about the opposites of the opposites, and about the fact that these opposites, with how are more distant become more identical, and with how are closer, they have qualities more opposite, the one to another one, but we are talking this time about Elements which between them are not considered opposites, but within their, in the structural point of view, hiding each an infinity minus One of opposites, face, of an another, infinity minus One of opposites, of the another element. Through this in the Coaxiology alongside the direct opposites, there are also and those resulted from the Notional Exponential Development.

5

Once established the Notional Exponential Development, we can determine the exponential rank of the respective opposite, through decrease of the two opposites from the total number of the opposites which are in calculation. This differentiation will be equal to the exponentially rank of the opposites.

As previously stated in the previous paragraph, the number of the opposites which participating in the Notional Exponential Development, are Elements which comes from a direct reflection of the Person in the Notion, and only at this level before, and not above the Person, and their number can reach an infinite minus One of Elements.

From this impressive number of Elements that are of the First Order, three are responsible for the Man Existence, these being, the Existence, the Being and the Life Factor,

coming from the reflection of the Existence in **Notion**, which forms the Triad. This Triad, which I named it and *the Profane Triangle*, which in turn are in opposition with another Triad, composed of the Creator Factor, the Pure Thought, and Person, in which is *the Existence*, which forms *the Sacred Triangle*, and at the level of projection of the triangle in the three-dimensional, forms *the Sacred Triangular Prism*, and *the Profane Triangular Prism*.

So, the Person, for Man becomes the common point which joins *the Sacred Triangle*, at *the Profane Triangle*. I mention again that these triangles are valid only for human beings, which leads her life in *three-dimension*, although possessing a *bivalent* logic, which it is *distancing* the Man, very much, from the knowledge of his own world.

In the Coaxiology, *the Notional Exponential Development* does not stop only at this level of logic projection, which represents the possibility of the reflection of this world and of to represent these realities through the prism of our bivalent logic.

The Notional Exponential Development only from the moment when starts to operate the orders of the Elements of the *First Order*, *second order*, *third order*, etc, begins to show increasingly more stringent the utility, since alongside the Elements of the First Order will come and the Elements of other orders, such as the Reflections of *the Being* in *the Factor of Life*, that give rise to some Imprints, that have a different order, and the Imprints of these Imprints in turn will have a different order, and so on until infinity. Such *the Notional Exponential Development* is doing in function of *the Order* and *the Rank* of the elements that compose it.

Another category of Elements are and those that do not even have an order, such as *the Absolute Truth*, *Absolute Knowledge*, Great Creators, which can be integrated of *the Un-notional Exponential Development*, since none of these Elements does not come from the reflection of the Person in Notion, have appeared long before of to be the Notion and is develop exponentially on other criteria than the Elements of the First Order of *the Notional Exponential Development*.

Each order of Elements, orders 1, 2, 3, 7, 9, . . n, contain in their Structure an infinity minus One of other elements, groups that can be opposites with some Elements of other orders or with others from that order.

The Elements that have an order will be called ***Elements of profanity***, and the ones which have no order will be called ***Elements of sacredness***.

Herein lies the great difference between sacred and profane reported at the human being.

Therefore, *the Elements of sacredness* will be an infinity minus One, but which will not have other Elements in their Structure, except the Pure Thought, which will be exactly opposite to the Great Creators. It will have in the structure an infinity of Elements, as and Elements of profanity, so can be Elements, with or without structure, face of *Elements of profanity*, which and they can be for each order of a number equal to infinity minus one, but unlike *the Elements of sacredness* they will have as rule, infinity minus one of Elements in their Structure.

Let's start with the Elements of sacredness, such as the Creator Factor and Unique by Chance, *Absolute Truth*, *Absolute Knowledge*, Pure Thought, etc. It is known that the Primordial Factor has determined an infinity of Great Creators, infinity, face of which the Primordial Factor has been reported with its own finite.

But can there be an infinity of Absolute Truths and Absolute Knowledge? Not, in no case. Never will there be two or more Absolute Truths, as will there be no two or more Absolute Knowledge, but alongside of these two that make up the Structure of Pure Thought, reported at other Logic Levels, so at other and other, rationalizations on superior bases of our bivalent logic, will be more, opposites, of the Absolute Truth and the Absolute Knowledge.

Let us refer only to a rationalization based on a logic which is not bivalent, as in our

world, but has a Logical Level 12. There, alongside *Absolute Truth* and *Absolute Knowledge* will be at least 10 of their opposites.

The Elements of sacredness belongs to Un-notional Destiny and Open Knowledge, even if they reach to determine the Closed Knowledge, face of which is delimit, while the Elements of Profanity belong to Notional Destiny and Closed Knowledge.

Although it is often said that every Man is a Being, and a multitude of People represents a multitude of Beings is Not at all so.

There exist not many Beings in the infinity of Universes of the Human Consciousness, but only one, because man thinks with a bivalent logic. As in the preceding paragraph, if we think with a logical with an other level, surely, that alongside Being and *Life Factor* would still be so many other forms, how would be the difference between our Logic Level, and to that Logic Level.

In this Being are found reflected an infinity of Universes, where each one in part has its own imprint. One of these Imprints is that of the Man, as well as of billions of Imprints of each Man in part.

Some time ago I said that every Man is a Universe. That's right! Each Man has an Imprint that nominates a Universe, in whose Structure is an infinity minus One of Elements, about which the Man does not even know and will Never know.

Is uses the expression of the Human Universe

The notion of own identity of the Man is given by the reflection of his own imprint in Being and *Life Factor*.

But how namely, *the Knowledge* is achieved and what namely is this? I explained about the two types of Knowledge, *Open Knowledge*, and *Closed Knowledge*. About the fact that first comes from the State of Fact, and the second is given by the Creator Factor, and is accomplished by the reflection all the Personalization of the Person in Notion. Thus, the Notion has a role to *Mirror of the Personalization of the Person*.

A first Element in the achievement of the process of knowledge is the *mirroring* of an Element or another, in another Element which has the role of the *Mirror*. Among the Elements that the role of the Mirror, we can identify, the Notion and *Factor of Life*, but their number as I have said is Infinite minus One.

Any element of Knowledge becomes known only after this is reflects in the Mirror. Before of is reflect in the Mirror, though follows to become Element of *the Knowledge*, he makes not part from Knowledge, because it is not *Known*?

Then how is remaining with the elements of the State of Fact, that are assigned to the Open Knowledge? From where, the Open Knowledge begins? From the first Element of his, the Instinct! This is reflects in the "Ego" of the Primordial Factor once with his Awareness.

So, the Open Knowledge appears once with the Instinct, and *the Closed Knowledge* appears once with *the Creator Factor*.

Thus is born a new rule regarding at the Knowledge, and namely, the Mirrored Element of the Closed Knowledge or the Open Knowledge, and Un-mirrored Element, of those Knowledge.

The Instinct is an Un-mirrored Element in beginning, as simple result of *the State of Fact*, determined by *Matrix* and *Purpose*, having to become Mirrored Element once with the self-awareness of the Primordial Factor.

So, everything has self-awareness is *mirrored* Element, and *everything has no self-awareness is Un-mirrored*.

Man is an Element mirrored of profanity, with Notional Destiny, belonging Hierarchical, of the Existence, which is in the area of the Profane.

The Great Creators and everything that creates are an Element mirrored. Our Creator Factor reflects his determination in the Primordial God, face of which is reported.

6

Returning to the Spiritual Universe of the Man, this reflects all other imprints of people in *the Factor of Life*, and *the Factor of Life* reflects them back to the Imprints thus creating the Universe of the Imprints, equivalent to history and society. After as you can see, *the Factor of Life* has the role of Mirror both in individual Existence as in that social, of the Man.

The Element *mirrored and un-mirrored* from *awareness* of the Man, can be divided in its own world in *organic* Elements, that characterize life, and *inorganic* Elements, devoid of life.

The living matter and the un-living matter would say some materialistic, just that the whole matter is nothing more than a *dream* of the reflection of the Man Imprint in Existence, Being and then in *the Life Factor*. Many philosophers rightly ask the question, why everyone is dreaming the same dream that we call life, and not has each, his dream differently?

The answer is as simple as so complicated, because, if we exclude people with mental illness, whose dream will surely be a different one, as more different, as the affection will be worse.

The normal Man, who will live a life very normal, will not have another representation of life, face of to another man considered normal.

This is because each individual has the similar qualities, two hands, two legs, a brain, etc., qualities which will give the same result of the reflection in Existence, that shows the Existence of his own Imprint, in the Being, which gives the dimensionality, and then in *the Life Factor*, the one who gives breath and Awareness and the Man Knowledge.

Similarity "organic" between two people is primarily due to the Being, responsible for both the Man dimensioning, as well as by putting it into some kind of dimensional Universe.

All people are living in a world where they know the two dimensions, space and time, on a planet called Earth, which has a number of continents, with some geographical and climatological data, etc.

If man would receive from the Being a different type of world, certainly that and the inside of the Man would be was defined and structured according to the kind of world.

Not once I said that the Man, and now in the miserable condition in which there is, still is hoping, because hope is one that dies last. He hopes that in one day they will recover *the stranger from itself*, so once again managing to realize the third dimension of this three-dimensional world that is *the Dimension of Life*.

Another very interesting issue is the law of natural evolution. It is known that each biological Element, that every organ of one living being, evolve in function to natural needs, on which he wants to them satisfy. It is normal that to some marine mammals appear fins, or at some birds which not use their wings to fly, but to swim, as if the penguins, their wings disappear, and in their return would them appear some necessary features to swimming, as paws hands, etc.

The same was true in the case of man, as I said who developed a brain, on which once and once used it one hundred percent, and not two percent as in Present.

Nature Never develop a biological organ that if the body of this animal or human, does not uses it. Who is Nature, about which I was saying that develops a certain organ according of needs?

But what namely are the needs? Many had nominated the nature with the Factor, and not have entirely wrong, since both the Primordial Factor as well as our Creator Factor, are in every leaf, stone or piece of heaven, in every thought of ours, snow, even in the most hidden corners of our own existence, but with the Primordial Factor and the Creator Factor, in all this is still and *the Being, Existence as the Life Factor*. What does mean in fact the "necessity"?

We know that every Thought of ours, including our own Imprint is reflected in Being and *Life Factor*, as they are reflected in every breath, beginning with the plants breath until that of animal.

Each such breath, bears in itself a message, that has some code, that will determine a new Imprint of birth, which once will become a Karmic Imprint. That message once printed in the Being will determine an Imprint, which reflected in *the Life Factor* will determine a new breath, the breath which will appear or not in our World, a new notion, so, a new Universe! Breath may be a future plant, animal, man, or anything else including the smallest bacterium or blowing but belong to the living world.

Once with this and with the newcomers of the order of billions at the power of some numbers with an impressive string , of course, and nature itself will be in an eternal change and transformation, which will always impose a new order of priorities that will lead to the long list of needs, of each Being.

These are the needs of the exterior order. In exchange for the needs of the interior order, such as food and other like them, the process will run just like for the needs of the exterior order, only that transformation and change will happen in the inside the organism of the being alive, that will focus on maintaining and developing certain organs.

Even now when I write these lines, to achieve this, I report to the Being and then to *the Factor of Life*, that gives me the awareness of my own thoughts, about this philosophy, which is The Coaxialism.

Philosophy which claims that *Man* not knows *the Truth* and so any philosophy that claims to be true is false and misleading. *The true philosophy or The Coaxialism, in my opinion, is the philosophy which claims that is not true, but which precisely on this reason, is trying to create a system closer about how a philosophy should look where Man would know the Absolute Truth and Absolute Knowledge.*

So, try to operate with these, as from exterior, through different applications on systems on that the two determine them, as well as from within, through the definition and their inclusion in the circuit ideational Universal of the Closed Knowledge and the Open Knowledge.

All these Imprints which is reflect from the Being, will be reflected in their turn and to the Imprints, which have already been reflected by Being, creating the Illusion of Spatiality, Temporality and Spirituality, because in each moment a new *Imprint* reflected by the Being through the Factor of Life, is reflected on the *Imprint* of the respective Man, giving him the illusion of movement, becoming and transformation. Just as *the Personalization* reflect their *Notions* one in another, after they were reported each in part at *Notion*, the same and *the Imprints* reflect their own Universes one in another, both before and after, that they have been reflected in Being and the *Life Factor*, reporting it, one at another.

How each of these Imprint, which is reflected in the Imprint of the respective Man, both before and after his reflection into Being and Life Factor is a Universe, it means that the Man

passes in every moment from one Universe to another, without to adding that in the same time simultaneously the Man is reflected both in Being and Life Factor, fact which always gives him the self-awareness.

At the Universes level there is only one infinite Being, but once reflected the Imprint of Man in the Being, the Imprint reflected by the Being in his turn, or the result of the mirroring of the Man Imprint in Being, will be considered the Being of his.

Man becomes *aware of himself* only after his *Imprint* was reflected by *Being* in the *Life Factor*. The *Life Factor* is the *Mirror* of the Being, and default of the Man.

Taking the role of Mirror means that has the role of Awareness of the elements which *are reflected* in him, and thus has the role of to reflect *the Closed Knowledge*, but and that on the base of the Closed Knowledge to can affirm the Existence of the Open Knowledge that came directly from *the State of Fact of the Matrix, Purpose and Infinite*, in the same time, under form of *Destiny* and *Chance* at Man, or under other auspices, determined in function of *the Coefficient of Awareness*, which them rationalized or of the result of the reflection of the Imprint in Being and the Life Factor, that can lead to varied forms in different worlds that belong to some Universes on which we can not even imagine, but to may achieve and certain applications on them.

Each Universe, in which "pass", depends on the Open Knowledge, Closed Knowledge of Our Great Creator.

The Closed Knowledge and Open Knowledge represent an accumulation of the Notions mirrored in the Life Factor, or in Notion, or in other Elements of Mirror, in form of Awareness, so of Trace, which them give the Form under the aspect of the Knowledge, to different Imprints which is reflect ceaselessly in one of these Elements of Mirror.

The soul may select through the Free Will Imaginary, the Universes of the fragments of moment immediately past, finalizing and his Fate, but never the Universes of the fragments of moment immediately future, finalizing and his Destiny!

The difference between Fate and Destiny consist in that the Fate can be changed in the Future through the option to reflect at the Universes of the fragments of moment immediately past, and the Destiny, Never can not change, belonging to the moments immediately future.

So, the Fate belongs of the Trace, and the Destiny belongs of the Form, because Destiny precedes the Fate.

The soul, first, is destined through destiny to a path, and then predestined through Fate to a life.

Hence result the necessity of the Existence in the Illusion of Life, of the future and the past, which represent the Fate and Destiny reflected in the Illusion of Life, which gives the impression that you live the present.

7

The Universe terrestrial is a Universe of Forms, with stars, galaxies, and natural beauty of the blue planet.

The reality is that, none of those beauties, does not belong to the Universe of our birth, but of another Universe, which has left the Trace in the Form which to be those beauties.

That can be the Universe of gravity or any other Universe! Everything that people have the impression that they belong to them and their planet, all those beauties belong of other Universes.

No human body with its organs of sense, does not belong to man, but another Universe, a Universe about which man does not know it exists.

So what is from the dust, returns to dust. The only thing that truly belongs to Man is the Karmic Imprint. Man is not nothing but a reflection of the Open knowledge in a Closed Knowledge, is a reflection of an Illusory Notions, that of to "BE"! The reflection, which, is produce following reflection of an Imprint in the Being and *the Life Factor*!

Even the soul, which believes that represent him, belongs and this to another Universe.

Man can be more than a dream? Absolutely! A nightmare, appeared during sleep.

Each Universe is neither more nor less than a Notion of one Personalization, in which is reflected all other Notions of the other Personalization.

Man is a Notion, so a Universe!

Each Man is a Universe, so an Imprint

Each Universe is a dream, the same nightmare appeared during sleep or something heavenly? Depends!

Man lives in reality in the Universe of its Imprint , on which not knows him and what is the real Universe that belongs to respective Man, of which would split the Universe forever, the Universe that would lose the quality of the Man Imprint, quality it will take a new Universe, that of Karmic Imprint, which in turn will be reflected in Being and the Life Factor, determining a new product human or similar its. Hence, comes the self-alienation of the Man. Through the fact that this will never be able to know its own Universe, the Universe its Imprint, he had aware only the Form left by it Trace.

So, there is Death and Life, so Trace and Form!

Death is the Trace in the Form which is born the Life !

So the Trace enters in Form, and the Form in Trace, at the level of dual logic of good and evil!

Form will never be the one who will enter in Trace, but Trace will enter in Form, and Never Karmic Imprint will not precede the Birth Imprint.

On this principle is based the levels of inclusion, namely, the Universe consists of the Universe that has left its Imprint of the Trace in Form, will always be the Universe that will include in him, the Universe which left the Form through the Imprint of his Trace, therefore, at the man level, the man is this, who has included the planet Terra in him, and not the planet is the one which includes the man in its territory, as and, the man the one who has a whole Universe, surrounding it, of galaxies and the Milky Way in him, and not these surrounding the man!

Illusion appears from the first time at the level of the Person, but this intervenes as a creative Illusion, that has a cause and an effect on the Personalization, giving rise to self-consciousness and identities of the Being only at the level of the Notion.

Once becomes Notional, and reaching at the level of the Notion and Personalization, the Illusion receives a Notional Destiny notionally being subject to a Notional Laws.

The difference between an Un-Notional Destiny and one Notional, consists in that the one Un-Notional can not receive attributes of limiting and no other attributes characteristic of such Notions as: who, what, why, where, when.

The Un-Notional Destiny being unadulterated of Illusion, which at this level although appears, she is not the one which is involved directly in the ideational Universe of the Great

Trinity, giving rise to knowledge and consciousness of his, as it is happening in the Notional areas where this intervenes.

Thus the meaning at the Un-Notional becomes, Everything and Nothing, Un-Beginning and Un-Ending, the Symbol of the Sense of the Self-awareness, etc.

Always a Lawfulness and an Un-Notional Destiny will determine a *Lawfulness* and a *Notional Destiny*.

Notional Destiny is reflection of the *Un-Notional Destiny* in Illusion, becoming active, as and Illusion once with the Notion and Personalization.

So, the Un-Notional Destiny is a Destiny that activates parallel with the Notional Destiny, as and Un-Notional Truth is a Truth that activates parallel with the Notional Truth, having a common essence through The Absolute Truth.

Both the Destinies Un-Notional and Notional as well as the Truths Notional and Un-Notional interpenetrate creating the most diverse development opportunities, such as an Element that to belong to Un-Notional Destiny but to become identified of a Notional Truth and reverse.

Examples like these would be endless. The fact that we can identify the Instinct, the result of the identification by us of the Instinct, is make on the base of a Notional Truth, which characterize us, even if the Destiny of the Instinct is an Un-Notional Destiny.

Everything depends in this case of a reference system. The *Notional Destiny* is the result of the reflection of the *Un-Notional Destiny* in the *Illusion of Life*, giving birth to the worlds of *Illusion of Life*, which are parallel, with the worlds of the *Un-Notional Destiny*, in which are mirroring the worlds of the *Illusion of Life*!

Therefore, the mirror image of a screw thread from left to right will become the screw thread from right to left. More realistic picture is that of the Mirror, becoming the image of the Illusion in Un-Notional!

One of the most important law given by the Creator Factor is the Law of the Parallel Mirrors, where every Thought comes alive, building a whole Universe of its.

All this is because from the level of the Notion, the Un-Notional Destiny can not create new structures materialized in new Universes with their respective worlds, but leaves the Illusion, to build however. The whole becoming of the Universes consists in this law.

Man when is in the phase of Echo of its Imprint will create a lot of Imprints through his thoughts, but only the amount of those will be the final Imprint of the respective Man, the rest will be Thoughts which is will mirror to endlessly in the parallel mirrors of the worlds, having each its own Imprint, that will create, in turn, its own Universe.

Even the Origin of the Man may be such a Thought of a Being, somewhere thought elsewhere and forgotten, at several times after that, but who in turn had a paramount importance. Is Possibly!

Thus man becomes not only the Demiurge of some Universes, about which will never know, and Never will not them see, but through these creations, more than ever, is unraveled that the Man is of fact one of the hands of the Great Creator with help which, this builds the worlds and Universes.

The Creator Factor and Unique by Chance is an Imprint of the Primordial Factor, the difference between Man and the Creator Factor and Unique by Chance, consists only in the Priority and in the string of the opposites.

Even if the man is part of the Creation of the Great Creator and not vice versa, this does not mean that man and he is not a Creator.

Maybe that's why each Man no matter how bitterly would be, he is thought the center of the Universe how a great philosopher once said.

How the Universes of the Illusion are conditioned of the *Notional Destiny which in turn becomes conditioned by the Un-Notional Destiny*, it is understood that Un-Notional Destiny is in every corner of the Notional Destiny determining the limits of the latter, but also because of the Primordial Factor which is from the blade of grass at the upper Hierarchy *being* the one what determines the *Un-Notional Destiny*.

So the Illusion of Life is reflected in Un-Notional Destiny like a screw in a Mirror. This is yet another aspect of the engine for which exists the spiritual energy of the determination, of new phenomena and shapes, because when the Illusion is reflected in Un-Notional will give a Real picture of Illusion, but which will not be the Illusion in itself, but its reflection, even if the reflection is Real. When the Illusion with his Notional Destiny becomes real of Self, without to him be reflected the Reality by the Un-Notional Destiny, the Illusion remains Illusion.

Therefore, the nearest middle of the Illusion to become Reality is, to be reflected by the Un-Notional Destiny.

Thus is realized the eternal transition from a state the of Harmony to a state of Disharmony.

There is a link between *the Un-Notional Destiny and the Open Knowledge, and the Notional Destiny and Closed Knowledge*, by the fact that the Open Knowledge coming from the State of Fact of the Matrix, is the one which determines the Un-Notional Destiny of the worlds and Universes, from all the logical coefficients, up to the level of the opposites of the opposites of the Existence.

In no Universe exist not matters. All is not nothing else but a dream, an Illusion which is reflected on the Knowledge through Awareness.

Open Knowledge is the one which has determined the Un-Notional Destiny through its reporting to the *Closed Knowledge* of the Great Creators, especially of Our Great Creator, who has determined, through his Open Knowledge the Illusion.

So long as *Open Knowledge* is not subjected to the Illusion of Life, becoming aware by the Man as Destiny or Chance, it has only one destiny Un-Notional on that the Man will assign it, in a illusory way, to the Notional Destiny, and, Closed Knowledge, giving him the Destiny and Chance, the Notion of Fate, or of something Chance, making abstraction of the paradox that any Chance is Un-Chance, but that absolutely any Destiny belongs only and only of the Chance.

Thus the Open Knowledge it belongs Un-Notional Destiny, and the Closed Knowledge it belongs Notional Destiny. Therefore, this is still one of the arguments through which the Destiny does not belong never and not might belong, to human awareness, than in form of Illusion as well as the Chance. A large part of the Illusion of Life it belongs of this desideratum.

Always the Coefficient of Awareness of a Universe will be given by the number of dimensions known to Man and reflected in the Life Factor.

So, the *Life Factor* is Infinite as Logical Dimensionality, which means that the one who aware the Un-Notional Destiny will be the *Life Factor*, as well as the *Open Knowledge*, that belongs to the Unknown for the Man, even if the man is the Dimension of the Life. The Man although can see the shine of the stars so far away from Him, not could Never to look at his own eyes without a Mirror.

So, the *Life Factor* is the Unknown, and the Man is the Known, that belongs of the Illusion of Life, on which this it is aware.

The *Factor of Life* is the *Mirror*, in which in every fraction of moment with each breath, is mirrored the Man.

By what something else is defined the Man than by his reporting always to the Unknown which is the *Life Factor*, and in which reflects? What namely the Man, reported, to the Factor of Life? His own Knowledge, which consists of notions about the surrounding World and belongs Closed Knowledge, so, the Notional Destiny.

Instead the *Factor of Life* is exactly the inverse of the Man. Once the Man knows, why, is he longer reported to the Unknown, represented by the Life Factor? Precisely due the Factor of Life, which represents the Mirror of the Man Knowledge.

First, man as to know, he had to and aware his own "I", the same as and the Primordial Factor.

This awareness is made still from birth, through the reporting the universal fund of the Closed Knowledge at the Open Knowledge, realized through the mirroring at the Life Factor. Even if the Life Factor itself is an Element that the same as and the Being makes part of inventory of the Closed Knowledge of the Creator Factor, the Life factor that the same as and the Notion has the quality of Mirror, a Mirror in which are Mirrored not only the reflections of the Imprints from the worlds of the Our Creator Factor, but especially the Elements of the Open Knowledge coming directly from the State of Fact, becoming a Mirror with images that make up alike the Imprints of the Elements of State of Fact, but and the Un-Notional Destiny, Un-Notional Truth, as and the Chance. So, the Life Factor becomes the bridge that connects the two types of knowledge under the same roof, the Life!

Thus, a spiritual energy that in a certain Universe is perceived in the quality of Time, due of the Triad, composed of Existence, Being and *Life Factor*, in another Universe this may be perceived as Space.

And the Time as and the Space each have their Imprint. In fact each Dimension has its own Imprint, which in turn is reflected in Being and that it mirrors the reflection back, determining the Temporary *Being*, the same is happening, and with the Space. The Imprints of the Space and Time are can equally well reflected and in the *Life Factor*, determining the Life of these in other and other Universes.

The same as and the Man, both the Space and Time, have each an imprint, they can be both Dimension as well as Universe, and the result of their reflection in the Being and Life Factor, them can give self-awareness, so, and these may be People in a certain Universe.

It is easy to Understand, that first, was the *Existence*, and then the *Being* and *Life Factor*.

This time, the *Existence* and the *Being* become the Mirror in which to is reflected the *Life Factor*, but in the same time, and the *Life Factor* becomes a Mirror in which to is reflected the *Being* and *Existence*, changing and, each, one face of the another, the characteristics.

Thus, the *Life Factor* can become Existence for the Being, and the Being for Existence. However the Being is the first personalized notion of Existence, in which to is reflected along of the second, the *Factor of Life*.

So, the *Factor of Life* in another Universe can receive the role of the Being or Existence, as the *Existence* or the *Being* can receive the role of the Life Factor, etc.

Do not forget that the Factor of Life is the Notion of Life.

These Universes where is the *Factor of Life*, *Being* and *Existence* in which is reflects the Space and Time, always leaving the third Dimension a secret, are Universes that belonging of Logic Coefficient 2, designed in three dimensionality. The third Dimension is secret just because of the incongruity between Logical Coefficient which is 2, so we can only be aware of only two dimensions, face of the three-dimensional mode in which we perceive the world, so formed from three dimensions.

Why was it necessary that the Dimension of Life to stay hidden? Why not just is hide the Time or Space? Because when the *Dimension of Life* at the general level or the Perispirit (Cover of Spirit) at the individually level, would be known by the incarnated soul, the whole picture of the respective Universe would disappear, and the soul would enter immediately in the phase of Deep Awareness, that when is regenerated receiving more and more spiritual energies for to be reincarnated.

8

Always *Dimension of Life* at the social level or the Perispirit at the individual level knowledge will be hidden to knowledge the soul during "incarnation" of his. Not only the Logical Coefficients are those which differentiate the types of Universes, but and the *Levels of Awareness*.

The *first Level of Awareness* will had, included within it, a infinity minus One of the Logical Coefficients of Personalization, which are in turn an infinity minus One of Personalization, so each Personalization will have an infinity minus one Logical Coefficients.

Once with the second *Level of Awareness* disappears completely the Logical Coefficients, their place being taken by the Anti-logical Coefficients.

The Anti-logical not means a reasoning, Opposite, or reverse of the Logical, but it is based on the denial of Truth which is no longer reported to something Existing and nor to something that can be determined through a determination or indetermination numerological or phenomenological, is the Logic, which is not based on acceptance of the Truth and the implicit with this, of the Knowledge.

However, and this nonconformity becomes a new Logic itself. It is known that any Logic operates with Elements of Truth and Knowledge in general to, be able to is self-determine. When they no longer exist or are simply removed, or mode of operation of the logical operations reverses the Truth and Knowledge, and the whole gets a new structure, developing new and new operating models, resulting a new Logic.

Anti-logical not only, not more operate with Truth, but nor do not develops a structure characteristic to any logic.

The unique law which a can define is to deny the path of any logic.

In anti-logic numbers have already disappeared!

The second level of Awareness will have an infinity minus One of Anti-logical Coefficients, so to each Personalization it will return an infinity minus One of Anti-logical Coefficients.

The third level of Awareness is materialized through the Virtual that has no connection with Bio-virtuality which is found in more advanced phases of civilizations of Logical Coefficient 2, of the first Level of Awareness, phase in which will reach and the human civilization in a Future more or less distant, and consists in realization of the images with the help of the thought.

Bio-virtuality has nothing to do with magic since the processes through which produce such a context are scientific and their implementation is based on a particular type of technology, so, between Bio-virtuality, and the third Level of Awareness, the Virtual, is a big difference.

In the Virtual, the image not it creates with the help of any technology like in Bio-virtuality. The Virtual is a kind of world of the Parallel Mirrors, where every Thought is propagate, reflected from a Mirror to another, at Infinite.

Our world is different from this, because, there, is realized a real culture from the Infinite and to the Infinite, since there is no birth and no Death, there is no time and no other coordinates spatial, that leading to the creation of a virtual world, that may seem strange to us, being a world where there is motion, where there are no other and other, images, than those created by the own "I", a world where nothing has a certain logic, but only feelings, affectivity which is intertwined with the plenitude found in the lost Havens of human nature.

At this level of Awareness we can not speak about human beings and nor about civilizations or societies, because these not only, that not exist, but from this level there more are no numbers, and therefore, nor the succession, of processes or phenomena that no longer have place, in their place being other features, characteristics such as open color toward infinity of sound, where each Element such as color or sound are parties of other infinities of representations that are formed by their decomposition as a whole, without that the whole decomposition to exist! These are some of the few arguments that you can suggest about Level 3 of Consciousness.

This is an infinity minus One of the Levels of Awareness. Therefore, one Personalization has in It, an infinity of Levels of Awareness, and the First Level of Awareness, the Logical Level, only he has included an infinity minus One of Logical Levels.

You should note that these models of substitutes of the Logic may have any other and other features. In the examples above I have not done anything else than to make out other ways to highlight the Logic, as long as through the Logic means absolutely any Element that is reflects through Awareness, subjecting themselves to certain rules or a set of rules. This Element can be, starting with things, phenomena, laws, etc. to the most bizarre and impossible possible representations.

Therefore wish to note that the Logic does not necessarily follow them *Antilogical or Virtual*, but it certainly succeeds other and other possible representations. All these representations are based on how the Truth is reflected in Knowledge or how is realized their reporting two.

I am aware that besides an infinity minus One of the Levels of Awareness that each one have in part an infinity minus One of Awareness Coefficients, will follow other structures that would replace not only the Logic but also the rest of the Levels of Awareness, as well as the whole scaffolding of the Absolute Truth and the Absolute Knowledge, operating with the other and other Elements that will replace totally the Absolute Truth and Absolute Knowledge, as is in the case of Forms of Awareness different of the Levels of Awareness, or will use the opposite of opposites of the Absolute Truth and Absolute Knowledge, so of the Thought of Pure, in the case of other Levels of Awareness than the Logic.

The Absolute Truth and Absolute Knowledge, the two basic Elements of the Logical Coefficient 2 of the Pure Thought, will gradually come to an infinity of basics Elements, where each Element added, will determine a new Coefficient of Awareness, one of the Coefficients Awareness being the Logical Coefficient 2 of our world.

So a new Opposite of the Pure Thought with his Elements that will grow up to an infinity minus One, will determine a new Level of Awareness, the one of the Anti-logical, and another opposite of the Anti-logical will determine the Virtual, etc., where each Level of

Awareness in part will have its coefficients of Awareness, being determined by the number of Elements found in the Thought of the Pure, or in its opposites.

Moreover, the Opposites of the opposites of the Pure Thought will operate with other Forms of Awareness, reaching into the end to an Exponential Development Un-Notional, of all ranks and orders possible.

So, to Levels of Awareness will follow them other and other Forms of Awareness and having a diversity and complexity of unimaginable with the human mind. Therefore, the Logical Coefficients, Levels of Awareness, as well as other Forms of an amazing diversity, are part from the great class of the Forms of Awareness.

We must realize that each basic Element added in plus to the Pure Thought will radically change not only the logical reasoning, but and the Awareness as a whole, giving a picture of the increasingly wonderful, not only of the act of Knowledge in itself, but especially of the Awareness, which gradually loses its basic attribute which is the Knowledge, becoming Awareness on the different criteria, providing a huge space for the Neognoseological studies that will come.

Levels of Awareness, as well as their Structure, including Logical Coefficients, etc., are produced through the reflection of the Closed Knowledge of each Personalization in the *Life Factor*, responsible for Awareness, and this in turn in the *Being*.

You can not know without having the Being, but you can not know nor if you have the Being but you have not Life, which to one inspire and to one aware, towards his own self, and then towards the environment.

Awareness Levels therefore seem to have the privilege of the Being and the Life Factor, in which is reflected.

Thus, the Existence of Being, does not mean necessarily, Life, in exchange, the Life means always and without denial: the Existence of Being.

How appeared the *Being*? I'd rather to repeat than do a mistake, but also do it to remind us of the Elements of the First Order. Once formed the Personalization, this in turn was reflected in the Notion. The first reflection in Notion of our Personalization is the *Existence*. Before that our Personalization to is reflected in the Notion, does not represent anything, because there was nothing more than the substrate on which to is print the information of the Notion. Until that time was a Personalization without a particular denomination. Only after the reflection of the respective Personalization and only this receives the Notion of the *Existence*, because never can not exist two identical Notions of Personalization, so, any personalization will not be identical with the other one. Thus, was formed the *Existence*.

After its formation, ie, after reflection, the Personalization fresh became *Existence*, for the first time, in this quality, was reflected in the Notion determining the *Being*, as a result of the reflection of the *Existence* in Notion, and not of the Personalization in the Notion that determines the *Existence*.

The *Being* once formed, the *Existence* was reflected the second time in the Notion creating thus the *Factor of Life*, then the third, fourth, so far as to the Infinity minus One time creating other and other Elements of the First Order. Once created these Elements of the First Order, they began to reflect at their turn to each other, forming the second-order Elements, third, by the same Infinite minus One of reflections.

I.PART TWO

THE THEORY OF UNIVERSAL GENESIS

THE SEMANTICS CO-AXIOLOGY

I.8.CHAPTER VIII

THE SEMANTICS CO-AXIOLOGY

1

The Dimensions such as Time and Space from the Universe of the Logical Coefficient 2 have the same as and the Man, a certain imprint.

Both Time and Space are actually some Elements that define a certain Dimension.

These elements belong to Open Knowledge, since any Element about Dimensionality belongs to this type of knowledge which comes from the State of Fact.

This means that the imprint of the Time or Space reflects a certain Element from the Open Knowledge, which represents following the reflection, the Temporary Dimension or the Spatial Dimension.

And in the case of the Man is going the same.

If the Man's Imprint reflects an Element of the Temporary Dimension or the Spatial Dimension, then that Imprint will be perceived in the Universe which fall under the incidence of the respective reflection, as being Time or Space.

Therefore and the Man can be in a certain Universe, Time or Space, as and the Time and Space can be Man in another Universe.

This means that each Imprint can give the same features after its reflection in an Element of the Open Knowledge or the Closed Knowledge, if a certain Universe falls under the incidence of the respective reflection.

The Elements of the Closed Knowledge or Open Knowledge, do not have, and them, their Imprints?

Each Element of the any type of Knowledge has its own Imprint.

When the Imprint of an Element, whatever it may be, even if it not belongs to a certain type of Knowledge, or only belong to the Open Knowledge, or just to the Closed Knowledge, realizes an incidence with the Imprint of an Element of the Open Knowledge which is the Dimension, realizes an incidence with an another Imprint which belongs to the same Open Knowledge which is the Time, a result that will be the Temporary Dimension, that will realizes a new incidence with the Imprint of the Existence, a result that will follow an incidence with the Imprint of the Being, and then a new incidence with the Imprint of the Factor of Life, realizing the existence of being of the Temporary Dimension, as in the end, to realize a series of incidents with the Universes, which are belonging to the system: Existence, Being, and the Factor of Life, then the result will be that in those Universes will be existing the Temporary Dimension.

What is an Imprint?

I once said that every Imprint is a Universe.

The notion of the Universe includes a plurality of Elements.

Each plurality in turn can have an infinity minus One of opposites.

This means that once we are thinking through the Logical Coefficient 2 of our world, surely that the plurality will more have at Infinite at least one Opposite identical with she, and if we have thought through the Logical Coefficient Infinite, all the opposites are identical, and hence the plurality becomes singularity from the perspective of the infinite.

Therefore, any Infinite Universe even if structural and illusory contains a multitude of Elements, he is defined through his own element, by his own uniqueness and especially through his own Imprint, on which it leaves in the fertile soil of the Existence or of other Personalization, for the Universes of Our Creator Factor or in the soil of an Element of the Open Knowledge if that does not more belong to Our Creator Factor.

However, each Universe from the Our Matrix is continuously bombarded by the Elements of the Open Knowledge, if is an Universe formed before the Our Creator Factor, and by the Elements of the Closed Knowledge as and the Open Knowledge if the Universe is formed by the Creator Factor.

Each Universe whether it is a Universe with a structure infinite or not, (Universe plural), or a Universe without structure (Universe singular), is represented by its own Imprint.

Each Imprint has a Universe of its own, as and every Universe has its own Imprint.

The first Universe created by Our Matrix was the Instinct, which is and the first element of the State of Fact.

The Instinct as Universe has not a structure formed of several Elements, being a singular Universe, which has an Imprint singular, while the Universe of Man is a plural Universe, as it contains a multitude of Elements, therefore the Imprint of Man will be an Imprint plural.

The Imprint of the Instinct is an Imprint created by the State of Fact, the same as and the Imprint of notions, as would be the Chance, Destiny, Passing, Motion, Dimensions, in their soil once penetrated in the field of maneuver of Our Creator Factor, its will print the imprints, the Elements of the Closed Knowledge, for to help at the processing of the phenomenon of Awareness and Knowledge.

The image, of Motion or of transformation, it returns to Man due to the Factor of Life, which having the quality of Mirror, reflects to Man, the Universe of Passing or of Motion, form of Awareness.

Once was Aware by this, the Man will send back to the Factor of Life, the Awareness received after that this one a will memorize, following that the Factor of Life to it resend to the

Man, Knowledge of Passing or Knowledge of Motion, after that will transform the Awareness in Knowledge.

Once received the information in the form of Knowledge, Man will understand that under the incidence of an object such as a car or a cyclist there is the phenomenon of Motion, so, these is Moving.

The Passing, Motion, are Universes like any other Universe which belongs to Open Knowledge determined by the State of Fact.

These are, singular Universes, the same as and the Destiny or Chance.

The characteristics of our world determine as the Motion, Transformation, Destiny and Chance, to be incidents with all objects of the Closed Knowledge along the Man's life.

In conclusion, Man does not move and no do not go from one place to another, but all this activity is the result of the reflection from the Factor of Life of those Elements of the Open Knowledge, which realize an incidence with the Elements of the Closed Knowledge, on that man them can Aware and Knows, along his own life.

The difference of incidence on that a realizes the process Awareness - Knowledge from Man toward the Factor of Life and reverse, is directly responsible of the image of motion and transformation on that a has the Man.

This difference of incidence is realizes, as I stressed before, in the sense that the Man, sends an Awareness to the Factor of Life, which in turn resend the Knowledge to the Man, while the Man resend another Awareness, to the Factor of Life, which in turn will resend another Knowledge.

The difference between first and second Knowledge is the one responsible, for the process of Motion and Transformation.

Each Creator Factor from the infinity minus One of the Creator Factors, has its own structure, where develops its own Knowledges.

The same in the cadre of Our Creator Factor are reflected by the Pure Thought of His, in the worlds of the Logical Coefficient 2, only the two constituent Elements, namely the Absolute Truth and Absolute Knowledge, but if the Thought of the Pure is reflected by the worlds with a Logical Coefficient a thousand, will be other 998 of opposites of those two elements.

The same happened and in the case of the image of structure of the Existence, which is Our Personalization, where along with the Existence, Being and Life Factor more can Existed an infinity minus five of other such Elements, which no even not are opposites some others.

What are these elements?

The fact that are not opposable, some others, enter into contradiction with the Co-axiology, which by excellence claims that every Element has an opposite of his own.

If we look from another angle, and we attribute their the *Notional Exponential Development*, where each Element that composes this structure is not an Opposite of the other one, but includes in his cadre a group of an infinity minus One of opposites, face of the other group from the Structure of the other Element of an infinity minus One of opposites.

Alongside of the Our Matrix, more are an infinity of other Matrices where everyone its can create its own structures. Alongside of infinity more can exist other opposites?

Can have the infinity its own opposites?

What would be the opposite of the infinity?

The Finite, some would say.

Whose finite, will answer I?

Of the Creator Factor?

Of the Matrix, of the Creators Factor, of the Person, of the Personalization, of the Existence, of the Universes, of ours?

Which is this finite in reality and at what namely is reported?

At Infinity?

At this moment I am inclined to believe that my streamlining is good but immediately intervenes another Thought which me says, where it ends and begins my being?

At the smallest elementary particles, but they? At the Infinity, I will say. At the small infinite.

Where is ending the eternity of our Universe?

If somewhere would be a fence, more so would mean that behind of that fence, something is hiding. Then?

Are we finite or us believe finite?

Rather we believe we are finite, than we are thus.

Even if we believe we are finite, all means that we are finite, since this faith even and through the medium of the Illusion of Life we are reported at something namely even if this reporting is the infinity, any reference to the infinity determines the finite in report with this.

Then it means that due of the Illusion of Life, we are finite, we think finite and we are projected as finite beings. We think finite, really?

The area of our thoughts has an endless area on that it can cover, even and at level of the infinity. We know the infinite, but we can not it determine, just as we Know the Instinct or any other element of the State of Fact, on that we can not it determine. The Infinity is an Element of the State of Fact?

The first Element of the State of Fact is the Instinct.

Is it the Infinity, of I do not know how many Element of this State of Fact?

In no case! The Infinity is "transported" by the State of Fact as an Element of the Open Knowledge, but is not no far an element created by this because the infinity is an Element which "was" even before "be" the Matrices, which developed to its bosom, reflecting into this.

What is infinity?

First is not a number because the numbers appeared much later under form of the Creator Factors and Unique by Chance. There is no space or a certain Dimension, because all the more determined they were "late."

In a word, the infinity is not absolutely nothing of what us could we imagine, precisely because not us imagines somehow or other on us, but is the Element that creates the highest incidence with us, since and the Destiny, Chance, Dimensions, and all how many are and are not, is determined in this area.

Absolutely everything begins and ends with the infinite.

Then, has the infinity, a certain Opposite?

I will affirm, with obstinately that 'yes'.

That Opposite of the Infinite, are we, we who think finite!

Appart from us, more is, and another Opposite of the infinity?

Yes! I'll tell again, looking I at the stars in the sky. But these stars also have an Opposite?

Yes, I will always respond, returning finally to the Great Creator, to the Primordial Factor, to Our Matrix, and ending finally to the Infinite. What is the opposite of infinity?

The Infinity, I will respond.

Which Infinite, I wonder again, the great, the small, ugly, beautiful, evil, good, weak, fat, or, the infinite of the poetry, of the mathematics, of the philosophy, of the theater, of the Illusion?

Which from all this may be an Opposite of the infinite, than infinity?

How many opposites may have the Infinity?

An infinity of opposites. According to The Co-axiology this infinity of opposite are not only, identical, but represent the same Infinite, and then what is the infinite, and what are we?

By extrapolation, but at a level "appreciable" more "humble", we can say proudly and emphatically that we are an Opposite of its. This means, according the reasoning aforesaid, that, the Opposite of his, we are exactly He, in a word, the Infinity.

How can we be infinities, once that beside us, more are and other individuals?

Therefore, we are not its opposite. Once we are not the opposite of infinity which remains our relationship with him?

Our relationship with the infinite is limited to the incidence that one has all, the Open Knowledge and Closed that us reaches through the Life Factor, and whose incidence puts on foreground the infinity.

Co-axiological speaking, infinity has not opposites, so there is not an element of opposability, however remains an Element of incidence.

Once, it has not opposability, but remains an Element of incidence, it means that the "before" Our Matrix not "functioned" the opposability and nor reporting on criteria of laws, instinct, hierarchy, structure, nothingness, existence of being, etc, but functioned the principle of incidence.

2

So far we have determined the incidence as being a phenomenon which is based precisely on the opposites, which determining certain opposites, etc.

I quote: Through incidence it understand the number of opposites resulting from the connexions of the two knowledges, which participate together and directly, for the determination of another Opposite, without that, this Opposite to become a new Notion, since this Notion which would result of the number of opposites resulting from the connexions of the two knowledges, exists, if belong to the Existence, or Non-exists, or other opposites of the expression, long before to be this connection.

The incidence not creates, a new, Opposite but determines him.

We ended the quote.

Once not creates, an Opposite, but him determines, the infinity is the one that will determine according the incidence, the opposability in the Matrices.

Our Matrix, is Purpose and Matrix, simultaneously, is the Trace in which the Form will receive the Instinct.

At the other Matrices, Purpose can be replaced with any other known or unknown Element, by our notional vocabulary.

Then these elements can to determine their opposability, face of Infinity and reverse?

If is so, this means that each Element is opposable of the infinity?

To be opposable of the infinity does not mean necessarily finite but more than that. Why?

Once these significations of the Matrices are opposable of the Infinity, it means that each signification in part, becomes opposable of the infinity, therefore not only the finite!

This proves us, the fact that the infinity is not only infinite, but also the Purpose, or any other possible Meaning from our poor vocabulary, reported to the Infinite, but and the rest of the possible meanings which have more remained, from the difference of meanings in our vocabulary from that of the infinity of meanings of vocabulary of the Infinity. So, the incidence has determined opposites in these meanings.

Infinity can be absolutely any from the infinity of these meanings in part.

Once may be any of infinity of these meanings, the infinity more is Infinite, or is a finite structured at Infinity through the Infinite number of meanings.

If is so, then there more is Infinite, but finite, structured Infinite.

To answer this problem, first will have to determine in more detail what namely these mean meanings.

Consider just two of Man's vocabulary of this world. The first would be marble, and the second would be creed. Marble is a limestone that can be processed.

What relationship has this marble with infinity? The incidence which it has our own world.

But the creed? The same, I will tell.

But all the others? The same, I will tell.

What is the incidence?

The incidence is that which determines and does not create a certain Opposite.

Returning to reasoning, the relationship of the two meanings with the infinite is to determine a certain Opposite.

A certain Opposite in the Infinity of the marble and creed? Yes, because and the Primordial Factor made the same.

Our own world wants to be differentiated of Infinity through Meaning, through incidence.

The Infinity is the one that is characterized by incidence, as it emerged from previous reasonings.

Once is characterized by incidence, means that will determine the opposability through the reflection of all meanings in him.

What can be the infinity, once reflect these meanings, that are reflected and they, in turn?

A mirror!

Infinity is a Mirror, which is determined through incidence. That is the first Mirror.

Once is the first Mirror, who or what namely has determined all these meanings for to be reflected in the Infinite, but more than that, what namely has determined the respective Mirror?

If that Mirror was determined by something namely, means that the Purpose of that "something" was of to is Mirror.

Any process of Mirroring, determines the reflection.

This reflection may or may not have the Awareness and Knowledge.

If it has not all these, longer is reflection?

Yes, I will respond. When a home is reflected in a Mirror, the respective building does not its aware and not its know the reflection. Then, which is the Purpose of the reflection?

Just to reflect anywhere and that's all?

In no case!

The purpose had always a cause, or precedes a cause, as in the case of the Our Matrix.

What is the Cause, and which is the effect?

Can be these without no final. No, because they have a Purpose, and this has a Cause and an Effect, they do not is produce only from the desire of to be produce anywhere, as I said.

Whose mirror is the infinity?

Infinity is not in no case, the Mirror of the finite, because this is just one of the infinity of other meanings.

Once the finite becomes one of the meanings of the infinity, then the Infinity has not opposites, but only a diversity of meanings.

The Infinity is a Mirror with an infinity of meanings.

Once the infinite does not has opposites, but is subject to the incidence, which consists in determining of the opposites, but not in creating them, means that someone or "something" determines that these meanings of the infinity to become opposites face of him.

Who namely?

Thinking spatial-temporary at the level of our world, and imagining us, an Infinite Universe, with no beginning and no end, we wonder with our logic of the Logical Coefficient 2, where, would more be, that something, alongside Infinity?

Maybe I should not sit beside him, but in him, he's inside. The inside, outside, beside, near, far, are in fact, all meanings which fall under the incidence of the infinity, and then?

Are determined by it, and not determined by "someone else". However, the Infinity is a Mirror, which its makes duty of Mirror with a certain Purpose.

Why should reflect all these meanings?

The answer lies in an Element that not is looming no above, as nor inside the Infinity.

It is an Element that is beyond any possible Meaning, from all these Pleiades of infinite meanings.

An element that has no Meaning in itself, and which has no determination or a Purpose in itself, is an Element of the Unknowable for Man, of the Untruth, but not of an Untruth, like are the Un-notional Truth or the Notional Truth, and nor of an Absolute Truth, because it is not determined by any Meaning.

This Element more above of Meaning is called **Un-semantically Element**.

This has not a Cause of its own, and not has nor a certain Meaning. This is the Essence of Infinity, on which Infinity has structured his meanings.

Through Un-semantic, is understanding the Lack of any Meaning, what determines the Lack of any sense, face of the semantic, characterized through the Meaning, so through sense.

Each element for to get sense, has need at least of one Meaning.

Each Meaning that gives this sense becomes a Mirror.

Each Mirror to get a Understood must be based on an other Understood, as how, each Understood on his own Mirror.

This Fact sends us with the rationalization toward the Mirror of the Infinity.

The Un-semantic can not be Mirror, because has not a certain Understood.

3

The quality of the Mirror of the Infinite could not occur by itself and through itself, such as affirmed the philosophers, of the older schools, regarding on the weight of such a response. Then, how?

We can not say that the Mirror, in front of us, which belongs to the Infinite, sits there simply so, without no sense and without being put by anyone. All that makes sense or Meaning

must be determined by "something", which to it determine this sense in turn. What is that "something"? To be, Un-semantic?

This is characterized by its Lack of sense, of Meaning.

Once is *characterized* by **Lack** of *Meaning*, can not be Understood. Once is not a Meaning, can not reflect at his turn, a Meaning.

However, and the Un-semantic has a meaning, exactly by his Lack of Meaning, which is a Meaning.

Then means that and the Un-semantic is a Semantic?

No, because the Semantic is characterized by Meaning, and the Un-semantic through the Lack of a certain Meaning, lack which precisely it, is a Meaning.

Therefore the difference between Un-semantic and Semantic consists at level of Meaning, and namely, the Meaning of the Un-semantic is his Lack, while the Meaning of the Semantic is exactly his appearance. Thus, both the Un-semantic and Semantic have each in part, their own Meaning.

Once they have understood, they have and a sense of those, and hence the Un-semantic would become also a Semantic, but it is not at all so, because the Lack of the Meaning when it becomes Meaning through Lack, and thus is born the first Semantic Mirror, which is the Infinity.

The Un-semantic is determined through Semantic, and the Semantic through the Un-semantic, rationalizing through the Logical Coefficient 2 of our world.

If we rationalize through another Logical Coefficient, alongside of Un-semantic would more be, more, opposites representation of its, and next of the Semantic?

No, certainly not, would be more representations, of their opposites, because at this phase yet no there appeared opposites. Un-semantic is NOT an opposite of the Semantic, even if one does not has a meaning and the another one has a meaning, because any Opposite, face of the other one, is characterized by a different meaning. Once the Un-semantic has not a sense, so it has not Meaning, how may be opposable with the Semantic?

Through his Lack of Meaning! Then means that and the Semantic is an Opposite of the Un-semantic, through particle "**Lack**", particle on whose base the first Mirror was constituted and which determined a Meaning. **Then, the first Opposite, of the Meaning, becomes his own Opposite precisely through his Lack!**

This is the most important law on which is based The Coaxialism.

What namely has caused this lack?

Does she have a cause or an effect of his own?

The reasoning determines us to accede to the fact that precisely the *Lack* of cause is his own effect, as the *Lack* of effect is his own cause.

Then when "something" namely is missing, this it means that that "something" was sometime there but has disappeared.

Lack of a thing or phenomenon does not indicate us that that thing or phenomenon not exists, but rather that it was moved from that place. Automatically meaning of place brings us with thought to a certain position specified and determined of "something."

That position, was put there for to be produce the event and not elsewhere.

When talking about position or about a particular place, about the Lack of a thing or phenomenon, default we talk of an Event which has determined the respective Lack. Speaking about an Event, this means that this occurred somewhere sometime, before to is feel the Lack of that Meaning, precisely by his Lack.

Thus, seemingly, insignificant particle which is Lack, hides in her bosom, an ideational whole world, full of questions and opinions, which all lead to the involvement the First Semantics Mirror, which is the Infinite.

The appearance of the First Semantics Mirror, which is the Infinite, has at base an Event which it would be produced previously of the appearance of this Semantic Mirror, an Event which would be determined through his production, the Lack of any, Meaning, what would be become, Meaning, precisely through his Lack.

What namely was that Event?

Any Event has a certain, Meaning.

What, Meaning, could had the respective Event, than that one, of to determine Lack, of the Meaning?

Indeed no another, Meaning.

But any determines Lack of a Meaning is a Meaning, and once that is a Meaning, belongs the Semantic, and noway the Un-Semantic.

Let determines, the Semantic, the Un-Semantic, for to be determine thus on itself?

If it is so, how namely, but especially through what, Meaning?

Through Lack, I will answer.

Through Lack, but this Lack is due to one Event, so, of a Meaning.

Which could this be?

Precisely his Lack!

The Lack of the Meaning has caused the Event, which consisted in appearance of the First Semantics Mirror, therefore of the Infinite.

Thus, the Un-semantic is determined through the Lack of any, Meaning, which in turn, precisely this Meaning, of the lack of Meaning, determines the Meaning of the First Semantics Mirror.

Thus, the Un-semantic is a Meaning of the lack of Meaning, which is not opposable with the Semantic, as, Meaning, but through the Lack of this Meaning.

This opposability, is a partial one, and noway total one, because the opposite of the Meaning, it would be, the Misunderstood, and not an other Meaning, which becomes Meaning, through his Lack!

Once it is only a partial opposability means that more there is another Element, partially Opposite, in addition to those two, that to complete, the opposability.

Why do necessarily have to complete the opposability and why can not remain only a partialy opposability?

In this case, not even, would not more be needed the Element that to make whole the opposability, and thus, things would be resolved until this point.

Not it can so something, because, every partiality, is reflected upon the Integer, determining an Integer partially, and any partialism in lack or in excess, determines an Integer in lack or in excess, giving to the lack or excess of this, the determination, of Integer.

Thus, and that partialism, must be nominated and attributed to this process of forming of Un-semantic and the Semantic, through her own contribution brought to the partialy opposability of the two.

For this will have primarily, to determine the partialy Element.

This Element is determined through the degree of partial opposability between Un-semantic and Semantic, partiality, determined by the Lack of the Meaning, which becomes Meaning, Element on that it I will call Element Periodically, because is reflected periodically,

through the partialism of his opposability, in Un-semantic and Semantic, when intervenes for substantiation of those.

Thus the Semantic and Un-Semantic are interdependent through Periodic, because whenever the Un-Semantic will determine the Semantic, will appear periodically and, the Lack of the Meaning at Un-Semantic, which will determine the Semantic Meaning, hence, the First Semantics Mirror, which is the Infinite.

The Lack of the Meaning at Semantic demonstrates that is a Semantic Meaning, but that, only the Periodic can be responsible of the Event itself, of to pass the Un-Semantic in Semantic.

The event in this place, is not produced neither in function of Time, and nor of Space, because until the formation of the Dimensions by the State of Fact of Open Knowledge, more is a long way, this Event is an Event based on the degree of opposability between Un-Semantic, Semantic and Periodic which determines the First Semantics Mirror.

This is actually and the first Event, which becomes Event, only from the moment of his producing.

4

How can we to talk about the moment of producing of an Event, once that it is not reported, neither temporary and nor spatial, in our case, to a certain landmark?

Which to be, that landmark?

In the present ratiocination, the landmark is formed from Periodic, Un-semantic and Semantic.

Can those three landmarks to determine the Event?

If yes, how?

I've reached, eventually, at Periodic, which is an Element, the same as and Semantic and Un-Semantic, on the way, of the degree of opposability between the two ones, discovering the partiality, of the opposability of the two ones, on which I named The Periodically Element.

It was this partiality of the opposability of the two Elements, Un-Semantic and Semantic, before or after their occurrence?

If it was before, then what namely has determined the Event of the producing of the other two?

If the Periodically Element appears after the appearance of the other two, it means that somewhere at the "Beginning" before it is producing the Event of their appearance, was another "something" which to determine this partiality, all through a partiality, hence, periodicity.

Was the appearance of the Periodicity once with the emergence of the Un-Semantic and Semantic?

To answer this question will have to see before, how namely we discovered the Periodic, and we will understand that we have determined him, all through the degree of opposability of the Meaning, which can make the distinction between Un-Semantic and Semantic.

Once was determined on this way the Periodic, this indicates us that somewhere "before" Un-Semantic and Semantic, was situated the Periodic, which is retrieved in the partiality, of this opposability.

Find in the partiality, of this opposability, means that is responsible for this and that all opposability is based on partiality.

Thus, the Periodic, was before of the Meaning, on which this has determined it, as being Partially.

What namely was this Meaning, something else than his Lack.

Thus, this Meaning, was determined as, Meaning through his Lack.

Two Meanings were therefore determined as being Meanings, due to a Lack.

This particle which is Lack, is the characteristic of the Periodic in totality, and the part which is missing from the Meaning determined through his Lack, hence, of the Periodic, is the part of Beginning, which is retrieved, in Un-semantic, whose Meaning consists in his Lack.

Thus the Meaning of the Un-Semantic, compared to Semantic, consists precisely in the Lack of the Meaning, hence, in Periodic.

The Un-semantic therefore could not determine, the Semantic without Periodic.

Instead the Periodic has determined the Un-semantic through his own characteristic, which will print and to the Un-Semantic, which will be half Periodic and on half Semantic.

Finally the Periodic will appear both before and after creating, the Un-semantic and Semantic, complementing on these two, with his own Period or Partiality.

Why?

Because, the degree of opposability is partial, then when we refer at the Meaning Un-Semantic and Semantic, all this makes us to affirm unquestionably that and the Event is directly determined by the Periodically!

Moreover Primordial Event, has inserted in his framework, the Periodic, Un-Semantic and Semantic, all in their turn dressed in the clothes of the periodic, which is repeat and appears, again and again, determining the succession of Events to the Infinite.

This determination of the succession of Events to the Infinite is the law through which the bundle of the three determines, the First Semantics Mirror and the Primordial Meaning, for which, this was determined: the Succession of the Events.

Only in the moment when these three Primordial Elements: the Periodic, Un-semantic and Semantic, had determined the Succession of the Events, these were accomplices at the Becoming of future worlds that will come, and the Primordial Event was and him, in turn, dressed with the mantle of the Succession.

Be careful, although, I use the term of succession, this, in the present hypostasis, does not mean under any form, temporality, and nor hierarchy.

This remark must necessarily be done.

The succession in this case determines through, its Becoming, the Hierarchy, which in this context, not mean and Existence of Being, because more is long way up to Being, the fact that the First Semantics Mirror, which is the Infinite, becomes Partial through the Periodicity of the Events which are reflected in Him, precisely because each Event has in itself, incorporated the three elements: the Periodic, Un-semantic, and Semantic.

If every Event has incorporated the Semantic, this indicates us that the respective Event is the Infinite, or is a Mirror, quality which gives the Semantic, which is the First Semantics Mirror of the Infinite.

The answer consists in that the Primordial Event is composed from these three basic Elements: the Periodic, Un-semantic, and Semantic.

This Event Primordial, it was determined precisely through apparition of the Primordial Mirror, which is the First Semantics Mirror of Infinity, being the first which was reflected in this mirror.

Do not forget that, the self of the Event consists, and from this mirror, in turn.

What has him determined to reflect was firstly the Periodic, and less the Un-semantic, which was already on half, Meaning, so, Semantic, and through this, Mirror.

In the moment of the reflection, what could be reflected by the Semantics Mirror of the Infinite, was precisely the part of the Partiality, hence, of the Periodicity from Event, and half from the part of the Un-semantic from that Event.

Thus, only the Primordial Event is composed from the Periodic, Un-semantic and Semantic, and, other Events are composed from Periodic and half from Un-semantic, in fact, from exactly that part which completes the Lack, namely, from partiality, so, all from Periodic.

Therefore, only the Primordial Event contains the ones three Primordial Elements, while all other events will contains only the Periodic, the unique which could be reflected by the Semantics Mirror of the Infinite, because only the Periodic was not identified with the Semantic, and implicitly with the Semantics Mirror of the Infinite.

Thus at the origin of Succession sits this process of reflection in the Primordial Mirror, which is and will remains the Semantics Mirror of the Infinity.

All these Elements, the Periodic, Un-semantic and Semantic, possess a certain truth?

If none of them not possesses, a Truth, means that neither one is not True, and if him possesses, neither one of these Truths is not the Absolute Truth, because the Absolute Truth appears hardly at the level of Our Matrix, as being a determinant of the Instinct, so, at his apparition participates the Matrix, Purpose and Hierarchy.

In this case there can be talk about none of these elements, but more than that, not even of the illusion can not be speak, because his apparition is preceded by the other and other, Elements, which in Periodic, Un-semantic and Semantic, can not to is rediscover.

Finally are these True, or not?

If there were True, there would be nor deductible, therefore are True, and more than that, can be deductible even and by the Notional Truth, the one given by Illusion, once them we have deduced , and the Notional Truth, can be deductible as it can, and deduce in turn the Un-notional Truth, and at their turn Absolute Truth.

Once the Periodic, Un-semantic and Semantics, can be deductible, means that relies on a certain Truth!

Yes, I will tell you, but I still have a kernel of doubt, because the Absolute Truth and the Un-notional Truth become deductible, due to the fact they belongs to Our Matrix, directly determining the Notional Truth, on whose base, we think.

Fact, which in this context does not happen, because the Periodic, Un-semantic and Semantic, are with much before, of Our Matrix, and especially their Truths can not directly determine the Absolute Truth, but, all through an interposition, at least of Our Matrix, if not and of the other Elements, and in this case, the reasoning aforesaid, would fail.

However, suddenly intervenes, the Event.

5

Primordial Event determines the Succession of all other Events.

From that point, each element that is will determines, will be an Event - Element or Phenomenon or Thing, Object, etc..

From that time intervenes, the Succession, which transforms Self-determination of the Periodic, Un-semantic and Semantic in Determination.

Even if until now I used the term "determination" or of to determine a certain Meaning, I did not do it, in sense that this Meaning, follows another Meaning, because can not be affirmed,

that without Event could be followed the Periodic, or Un-semantic, or Semantic, one to another. No way.

I used the term, to determine, precisely to be easier to understand in my dissertation, but noway, that would have had place a succession, which to validates the determinations of the respective Meanings, as being Event.

The Primordial Event appears only when all these Meanings are, and not before, and can not affirm that a certain Meaning, or Periodic, Un-semantic, and Semantic, were one before the other.

To is form the Semantics Mirror, must necessarily to be the Un-semantic and Periodic, and, the same, to be the Un-semantic, was necessary to be the Semantics Mirror and Periodic, as well as, to be the Periodic, was necessary to be the Un-semantic and the Semantics Mirror of the Infinite.

All these have not made something else than to complete the Primordial Event, on whose base from yhay moment, we can talk really about Determination and, Succession.

Again attention, the Succession, about which I talk, is NOT a Hierarchical Succession, because the Hierarchy appears at level of the Our Matrix, once with the apparition of the Instinct.

It is a succession that has absolutely nothing to do with the Hierarchy, a Succession which focuses primarily on the Determination, and not on the Purpose of this Determination, because at this level we can not speak of a particular Purpose.

What is the purpose of the Periodical?

The Semantics or Un-semantic, and of other, the Periodic?

In any case.

Be the Purpose Primordial Event creation?

No way. If Primordial Event it would be produced with a certain Purpose, this would be had to is find, and at the level of the Periodical, Un-semantic and, Semantic.

If it would find and at their level, would mean that and they have a certain Cause, of whose Effect would become the Purpose, or a certain Effect whose Cause would become, the Purpose. This can not be so, because in this way, we did not do anything other than to us go back exactly in the place to where we gone sometime, and namely, at Our Matrix, and at the way how namely is born the Purpose, through her.

Another explanation of this reasoning for which the Purpose is not find at the level the Periodic, Un-semantic and Semantic is that if he would be really and at this level, then Our Matrix would be the Unique Matrix, without longer can be and another alongside her, what again can not be, because if would be Unique, should them determine on all these, and more than that, should determine the Determination from Indetermination, because the Periodic, Un-semantic and Semantic are Indetermination, which in totality determine the Primordial Event, the First Determination.

Why are these the Indetermination even though they are interdependent some of others?

Interdependence may be one of the principles which to determine the Determination but not the Unique.

Interdependence without Event, can not be Determination, because any Determination is subject to an Event.

Only in the moment when we use the term Event - Determination, we can indeed talk about Determination.

The Periodic, Un-semantic and Semantic, appear "Before" of to is produce the Primordial Event, and thus belongs to Determination only through Interdependence, and not through Event, taken each in part.

From this cause, each in part are justified by Indetermination.

Thus the Indetermination determines the Determination, due to the Primordial Event, and from this moment the Succession occurs.

Succession par excellence, is a Determination, in which is find, due to the principle of interdependence, the Periodic, Un-semantic, and Semantic, and through Semantic, the First Semantics Mirror, so, the Infinite.

Thus each new Event that will follow the Event Primordial, will have in him all these, on base of principle of Interdependence, but and due Determination, because any determination is Interdependent with the Indetermination of the Periodic, Un-semantic, and Semantic.

On the basis of subsidiarity and completeness, we will finally arrive and at the Absolute Truth, Notional and Un-notional Truths, that will have included all these in their self.

Thus, the Absolute Truth will "contains" both the Periodic as well as Un-semantic and Semantic, being he himself in his self, an Event, like all other Truths that him follows, as of otherwise, the Our Matrix, Purpose, and Instinct, whic him precede.

Based on this reasoning we can say firmly and unquestionably that the Periodic, Un-semantic and Semantic are True, through the Primordial Event and the Events which him follows!

As I said the Semantics Mirror which is the Infinite, will may reflect only the Periodic, because only this is opposable to the Un-semantic and Semantic, because the Semantics Mirror is made up of Semantic, as it falls and the Semantics part, of the Un-semantic, which in turn will give the Periodical part from him, to the Periodic, since the Un-semantic is composed of Semantic and Periodic.

A Mirror, will not reflect on self, never.

Therefore, he who will be reflected will remains only the Periodic.

Instead the Periodic separated from the Semantics Mirror, which has and role of the Primordial Event, will realize the Succession, of other and other, Events.

Thus, in this moment the Periodic is herewith to the succession of the Events.

It is easy to understand that this Succession of Events is reflected in her turn in the Semantics Mirror, and what will result after this reflection, will be a new formation.

For that this Succession to be reflected in the Semantics Mirror, will have need the substrate, on which to him reflect, because you can not reflect a Succession, which actually not represents anything, this substrate not being something else than the Periodic subjected to the Succession.

When the Periodic subjected to the Succession, it will reflect in the Semantics Mirror, which is the Infinite, the result will not only be the Periodic subjected to the Succession, but rather the way how this is reflected of the Semantic, resulting a Semantic Periodic.

The Semantic reflects the Periodic, in function of him, and not of Periodic, giving it to this, a part from the Semantics properties.

The Semantics Periodic is subjected to Succession, and is almost the same product Primordial, if would not missing a single Element, and namely, the Primordial Event.

After how is can it see, the Periodic and Semantic, will follow one after another further, and the Semantic will possess in this Succession, the quality of Mirror, while the Periodic, the quality of to be, mirrored in that.

Thus is born the long string of the Mirrorings in the Infinite Semantic.

6

Between Periodic and Semantic we can talk of opposability, but not and about their result, because when the Periodic is will reflect in its own Semantic, with which was related still from the Primordial Event, the result will be an other Semantic Periodic, an other and another, but with as will increase, their reflections string, with both the degree of opposability of the reflections from the end of the string will be lower face of the reflections from the beginning of the string, and thus exactly as in the laws of the opposites, each Opposite at Infinite, will become identical with the another opposite, located at Infinite, towards this.

This aspect will indicate us a new Truth and namely that the result of the reflection of the Periodic in Semantic, will lead at the same Semantic Periodic reflected at Infinite, and thus the Succession, is will reduced at the Succession in self, beside of the Primordial Event, coming back again from where we started.

Once the circle is closed, this will be constrained to be reflected, this time, in his own Circle, composed from the Semantics Mirror, the Periodic, the Succession of the Events, and the Primordial Event.

Once closed, this Circle, will see that none of these Elements is NOT opposable with the other.

Semantics Mirror will no longer reflects the Periodic, therefore the Succession, no longer will determine the Events, and Events subjected to Succession will become one and the same with the Primordial Event.

In this case Semantics Mirror will not can reflect, than one thing: the Closing of the Circle, the unique possible Opposite, which remained to the Infinite, and which is the Event of the Finite birth!

Only this time we can talk about a reporting Mirrored of the Infinity, face of Finite.

This Finite, in turn will follow to receive the characteristics of the Infinite to which they report, and namely, on those of the Succession, periodic, and Event.

This Succession it will done at Infinity, thus giving the connotation of the Finite, of to follow one after one, at Infinity, through the multitude of Events that is due to Periodicity.

After as can be seen and this Finite, is all an Infinite, but which possesses the Succession of the Events.

This Finite it can reflected both in his own Semantics Mirror, and in, the Semantics Mirror from which comes, because after Closing the Circle, the result was a new Semantics Mirror, Succession of Events and Periodic, but this result is different from the one which resulted him, because Never, mother will not be the child, and reverse.

Using this reasoning, we get to determine, new and new results, at Infinity.

After the Finite it will reflect in its own Semantics Mirror, will have a result, and after it will reflect and in the Semantics Mirror of the Infinite will have another result.

These results following one, after another, at Infinite, will determine an Infinity of new and new, Arrangements, Combinations and Permutations, between Periodic, Semantic, and Event, so that mirrored at Infinite, these will become an Infinity of Elements, which, will not be opposable, one, face to another one.

This is the birth moment Matrices.

*Nor a Matrix is not opposed to other, because each Matrix, is formed from **Periodic, Semantic, and Event**.*

In this case means that each Matrix is an Event that its produced following the reflection of this in the Semantics Mirror of the Infinite.

Each Matrix will possess its own Semantics mirror, through which it will reflect, in her turn, the Structure on that a will develop.

As shown, the Circle has determined a Finite, yet before the Primordial Factor, only that this Finite was focused on the Infinite, on the infinity of events, and not by reporting to the Infinite, how a will be done the Primordial Factor.

It is a great difference between the two representations of the Finite.

One is the Finite of the Infinity, as in the case of the Circle, and with all another, the Finite, face of the Infinite, as in the case of the Primordial Factor.

Moreover, the Finite of Circle has its own Semantics Mirror, hence his own Infinite, thus that we have not of to do, in no case, with a finite, "totally ", but one Partially, Periodic, while the Finite of Our Primordial Factor is a "totally" Finite!

I think that one of the most interesting reasons of reflection would be the one concerning Our Matrix, at Purpose of Matrix, and of course, to module as this generates the Instinct.

Each Matrix is composed of three elements, namely from Periodic, Semantic, and Event.

In which measure the Event can be determined as being an Element?

Just due of the feature of the Succession.

The Succession itself is an Event that will follow another Event.

The Succession determines the Precedent.

What is the Precedent of the Matrix?

The Periodic, Semantic, and Event.

This means that has determined a reflection, in the Semantics Mirror of the Periodic and Event, what has determined the becoming of Our Matrix.

Which was, that Event?

Coincided with the combining the reflection of the Finite, in his own, Semantics Infinite Mirror, as and in the Semantics Mirror of the Infinity.

Finite with Semantics Infinite Mirror, and Infinite with the Semantics Mirror of the Infinity, two Semantics Mirrors, which reflect in within their, the Finite of the Circle, what is interposed between these two Semantics Mirrors.

This is the image of a matrix.

This interposed circle, between the two Semantics Mirrors, it will reflect to the Infinite, from one into another.

Are these two Semantics Mirrors, parallel one, face of to another one?

For this will have to find out, how namely, it reflects the Finite of the Circle.

I just said, that both, in Semantics Infinite Mirror, as and in the Semantics Mirror of the Infinity, so, in both Semantic Mirrors simultaneously

Simultaneity not always, can determines parallelism.

The mirrors could be arranged at a certain angle to each other without that they are parallel but at the same time, the Finite of the Circle to can be reflected of both Semantics Mirrors.

What else would more be apart from simultaneity?

The inclusion, I will affirm.

Both Semantics Mirrors are included one in another one, because the Finite of the Circle when is reflected in a Semantics Mirror, is reflected simultaneously and in the other one.

The inclusion is due and to Succession of Event, because the Semantics Mirror of the Infinite, which is and the Primordial Semantic Mirror, was before of Semantics Infinite Mirror, of, the Finite of the Circle, which is circumscribes in the Primordial Mirror, circumscribing, the Semantics Mirror of the Infinite of the Circle.

The simultaneity and inclusion determines parallelism of the Mirrors, only Parallel Mirrors will may reproduce the image simultaneously and the image included one in another.

Thus, the image of Matrix is that of a Circle guarded by the Semantics Mirror of the Infinite on the one hand, and on the other side in the Perimeter of Circle lies the Semantics Mirror of its.

It's easy to imagine such a picture.

Can we even do the following experiment, namely, to put in front of a Mirror, a circular cardboard, which has framed in its perimeter a Mirror.

The Mirror in front of which, we put the circular cardboard, with the Mirror attached to its perimeter, will reflect both, the cardboard as and the Mirror from its perimeter, while the Mirror from its perimeter will reflect the image received from the other Mirror with the entire cardboard, including with her.

This Mirror will resend the image received about her and about the cardboard which symbolizes the Circle, back to the Mirror which sent the image.

Thus, the image it will multiply between the two parallel Mirrors to Infinity.

This is the image of a Matrix.

Two parallel Mirrors and a Circle.

I would like to it understand that this image of the Matrix is only valid for the reasoning focused on base of the Logical Coefficient 2, because on base of other, Logic Coefficients, the number of Mirrors will be equal to the number of Logical Coefficient.

If we rationalize on base of the Logic Coefficient 100, we will have a hundred of Semantics Mirrors, where each it will reflect in the other one.

An important question that arises at this point is whether we rationalize with a Logic Coefficient 77, which is an odd number, and can not be divided in, half equal integers, then more can occur the parallelism between the Mirrors, knowing that two or more Mirrors, become parallel if they it reflect one in another?

Yes, I will reply.

At a Logic coefficient 3, Mirrors can be placed in triangular form, one towards the other.

Then, has resulted a rule, namely Logic coefficients with odd and even numbers, can determine the parallelism of Semantics Mirrors, according to their geometric arranging, such that all Semantic Mirrors to be reflected one in the another.

If we rationalize with an Infinity Logic coefficient, this fact means that will be an Infinity of parallel Mirrors of the Circle, and another Infinity of parallel Mirrors of the Semantic Mirror of the Infinity, so, we come back to two infinities?

Exactly, and once we come back at two infinities, these it will reflected to Infinity, one in the another, coming back actually exactly there where we started once, at Circle, his own Semantics Infinite Mirror, and at the Semantics Mirror of the Infinity: the Matrix as a generalization, among that and Our.

Demonstrating the image of the Matrix, seen from more circumstances of the Logic Coefficients, interests me how namely Our Matrix has emphasized the Purpose, of the Form and

Trace, because, in definitively, the Purpose of its own Trace, is the Form, which it will form in its Trace, to determine the Instinct.

Why the Instinct, and not something else?

Why the Trace, and not the Form?

Absolutely all Matrices, have the image formed from a Circle, with a point in middle, which is the Semantics Infinite Mirror of this one, and all this Circle is in front of another Semantics Infinite Mirror, but which is no longer a Circle, but a Semantics Infinite Mirror?

There are several absolutely troubling questions on which we are entitled to us them pose.

First of all you will have to start with the last question, namely that with the image of the Matrices.

Firstly starting from the Circle, we realize that in its center lies Semantics Infinite Mirror, Mirror that can just as well to determine the center of the Circle, what and does.

Distance from the center of the Circle to its circumference is the radius, which is a line that will unite the two points, the center with a point on the circumference.

Circle is the only geometric figure whose circumference is represented by an infinite number of points, so, from its center, to the circumference, it can lead an infinity of rays.

All this infinity of rays will be reflected in the Semantics Infinite Mirror, alongside the own Semantics Mirror of the Circle, giving an infinity of images of each Matrix in part.

Thus each radius joining a point on the circumference will can be determined through a Matrix, having hers own determination, both through the point of the circumference of the Circle, as and through the common Semantic Mirror which is the center of the circle.

However I said that every matrix is a Circle that has its Semantics Mirror, included in circumference that is actually its center, and not a point somewhere on a certain circumference of the Circle, which to determine its radius when, this point is reflected in the Semantic Mirror of the Circle.

If each Matrix is a Circle, how can be an infinity of such Circles, which to have the same Center in the Semantics Infinite Mirror of the Circle?

As is well known, until now I explained as possible concise, module how is determine and is created a Matrix, and moreover I explained and the image of the Matrix.

In the beginning was the Semantics Mirror of the Infinity, or the Primordial Semantics Mirror, which, determined the Semantics Mirror of the Circle, which became Circle, once what was realized the route of Circle, once what this route was closed, due to the Periodic, Semantic and Event.

Thus, circle has received its own Semantics Mirror, which is actually the center circle.

Always circle circumference is in function by its center.

Infinity of points of the circumference will always have the same center, so, infinity of Matrices will always have the same Semantics Mirror.

But each Matrix is a Circle and not a point of its circumference, which is reflected in the Semantics Mirror common, for to can be reflected, in turn, in the Semantics Mirror of the Infinity.

In the experiment, aforesaid, I have demonstrated how a parallel Mirror will reflect image of the other Mirrors to Infinite, how of otherwise, will do and the other parallel Mirror, or and others parallel Mirrors, if are rationalized through a Logical Coefficient greater than 2, which is the Logic Coefficient of our world.

I also said that, at an Infinite Logic Coefficient, the infinite number of Parallel Mirrors will lead to the return to the first Mirror, so we'll come back where we started.

Exactly, so, happened and with every circle of each Matrices.

From the moment when appeared the first Circle, which was Closed due to the Succession of Events, Periodic, and Semantic, appeared and the Semantics Mirror from the center of respective Circle.

Once, appeared this Mirror, has reflected both the Circle, in other Semantics Mirror of the Infinity, as and on it herself in that Semantics Infinite Mirror, determining an infinity of such Semantics Infinite Mirrors of the Circle, reflected in the Semantics Infinite Mirror.

Each such reflection is a Matrix, composed, I repeat, from, Circle, Semantics Infinite Mirror of the Circle, and the Semantic Mirror of the Infinity, in a word, from Circle and the two Semantics Infinite Mirrors.

Thus is demonstrates, how the same circle, can determines and sustain as structure, the infinity of Matrices.

Then, how do we get to that point, which united with the center gives the radius, as well the identity of a certain Matrices? Very simple.

At Infinity, but rationalizing through the Logic Coefficient Infinite, we return again to where we started, at the initially Circle.

Thus and only thus all Matrices have a common point in that initially circle, which us come again under the form of a point on the circumference of the Circle, that a unites with the center of the circle, realizing the radius.

But this time returning to Our Matrix, I wonder what namely has determined that this be the Trace, in which the Instinct to take Form? Why Matrix-Purpose?

The fact that each Matrix is a Trace of the Semantics Mirror, Periodic and Event, which has followed in its creation, is as can be of plausible, since whatever we say, the Periodic is the one which was reflected for to determine, on base the Succession, the Circle which was Closed.

I am aware that I can use the pleonasm, when I affirm, that the Circle was Closed, because any Circle is a geometrical figure Closed, and noway Open, but I do it to strengthen this claim.

Once each Matrix is a Trace, each Matrix is a Purpose of the Form, that has let the Trace?

If each Matrix is a Purpose of the Form, that has let the Trace, then it means that all Matrices are the same?

Not, under any circumstances.

Each matrix is developed differently from the other, simply because if all they would be at same, would mean that the full diversity, to it reduce to the same template, and implicit to disappear.

Even though at the origin of Matrices stand that parallelism of Semantics Mirrors, can not be discussion of two identical Matrices, which to develop the identical Universes.

In support of this statements, more stays, and reasoning that if two Matrices are identical, the Circle would not Close, there would be no Circle, would not give birth at his own Semantics Mirror, and nor, its reflection in the Mirror Semantics Primordial, that of the Infinity.

Because simply would disappear the infinity of points that make up the circumference of the Circle, is will summarizing in only two points, that at most could unite, a line, that finally, to reduce to a single point, which is absolutely excluded!

If two Matrices can not be identical under no Form, which is the Cause that them realizes in this case the variety infinite of Forms, which it will determine in the Traces of those Matrices, determined by the Periodic, Semantics Mirrors, and Event?

First, at this Cause will participate the quality of the Event Matrix of to follow one after other one, what it will guarantee each Matrix, that in its Trace left by the Periodic, the Semantic, and the Event, from which is composed, a Matrix, will appear a Form that will follow the Event.

To appear that Form, each Matrix will have to develop that "something", that would guarantee its uniqueness.

In the case of Our Matrix, is the Purpose.

The Purpose is not the Form that is will curdle, in the Trace of Our Matrix, but is the one which guarantees the Uniqueness of this Matrix in relation to all others Matrices.

How guarantees the Purpose this thing?

By mode how is seen, the Mirror, within this Matrix, and namely under form of Knowledge, Purpose of Our Matrix refers to the types of Knowledges, among which, we determined until Present, the Closed Knowledge, and the Open Knowledge.

Therefore Our Matrix can be called Matrix-Purpose.

This Purpose is responsible of the Form, which it will be formed in Trace of Our Matrix, but more than that, is responsible of the Trace of Our Matrix.

How exactly is responsible of this Trace, once what at its formation have participated the Periodic, the Semantics, and the Event?

Can form the Purpose, this Trace, after its own will, and if so, how namely?

The purpose has formed the Matrix Trace, after Absolutely Necessary, its.

Each Matrix is formed from Periodic, Semantics, and Event, but all these give to each Matrix, through their interdependence and a fourth element, that intervenes as a result of the interdependence of the other three, and which is Absolutely Necessary, that I it mentioned before.

How intervenes Absolutely Necessary from this point of view?

The Periodic is reflected in the Semantic, giving birth to another Event, than the one who has completed the three Elements above.

Through birth of the new Event, is creates a Succession of such Events, achieving a plurality of Events.

Previous Event will always be another Event even if it can be absolutely identical to the first. Particle "other" determines a change, a transformation, face of the previous Event, a Matrix different from the other Matrix, what is due to the Absolutely Necessary, structured in particle "other" just said.

So is Absolutely Necessary that the two events be different even if they are identical.

This rule is that which determine the Purpose in the case of Our Matrix, and not haphazard, this Purpose is sighting the Mirrors as Knowledge.

For this, in the Trace, of Our Matrix, it will form, the Instinct, the first Element of the Hierarchy, which means that can not be determined the Knowledge without Hierarchy, as can not be determined the Knowledge without Purpose!

This is again one of the general rules valid.

Regarding Absolutely Necessary, I said, that is and the quality of Mirror of the Instinct, in which is reflected the "I" of Creator Factor, to determine the process of Knowledge.

Thus, the Absolutely Necessary, appears in in many plans, but he becomes for first time Present at the creational level of the Matrices.

Even on other plans is a helper of the process of knowledge.

The Purpose is the one responsible of to impregnate both, to the elements of Hierarchy as well, to its elements, so, of the elements of Purpose, the quality of Mirror, to perpetuate the process of the Knowledge.

Instinct becomes a Mirror in turn, for the Primordial Factor, that and will reflect the own "I" in Instinct.

Another very important characteristic of Our Matrix elements is that each Element, in turn, is retrieved in a greater or lesser extent, in the process of Knowledge of the other Elements.

Referring to Knowledge, I have spoken so far on numerous occasions, but this time I will determine and other types of Knowledge, apart from Closed Knowledge, and Open Knowledge, characterized each in part, by the Truths, that them represent.

We used the two types of Knowledge, because I realized, the image of Our Matrix, viewed through the Logic Coefficient 2 of our world.

Once there are more Logic Coefficients, and other and other, Logic Levels, means that in same time there are and several types of Knowledges or perception of the two Knowledges.

Never not we can affirm that in the case of the Pure Thought, of Our Creator Factor, would be only the two Elements: Absolute Truth and His Absolute Knowledge.

To determine a different Logic Level, or even more than that, or just to determine another Logic Coefficient, which is a simple link from infinity of the Logical coefficients that forming a Logical Level or Anti-logical, or other, beside the Absolute Truth and Absolute Knowledge of Creator Factor, must to is more find, and other items.

All so, beside Absolute Truth and Absolute Knowledge of the Primordial Factor must is more find and other Elements.

All these elements it will be called Semantic Elements.

Thus will be SemanticTruths, Semantic Knowledges, etc.

For it we will have to return back again to origins to make a determination absolutely necessary to future development on that a we will achieve:

Periodic and Un-Semantic Element stays at the base of Infinity, which is the first Semantics Mirror, at base of the Semantic Destiny, of the Semantic Truth, of the Semantic Originar Thought, of the Semantic Knowledge, of the Semantic Pure Thought, of the Semantic Person, of the Semantic Notions, of the Semantic Mirrors, of the first order Semantic Elements, that are continued of the Existence, of Being and Life Factor up to Infinity, etc.

This is the first image of other Elements, which, as well as Absolute Truth, Un-notional and Notional, longer are infinity of Semantic Truths.

I.9.CHAPTER IX

SEMANTIC TRUTH, SEMANTICS KNOWLEDGE, SEMANTICS MIRROR, AND THE REASON OF CREATION

1

Knowledge is and will remain privilege of Our Matrix, even if it would may find and in other structures of the other Matrices, but under, with all other forms, having others and others, compositional factors, what will denote a derived, at least in addition to Knowledge from Our Matrix.

Thus, any Knowledge that is not based on the Absolute Truth which has its origin as the Instinct, on the Primordial Factor, whose "I" is mirrored in the Instinct, is a Semantic Knowledge, if at its composition has intervened or not to directly a certain Matrix.

Imagine how it would look a Knowledge, without her to be determined by a certain, Primordial Factor, that at its composition, to not more participate the Instinct, that, to not more become an attribute of the Pure Thought of the Creators Factors, so in the finally to not more can be synthesized by Illusion and dressed in her clothes, the Man finally to not be not nearly the one who Knows and participating at process of Awareness - Knowledge, that Factor of Life, to not more exist, the same as and the Existence, etc.

All this can Happen in the other and other, Matrices, but and before these to be determined.

All these types of Knowledge I them have named as being Semantic Knowledges.

For each process of Knowledge is necessary a certain reflection, of this Knowledge realized by a third Element, such as the Factor of Life, Notion, or any other Element which to can have the role of Mirror.

This is possible and to other Matrices because the Un-semantic Mirror, that directly participated at their composition, them has impregnated at each in part and the quality of Mirror.

However the Derived Knowledge is NOT a Knowledge, in the true sense of the word, because it is found only in the Our Matrix, because at other Matrices, we will not find, the Hierarchy and Purpose.

How would look a Knowledge, without that in it to is reflect the Purpose and Hierarchy?

However, and the Knowledge of Our Matrix is a Knowledge Derived, face of the other Matrices, face of which happen exactly the same phenomenon.

What, it retrieves at the basis of all knowledge processes?

Truth.

Each knowledge must relate to a certain Truth, whether it is a Untruth.

So far we have used the terminology of Absolute Truth, and Notional Un-notional with afferent explanations how they occur.

Absolute Truth within the Our Matrix appears as being an Element of the Purpose, which alongside this recognizes as being True, the "Self" of the Primordial Factor, after that disappears out forever, but and in this case, it will report always to other Truths, becoming their Essence, dressing it thus with the Untruth Un-notional and Notional.

How namely can be determined the Truth, face of which to be reported *the Semantic Knowledge*?

But perhaps the most important question is how namely determines this, *the Semantic Knowledge*?

To answer these questions, will must first of all to return to the primordial Elements that determined the infinity of Matrices, ie the Periodic, Un-semantic and Semantic.

All these had to be reported at a certain Truth, only if to be Known, otherwise the Truth without Knowledge would not have had any sense.

If to be known another question immediately arises, and namely, by **who**?

Through the fact that all these are deductible even and our world because them can determine here in this work means that these are Known, not only by me, but by all that them will deepen with time.

But let's face it, these not it leaves Known and have not appeared only to make us happy, and nor Existence, and nor the Primordial Factor, not have appeared only that we to exist.

The reason is with all another, and more than that, is totally independent of us.

Man is not nothing else but a simple derivative, of all this magnificent Creation of the Periodical, Un-semantic and Semantics, which are reflected continual by the Primordial Semantics Mirror, of the Infinite, in All and in Everything.

To find out the Reason of Creation should to understand how has appeared the Truth, which to be reported at Semantics Knowledge and which is the Semantic Truth.

If at the level of Our Matrix, the Absolute Truth comes as a Purpose of the Instinct, at the level Primordial Creational, can not become a purpose of the Periodic, Un-semantic, and Semantic, instead can become the first, Mirroring of the Primordial Event, the one which will give birth to the Succession, Mirroring of its in the Semantics Primordial Mirror.

In the moment when appeared the Mirroring, this was and the first Event, becoming the Primordial Event.

What has mirrored, this one?

The Periodic, because the Un-semantic is composed in turn, from Semantic and Periodic.

Thus was determined the Semantic Truth.

Par excellence, the Semantic Truth is a Mirrored Truth, so at the origin of the Semantic Truth stands the Semantics Mirror.

As strange as it would seems, but the Mirror is the Essence that stays at the base of All and Everything, is the Motive of the Creation!

Mirroring of the Semantic Truth by Semantics Mirror has determined the Primordial Event once with *Semantic Truth*, because the Primordial Event is the first face of the Semantic Truth, and after that, this Primordial Event was followed by the infinity of Events?

The question is on so complicated to our understanding, on how becomes the answer.

Semantic Truth is timeless, because at that level, nor we can not to us make illusion that would exist a certain Dimension.

In this case we speak of a Succession but without the dimension of the respective succession, with the understanding of the Our Logic Coefficient 2, us it is very difficult to discern.

Once *the Semantic Truth* is determined by the Primordial Event produced by the Semantics Mirror, and Event Primordial is a Semantic Truth face, means that the Succession, was determined by reflection of the Primordial Event "**recognized**" by its own Semantic Truth, in the Semantics Mirror.

This recognition has led to the determination of the second, the third event until the Infinite.

It is an un-dimensional succession, of the event.

In the term "**recognized**" enters instantaneously the Knowledge.

Thus Semantics Mirror Knows the Primordial Event, which has the attribute of Semantic Truth.

In conclusion, *Semantic Truth* is the Primordial Event Recognized Semantics Mirror Primordial of the Infinite.

The first attribute of Semantic Knowledge is Recognition and not Knowledge, why?

Recognition is by essentially "something" Known, forgotten and Known again, or something which has more been Known and before the respective Knowledge.

This means that the Semantics Mirror has more Known sometime previously, the Primordial Event and *Semantic Truth*?

Yes!

Wh The Periodic, Un-semantic, and Semantics are in their totality an Event Primordial, but taken partially, the Periodic will always be opposable of the Semantics, so and the Primordial Event will become opposable to a part from its own structure, which is the Periodic, defined through partiality compared of Semantic.

Thus the Primordial Event will be eternal Recognized by the Semantics Mirror, Recognition which is the base of the Semantic Knowledge.

2

Recognition always denotes a preceding of the Knowledge.

This precedent it reduce finally at Periodic.

Thus Semantics Mirror will always mirror a Precedent of the Knowledge.

This Precedent of Knowledge is in fact the *Semantics Awareness*, the same how the Awareness of Our Matrix is reflected in Notion, or Life Factor, for to can be reflected under form of Knowledge to the one who issued the reflection.

Only now the semantic tableau takes contour.

Periodic is the Precedent, Awareness which will be determined in Knowledge through the Semantic Mirror.

What namely has determined this Awareness, which consists in the Precedent of the Knowledge, and namely in Periodic, I explained detailed until now.

Why can not it assign meaning of Knowledge to that Precedent, and not of the Awareness?

The answer consists in that the Semantic Mirror can not reflect the same Knowledge on that a receives, because and would lose the quality of Mirror that consists just in the understanding of a particular landmark, on that it transforms in mirrored image, the image that may always be known by other and other, Elements, if they have the ability to Know, the respective image.

Thus, the Precedent of the Knowledge becomes a certain landmark, and not a Knowledge.

But due to the fact that the Precedent of the Knowledge must also be a Knowledge, however a Knowledge - Landmark, this Knowledge - Landmark, is actually a Awareness that represents the Landmark of the Knowledge.

However, any other, Landmark, can be any something else than Awareness.

Why this Landmark of the Knowledge becomes Awareness?

It is true that any other Landmark, besides of Awareness, which and she in turn is a Landmark, that it will mirror in the Semantics Mirror, is with all something else than Awareness.

Can be any other possible, Meaning, but any Landmark, then when is reflects in the Semantics Mirror for to be transformed in Image, so, in Knowledge, becomes directly Awareness.

Through the process of Awareness, each Landmark, receives from the Mirror Element, in which this one is Mirrored, the characteristic of being assimilated by the Mirror.

In the moment of the event when a certain Landmark is assimilated by the Mirror, this becomes by default, the Awareness, following to be transformed in Knowledge by Mirror.

We must do a remark, and namely, the process of Knowledge does not occur from the moment of the event, of the assimilation of the Landmark, by the Mirror.

I say eventful, since the process of assimilation is structured on a certain Event.

This is an Event, that one of the Assimilation, and not of Knowledge.

The transformation of the Awareness in Knowledge, coincides with the change of the Event, of the Assimilation of the Landmark, which is the Awareness with the Event of the Imagistic reflection, by Mirror, of the Landmark, which is the Knowledge.

Thus the Knowledge becomes an Event of the Imagistic reflection of a certain Landmark, while at the level of the Knowledge this Image is missing.

To be more explicit to imagine that we are in a forest for many years and we have no Mirror at us.

As time went by we forgot how we show, but we are aware of certain landmarks, about how namely we could show, but all this without to we have any Image about how we show.

At most we can to remember an Image, due to another previous Knowledge, about how we showed. Suddenly before us, appears a lake with a clear water.

Then, us comes the idea of us look into the crystalline undulations of the water.

Only in that moment we realize our Image, hence the act of Knowledge will be fulfilled, preceded by the act of Awareness about us.

Of course that this example is very far about what namely I demonstrate here, but it is equally suggestive.

We humans can not differentiate between Awareness and Knowledge, than in a measure very restricted, and then only on the base certain abstractions, and noway on certain senses, which attributes the process of Awareness to the one of Knowledge.

Smell, sight, hearing, all that we feel, we assign the process of Knowledge, without to realize the Awareness in self, on which we assign of the Knowledge.

This game of the preceding Image with the present Image, make also part from the Illusion of Life to Man, while, then when I affirm about the true Awareness, this is no longer assimilated of the Image, but of the Landmark, which will become an Image on the base of a Mirror.

Returning, perhaps, at most troubling question that it can ever put, and namely why it is the Mirror, the Motive of Creation?

So far I think I analyzed on all possible parties, the subject of Mirroring and of the Mirror, trying to reach in the "bowels" of this process which is that of Mirroring.

Why a Creation, so of grandiose, is relying on Mirror, and especially uses the Mirror, as being its Motive?

Speaking of Creation, we need a Creator of this Creation, because any Creation, has His Creator!

Who is the Creator of the Semantic Mirror?

The Periodic, Un-semantic, and semantics, we said until now.

But on these, who namely created them?

The answer consists all, in Mirror.

I just spoke about Precedent, Awareness and Semantics Knowledge.

What might be the Precedent of the Semantic Mirror, of the Knowledge reflected by this, if not the Periodic that represent a certain Landmark, what follow to become Aware, all by the Mirror.

What is the Precedent of the Semantic Mirror?

The Periodic.

What is the Precedent of the Periodic?

Its Awareness as the Landmark.

What is the Precedent of the Awareness as Landmark?

The Semantics Mirror.

What is the Motive of Creation?

The Semantics mirror!

What is the Mirror?

Reflection!

What is the reflection?

Knowledge.

What is the Knowledge?

A picture of a Precedent Landmark, an image of the Awareness?

Of whose, Awareness?

Of the Precedent.

Of whose, Precedent?

Of the Knowledge!

Conclusion: ***The Reason of Knowledge is the Knowledge, that becomes and the Reason of Creation.***

Thus, the Motive of Creation is outperforms as being *Semantic Purpose*.

Semantic Purpose is the one that determines in its turn the *Semantic Truth*, and implicitly, the Semantic Destiny of this one, like the Purpose of Our Matrix through Instinct, transformed in the Purpose of the Instinct, determines the Absolute Truth.

Semantic Truth was determined by Primordial Event produced once with the reflection of the Periodic by the Semantics Mirror.

At the Creation of the Semantic Truth, intervenes the Primordial Event, Semantics Mirror, and the Periodic, the one who through its reflection in the Semantics Mirror, determines the Primordial Event.

Thus, Mirror precedes Semantic Truth, so, and the Motive of Creation or the Semantic Purpose, precedes Semantic Truth, but not it determines in totality, as in the case of Our Matrix, and namely, the Purpose determines the Absolute Truth, but Periodic, due of the Precedent.

3

Semantic Purpose determines the Knowledge, and this one, due, of the Precedent, which is main characteristic of the Semantic Knowledge, determines the Landmark, which due all, of the Precedent, it will assimilate of the Semantic Knowledge through Semantic Awareness, following that this one to be transformed in its turn, in Semantic Knowledge.

Whenever is produced the process of Semantic Knowledge, an Event, occurs, and thus is determined and *Semantic Truth* and *Semantic Destiny*.

Must done necessarily the remark that in the beginning, *Semantic Truth* was determined by the Primordial Event that occurred only once, but then all Events that have followed were

based on the same Semantic Truth, produced by the Primordial Event, and not on a new and new Semantic Truth, with Semantic Destiny.

Thus due to the Periodical, the Semantic Purpose, is will report at the *Semantic Truth* determined by Primordial Event, whenever will take place a new and a new process of Knowledge, but must done again the remark, that the Semantic Purpose participates at the determination of the Semantic Truth only once, and namely, then when is produced the Primordial Event, and not how many times this one is accessed by *Semantic Knowledge*.

Instead *Semantic Truth* will remain determined, always partly by the *Semantic Knowledge*, due of the Precedent.

Semantic Truth will be the one of whose main feature will consists in Precedent.

Semantic Truth will become Precedent for the *Semantic Knowledge*, due of the Primordial Event, and once with this, responsible for Awareness of the Landmark of the future Semantic Knowledge, which will follow beside a new Event and a new Image of its.

Once that can be determined the Semantic Purpose, through the fact that this is due of the Semantic Knowledge, as being the main Reason of the Creation, then the Semantic Knowledge, more is opposite of the Semantic Truth, as is happening in the intelligible Universes, of the Our Creator Factor, or not?

To resolve this desideratum, will must, above all, to we realize the structural imaging of the Semantic Truth and of the Semantic Knowledge, from the point of view of the Semantic Purpose.

What is the Semantic Purpose apart from the Semantic Knowledge? No other.

Semantic Purpose has not as target the Semantic Truth, as and in the Universes of Our Matrix, but the Semantics Knowledge.

Semantics Mirror represented here through the Semantics Knowledge, and, the Semantics Awareness, because the Semantics Awareness is the Assimilation of the Landmark, of by Semantics Mirror.

The Semantic Purpose, that of the Creation is Semantics Knowledge, and Semantic Truth is determined by the Semantics Mirror once with the first Event, which is and the Primordial Event.

From here it follows that not the Semantic Truth, is the one that determined Semantics Knowledge, but Knowledge Semantics was the one that determined the Semantic Truth through its first Event.

The Semantic Knowledge, in this case, is the one that reflects Semantic Truth through Semantic Mirror, which is the Infinite, and thus and Semantic Truth becomes Knowledge, whenever it is reflected by this one on the Landmarks which become Assimilated due to the Precedent, hence, of the Primordial Event, and implicitly with this of the Semantic Truth in a new Awareness.

However, and the precedent is due at his origins all that Semantic Mirror.

Thus the Semantic Truth is in function of Semantic Knowledge, and not reverse, as is happen in Universes of the Logical Coefficients, where Knowledge, is reported of the Truth, becoming its opposite.

Once we see that a much of processes, phenomena and logical determinations, of our world, are found and in Semantic Meanings, this fact means that all the Meanings, that him comes of the Man during the life, are found and in the Semantic Meanings?

First, Man possesses the Meaning of Semantics, on which him assigned certain areas, including that of the language, logic, etc.

However of point of view philosophical, can be seen that Semantics receives and other valences, because when assign a certain Sense or Meaning to a phenomenon or process, in a reasoning or other, this phenomenon or process can receive a multitude of connotations and determinations, or indetermination, in function of determinant, or determined, especially when in the equation, intervenes, certain Exponential Developments, or other and other, Elements, which phenomenological may or may not receive certain features determined by phenomena booming.

From this point of view, Coaxiologic Semantics can gather all the meanings of Man, only that they will be reflected within the system depending on the phenomenological reasonings, situated in reflection.

Let us take the Semantic Knowledge which is realized by transformation of Semantics Awareness, through Semantics Mirror, in Semantic Knowledge.

What namely can be this Semantics Knowledge, we know, but which is the Element or Elements, which this them highlights?

In Semantics Mirror is reflects the Periodic, so, the Partial, characterized at start, as being that part which is assigned of *lack* of Un-semantic, characterized both by Semantic as well as through its *Lack*, due of *lack of the Meaning*, which becomes Meaning precisely through this *lack*.

Thus, in the Semantics Mirror it will reflected toward to be underlined in Semantics Knowledge, precisely this *lack*, which will be and the first Element of the Semantic Knowledge, and which in turn him will determine this one, its infallible character, and namely, of to attach the *Lack*, alongside each Element highlighted the Semantic Knowledge.

Therefore not Semantics Knowledge, will determines new and new Elements, such as the Open Knowledge or Closed Knowledge, of Our Creator Factor, but these Elements will be reflected in their turn once created by other types of Knowledge, and toward the Semantics Mirror, and once assimilated by this will become Elements of the Semantic Awareness, following to be highlights ultimately, by transformation of the Semantic Awareness, due of Semantics Mirror, in the Semantics Knowledge, and default, in Semantic Element of this Knowledge.

Thus, every Element of every type of Knowledge is highlighted at its turn, once created by that type of Knowledge, and by the Semantics Knowledge.

Returning to one of these Elements, as is the case of the Being, Element which belongs of the Closed Knowledge of our Creator Factor, and which is the result of the reflection of the Existence in Notion.

Once I said, quote: "Being is and the owner of the feature of to give Dimensionality to the Existence through the Knowledge of the Act of Awareness", yet and that "The act through wich the Being, gives Dimensionality to the Existence through the reflection of its, in the Mirror element, which is the Life Factor, is called Existence of Being". I finish quote.

This indicates that the Being can give Dimensionality to the Existence on several ways, primarily through the Knowledge of the Act of Awareness, but and through its reflection in the Mirror element, which is the Life Factor, process that is called the Existence of Being.

About Existence of Being, I also wrote, and that when the imprint of the Man, is reflected into Being, receives the Existence of Being from this one, so, Exists.

But for to be the Existence of Being, the imprint of the Man, before all, must not to be reflected both and in the Being, as and in the Life Factor?

Not necessarily I will answer, precisely because a makes. How namely?

Being is reflected in the Life Factor, long before, from point of view determinative and not temporary, as the Imprint of the Man, to Exists.

Thus when the imprint of the Man is reflects in Being, the Being is already the Existence of Life!

On the first reflection of the Existence in Notion, was determined the Being, at the second, the Life Factor, at the third, another Element of the First Order, like and these, following as the string of the reflections of the Existence in Notion, to continue at Infinite, determining, new and new, Elements of the First Order, where each in part, will posses its own characteristics, leading to developments and determinations, of the increasingly diverse.

Once was created, the Being, it will reflect not only in the Life Factor, that becomes a Mirror for this one but and of the Semantic Mirror which is represented by Infinite, and characterized of the Periodic reflected in this one as being *the Lack* of a partiality, fact that lead to structuring of the Infinite.

Before all, the Being will be Assimilated, toward the Semantic Awareness, receiving the quality of the Being, Assimilated of the Periodic, or the Partial.

In this quality, to the Being will *miss*, always, a part which after its reflection in the Semantic Mirror, will be highlighted through *the Lack* of the Being, which is, the Semantic Knowledge of the Being.

Thus the Semantic knowledge of the Man is his *Lack*, as well of the Life Factor is the *Lack* of the Life Factor, and for each Element of any type of Knowledge, when we assign this Element to the Semantic Knowledge, we will always attach the particle "*Lack*" followed by the name of the Element.

Any process, thing or phenomenon generated by the characteristics of these Elements will be reflected in the Semantic Mirror to become Semantics Knowledge , once, became the Semantics Knowledge, will receive and this, the particle '*Lack*', before his denomination.

4

Man reflected in the Mirror of the Infinite appears as his Lack, but more than that, the Dimensionality reflected in the Semantics Mirror of the Infinite appears as its Lack.

The fact that everything is a lie, I knew, but that even and the lie is a lie, so nor the lie is not at least a lie, due of the Illusion of Life, I did not realize this until now.

Once the lie is a lie, then it becomes a truth, precisely through the fact that is lie.

The Truth reflected in the Semantic Mirror consists in Lack of the Truth, and of the Lie consists in the Lack of the lie, fact which always lead to a continuity and therefore to their infinite periodicity, whereas the Lack of the lie is a truth, through the fact that the lie is missing, but this Truth is missing and he, being a Lie.

Each Thought of the Man is reflected at Infinite, due of the Semantic Mirror through the Lack of the Thought.

Thus the Love, Absolute, Beauty, Plenitude, but also and Delusion, Anguish, Doubt, are reflected at Infinite, due of the Semantic Mirror through the Lack of those.

So, the Semantics Mirror is a ruthless arbiter, who highlights both good as and evil of the Logical Coefficient 2, of our world by their Lack.

Good is underlined Semantic through his Lack, as well the Evil, through his Lack, but please more carefully, whereas, assigning the particle, '*Lack*', before the word, this does

not mean that the Lack of the Good is the reverse of the Good, which is the Evil, and nor the fact that the Lack of the Evil is the reverse of the Evil, which is the Good, but before all, the Lack of the Good means the Trace, which a leave the Good highlighted by the Semantic Knowledge.

This is one of the most important principles through which the Semantic let the pattern in the Matrix on they create, and then, all he to be the one that will highlights the Trace of the elements, things, processes and phenomena, found in the developments and determination of those Matrices.

Once receiving, the Trace of all, the Semantic will be responsible for the filling this Trace, with the Form, which to make a Integer, this Form, being a new and a new Good, or a new and a new Evil, always characterized by their Lack, which becomes main engine, in this case, responsible in its turn with the filling of the Trace, because and the Lack of the Trace, will determine, in its turn, the Form, also due of the Semantic Mirror.

Remember when we made the statement on the Matrix, especially at Our Matrix, about the fact that She is the Trace in which will receive Form, the Instict?

Well now I think that any other comments would be superfluous, since the Trace is due first and first, the Semantic Mirror, which is the Infinite.

Therefore every Thought leaves a certain Trace, in which it will form a new and a new Imprint, one of these imprints being and the Human Imprint.

Not by chance, I affirmed until now, that the reporting of the Closed Knowledge to the Open Knowledge, in the Life Factor, creates a certain Meaning, which is Life, and in other part I affirmed about the possibilities of reflection of Being who are not only in the Life Factor, as and in the Notion or in the other and other Mirrors, determining Life.

Through Life I understand not only, the Act of Existence of Being in self, but especially, the Awareness of this.

Following the Act of Existence of Being are born the Dimensions.

The dimensionality occurs once with the reflection of the Existence in the Being, hence the dimensionality is not the Being, but one of the features on which them has, the Being, alongside of this Existence of Being.

Mindful Life can occur not only at the level of the Being and the Life Factor, as well as at the levels of the infinity of Elements, which them followed on these ones.

Life can be ultimately even through the Lack of Being, if is realized an Awareness where is missing, the Dimensionality or the Existence of Being, so the reflection of the Being in the Life Factor, for to be Aware of its own characteristics.

If every thing, law, process, phenomenon, Element, or any other structure or integer or partial, of any other nature would be, is Assimilated for Awareness by the Semantics Mirror, which him highlights, the Awareness in Knowledge, assigning him its Lack, so its Trace, then means that every thing, process, phenomenon, Element of any other structure or integer or partial, receives the quality of to be MIRRORED, as well the quality of Mirror, because any Mirror represented through its Lack is an Un-mirror, which represented through its Lack becomes again Mirror.

This is one of the most important laws of the Mirror.

Referring at energy I once said that the essence of energy consists in Awareness.

Now we have reached the stage where we can expand this explanation, namely, from point of view Semantic.

Thus the Essence of energy consists in Awareness, which is actually an Assimilation of the Semantic Mirror, due to the Partial, so of the Periodical, which it explains through partial Lack of a Meaning of the Un-semantic, because the Un-semantic is a Semantic part and a Periodical part, due of the Misunderstood Meaning, which is another Meaning, but which has inserted into him, both the Meaning, as well his opposite.

Through this is characterized the Un-semantic, face of the Understood Meaning of the Semantic, and *the Lack* of the Meaning on half or partial from Un-semantic, is due of the Periodical or Partial, as I named him.

Therefore, *the Lack is, remains and will be, the Essence of the Energy.*

From this Lack comes all how many are, but especially how many are not.

Everything that will determine the Movement or the Transformation, is due to this Lack.

Once realized the process of Knowledge, in following the Awareness, it was realized the first Movement or Transformation.

Why I use both meanings, both on the one of Movement as well on the one of Transformation?

Because, both have the same common root, and the same common determinant, which consists in a Mirror which receives the Awareness which a turns in Knowledge.

Transformation in this case is not Movement, because not is moving from a certain place in another one, neither Awareness and nor Knowledge, but first one it turns in the other one, while the Movement it means necessarily the moving or translating of a thing, phenomenon or Element, from one place to another.

One such example is then when the Mirror reflects a Semantic Knowledge, Opened or Closed, in a certain Logic Coefficient, with significance of moving or translating, of a thing, phenomenon or Element.

Important is that in both cases, the one responsible of Movement and Transformation, was the Mirror, Awareness and Knowledge.

5

To Semantic Knowledge it can attributable all other Knowledges, which we can not identify, and which form the infinity of Knowledges alongside of Open Knowledge of the State of Fact, or the Closed Knowledge of the Creator Factor, due to the fact that absolutely all the infinity of types of Knowledge it will Mirror, and will be Mirrored by the Semantics Knowledge, which is the mother of all types of Knowledge.

I think, no longer has sense to say that each Knowledge, in part, Open, Closed, etc, is a certain type of Knowledge.

The same happens and with the Semantic Truth and all other things, phenomena, processes or other and other, representations, which not even, not we are known in a way or other.

Once all these, receive the particle Semantics, alongside their Meaning, all these define not only the fact that are at the origin of the origin, of these meanings, but more than that, the fact that all these Semantic Meanings represent not only the origin of the Meaning attached alongside the Semantic word, but implicitly *the Trace*, of any *other type* of such Meaning, which can be Known or even Unknown!

Thus, the state of facts semantics, for example, will be Trace on which a fills, State of Facts of our Matrix, but also will highlights and the Trace at all other possible types, of all possible State of Facts from other Matrices.

This time we came to a phenomenon more than interesting , namely, once that state of facts semantics will highlights and the Trace of all other possible State of Facts from other Matrices, it means that all State of Facts from all Matrices have the same Form, if they have the same Trace!

If we are guided after certain circumstances of the Logic Coefficient 2, so it should be, this would mean that all States of Facts would be actually the same, regardless of the Matrix, or of an other States of Facts of the respective Matrix.

However such is not at all so, because that Trace is characterized by Lack, and the Lack is a Partial, from the Un-semantic, which is none other than the Periodic.

The Periodic becomes a Meaning of the Lack of the Meaning from the Un-semantic, which is reflected in his turn in the Semantic Mirror through Assimilation, becoming Semantics Awareness and afterward Semantics Knowledge.

Once the Trace of the Semantic Mirror is a Meaning of the Lack of the Meaning, and the phenomenon or the thing Mirrored in the Semantic Mirror is a Meaning, in this case due to Open Knowledge, this Meaning will reflected in turn, through Assimilation, becoming Semantics Awareness in the Semantics Mirror, which is a Meaning, but alongside this Meaning will intervene and the Periodic, as the Meaning of the Lack of Meaning, being the one which makes still from the beginning, the difference between a reflection and other one of the Semantic Mirror, being responsible with the quality of to Mirror, of the Semantic Mirror, and more than that, with that of to structure this Semantic Mirror through Event Succession, reported at the Primordial Event.

Therefore any Meaning that is reflected in the Semantics Mirror, receives the quality of Meaning as well, that of the Lack of the Meaning, so the Meaning of the States of Fact, highlighted by the Semantic Knowledge, will always be another, even if they will have a common Trace.

I.10.CHAPTER X

THE SEMANTICS ONTOLOGY, NEO-ONTOLOGY SEMANTICS, SEMANTICS CO-AXIOLOGICAL, SEMANTIC STRUCTURE OF THE OUR MATRIX

1

The Lack is, and also determines absolute the All, from the most possible primary level.

Until now I could use the phrase "origin of Everything" or others to complete such an explanation, but these not highlights than the All, regarding at the structure of the Matrices, or Our Matrix, or even, of the worlds of Our Creator Factor, while when we talk about, the origin of the most possible primary level, we talk about the Periodical Partiality of the Un-semantic, which is reflected in Semantic, which is **the Lack**.

Looking from point of view Co-axiological, this Lack which is reflected in the Semantic Mirror, the Mirror to whom are reported all which there are and there are not, being represented in our World by the Infinite, will highlight both the Matrices, as and their structure.

Among these Matrices, of course, is found and Our Matrix, whose structure is highlighted by the Semantics Mirror, through the State of Fact, Semantic, the Semantic Instinct, as and the rest of the representations which participating at the completing of the structure of the Our Matrix.

However, the Purpose of the Semantic Instinct will follow the Semantic Instinct, and the Purpose, will has inserted in him, not only, his part of Purpose, which will determine the Absolute Truth, as and his Semantic part, as the Instinct, or and other Elements from the Structure of the Our Matrix, which a will do the same way, determining the Absolute Truth.

Therefore the Absolute Truth will contain both his Semantic part, as and his part as result of structuring Our Matrix.

Thus is born the most important law of the Coaxialism, and namely:

Every thing, phenomenon, process or Element will contain both his Semantic part, as result of his Origin highlighted by the Semantic Mirror, as and of his reflection unceasing and directly, both in the Semantic Mirror of the Infinity, as and in the Mirror-Element, that belongs of the structuring of his Matrix.

Therefore, any part from structuring of a certain Matrix, is reflected in the Semantics Mirror, twice in the case of the Logic Coefficient 2, and namely, through his Origin, as and through his quality found in structuring of the Matrix.

This law is valid depending on the Logic Coefficient, which a rationalizes, her enunciation becoming changed, in case we perceive, and we rationalize on the basis of a Coefficient Logic 100.

Then it will be perceived the structuring of a Matrix as being reflected in the Semantics Mirror 100, and at Infinit level, of an Infinite of times, so each infinite part, from the structuring of a Matrix, will be reflected in Semantics Mirror in totally under her all aspects.

The Semantics Mirror of the Infinity reflects the All Created from two different points, both as the All, as and that of the Origin of this All, for the Logic Coefficient 2, but alongside of this All, and Origin of this All, in the Logic Coefficient 100, we more talk and of other opposites of this All, taken as Integer, as and of the Origin of this All.

Only in this hypostasis one can really speak about an All, if the Truth on which we him know, would not be a great illusion, found even and in the infinity of Logic Coefficients, with that is can highlight any possible reasoning.

Instead the reasoning of this world can only process through, the Logic Coefficient 2.

Even so the fact that we make such an application, somehow brings us closer in a certain measure of All, and implicitly, of Truth.

Since each element has both its Semantic part, as and its structured or Matrix part, we can define the Purpose of the Matrix as being both a Semantic Purpose through his Period, which represent the Lack, still from the Origin of the All, as and the Matrix Purpose.

From this time forward, the term the Origin of the All, will mean the reflection of the Periodic in the Semantics Mirror.

Semantic purpose is the one that will determine in Our Matrix, called and Matrix - Purpose, the Semantic instinct, whose Semantic Purpose will determine the Semantic part of the Absolute Truth, while the Matrix Purpose will determine when the Matrix Instinct, whose Matrix Purpose will become the Absolute Truth.

It should be noted that each Element found in structuring of the Matrix, receiving a Semantic part, this Semantics part not only that is found under the same "roof" with the respective Element, but the order of the structuring of the Matrix is due the respective Matrix, whose Elements are dressed in the mantle of the Semantic.

Moreover, so far we have defined what is the SemanticTruth, and the Semantics Knowledge.

When we highlight, the Semantics part of the Absolute Truth or of the Absolute Knowledge, for instance, is improper to name all the Semantic Truth or Semantic Knowledge, because these even if are the Semantics part, of the Absolute Truth and of the Absolute Knowledge, they are not in any way the Semantic Truth, and Semantic Knowledge, but rather reflection of the Absolute Truth in the Semantic.

That Semantic of Absolute Truth it belongs first and foremost, the highlighting of the Absolute Truth in Semantic, what to the Semantic Truth, not it will happen, because the Semantic Truth precedes with long before the Absolute Truth, and the Semnantic Truth or the Semantic Knowledge, are not in any way the reflection of the Semantics Mirror, or of the Origin of the All, in these two.

So from now on, each such of Semantics part, of anElements from the structuring of a Matrix will receive the name of the Semantics Part of Matrix.

The Absolute Truth, as well as Absolute Knowledge, will have its Semantics Part of Matrix.

The Semantics Part of Matrix, of the Matrix Purpose will determine the Semantics Part of Matrix, of the Instinct, this process reaching to the farthest Imprints from the Universes of the Existence, or of other Personalization, in subsidiary with other Creator Factors, and their structures, at the levels described above.

Which is the Semantics Part of Matrix, of the Primordial Factor, or of the "Self" of his?

Then when due to the Semantics Part of Matrix of the Instinct, said "I", was reported at the Infinity of Semantic Parts of the Creator Factors.

This sentence requires perhaps, the most profound reflection from the whole The Coaxialism.

In what consists the Semantics Part of Matrix of the Instinct?

In the Period, so in the Lack of the Matrix Instinct.

What defines the Lack of the Matrix Instinct?

The Lack of the Meaning Instinctively.

This Lack of the Meaning Instinctively, that is the Semantics Part of Matrix, of the Instinct, is reporting at the Matrix Part of the Instinct, which is precisely the Meaning Instinctively.

Then the Semantic and Matrix Parts, of the Instinct, are translated through the Lack of the Meaning Instinctively, reported at the Meaning Instinctively.

Lack of the Meaning is a Meaning, and it will be found in Meaning.

Thus, the Semantic of the Matrix Instinct is a Meaning defined through the Lack of the Matrix Instinct.

Where is the Matrix Instinct?

Alongside.

Is reported to Him, but highlights the Trace due to the Semantic Mirror.

When the Primordial Factor says "I", that the "I" is characterized primarily of Trace and Form, of Semantic and Matrix, through Instinct.

The Semantics Part, of the Primordial "I", of the Primordial Factor, consists in its Lack of Meaning, as well as the Matrix part in its Meaning.

The Lack of the Meaning is a Meaning in itself.

Here intervenes the Semantics Period, the one which derives from Un-semantic.

The Meaning in itself of the Lack, is reflected on the Meaning of the "I" as being: **A LACK FROM ME!**

This is the Essence of the Primordial "I", where "Me" means the "Self".

On the basis of this reasoning is built the whole infinity minus One of the Creators Factors towards which is report the Primordial Factor.

Moreover, and *the Essence* of the Absolute Truth is determined as being: *A Lack from Me!*

A Lack from Me, affirm in their turn all the Creators Factors then when its determine the worlds, of their own, structure.

The Primordial Factor when determined the Absolute Knowledge, by saying thanks to the Instinct, this "I", as being the Lack from Him, was the unique moment through which the Absolute Truth that acknowledges the **Lack from Him**, has determined the *Absolute Knowledge*, as being precisely this **Lack from Him**, on whose base, is created the Original Thought, what includes the Integer, both the *Absolute Truth*, formed *before* the Primordial Factor, as and *Absolute knowledge* formed *after* the Primordial Factor.

This fact is the unique moment through which the Absolute Truth becomes *the inverse* of the Absolute Knowledge.

Then how can it be determined the Semantics Part of the Absolute Knowledge of Matrix?

Once the Absolute Truth is defined through: A Lack from Me, this defines as being Lack, precisely the Absolute Knowledge!

Then when a defines as being Lack, a recognizes, as making part from Him, but under Form of Lack.

It's more interesting with as more we observe the fact that the Semantic Part of the Absolute Truth of Matrix is precisely a Lack from Him!

This fact leads us to absolutely surprising fact to find that:

The Semantics Part of the Absolute Truth of Matrix, is just the Matrix Part of the Absolute Knowledge, and the Semantics Part of the Absolute Knowledge of Matrix, is the Absolute Truth of Matrix.

This fact it gives a and greater Importance to the Instinct, namely, the Instinct is responsible through the "I" of the Creator Factor, of creation of the Original Thought, composed from the Absolute Truth and Absolute Knowledge.

Thus, the Absolute Truth of Matrix is composed both from He, as and from the Semantics Part of the Absolute Knowledge of Matrix, while the Absolute Knowledge of Matrix is composed from the Semantics Part of the Absolute Truth of Matrix and the Absolute Knowledge of Matrix.

2

What is the Semantics Part of the Original Thought?

The Periodic shows us again the Lack of a Meaning that becomes a Meaning.

The Meaning of the Original Thought of the Creator Factor consists precisely in the Absolute Truth, Semantic and Matrix, and, the Absolute Knowledge, Semantic and Matrix.

What namely can determine a Lack of an Meaning?

What would be the Lack of Meaning of the Absolute Truth, Semantic and Matrix, which and He, in his turn, is a Lack, and this is just an example?

The result of our rationalizations consists in the Lack of the Lack, in a word, negation of the negation, that gives as the result, the affirmation.

So, no more is nor a Lack?

In no case, because the Original Thought is he in himself, an Integer, which has a certain structure in Truth and Knowledge.

Can be a Lack of the Lack, once, but not the second time, when according the same simple principle of negation of negation, the affirmation becomes reverse.

Thus at the level of the Original Thought will always intervene a Lack.

This Lack is produces, because, that and the Matrix, becomes the first structuring different from this.

In what consists this Lack?

The answer is as simple again, namely, in the *Absolute Neccessary of to more be and other Elements alongside* the Absolute Truth, Semantic and matrix, and, the Absolute Knowledge, Semantics and Matrix.

Thus, alongside these known Elements, which are in the Original Thought, more are an Infinity minus One of other Elements Unknown to us, which are in the Original Thought.

This fact is true and for the Pure Thought of the Creators Factors.

The Original Thought is the one which directly determines, the recognition by the Primordial Factor of the Creators Factors, which will say in their turn, the same "I", only that each such "I", will be theirs "I", what will mean also, *A Lack from Me, and then will determine each in part, their Pure Thoughts, with their own structure.*

In the case of Our Creator Factor will appear the Pure Thought what will determines the Person.

Looking through the Semantic point of view, the Person, who is characterized as being an Integer determined by the Creator Factor as a counterpart of the Pure Thought for to its determine, this one the Equilibrium, will have a structure represented by Personalization, and the sum of these Personalization will determines the Notion, things about which I also discussed several times, until Present.

The most interesting fact on that I had not it revealed until now, is, why, the Our Creator Factor determined the Person, and not something else?

Why and has not found Equilibrium in other and other, possible areas of reflection, through his Pure Thought, why necessarily in Person, and once with this, in the Illusion?

It's easy to affirm that in all sorts of religious Dogmas, that is so, because so it has said does not know which saint, but it is much harder to prove intelligible that thing, even if we are subjected to Illusion, but at least on its basis we succeed to form a structure by which to us approach the Truth.

Until this moment I could not explain this aspect because I have not reached at the level of the Semantic. Once being here, now is possible such an explanation.

Which is the Semantic Part of the Our Creator Factor?

Firstly this will consist in the Lack of the Creator Factor who receives a specific Meaning, which is Part from this Factor.

Thus the Creator Factor is nominated as being not only the Creator of the Creation, but and the Creator of the Lack, as and the Creative Lack, and the Creation of the Lack.

Alongside of the Creation, the semantic Part of the Creator Factor consists in the Lack of the Creation, which has a Meaning, and thus the Lack of the Creation becomes Creation, precisely through the her Lack.

This dual Aspect (attention please, the dual aspect is due to the Logic Coefficient 2), will determine, once, through one of the aspects which the Aspect of Creation, the Original Thought, and through the Aspect the Creation of the Lack, the Person!

For other Levels and Logical Coefficients, the Dual Aspect will be equivalent depending on the Level of Rationality, and if it is about Logics, of, the number of Logic Coefficients that can be Rationalized, by the one over which it reflects the respective process of Knowledge.

If the Equilibrium of Our Factor is no more Dual, because is discerned by the superiors Logic Coefficients, but is of a billion or more, then alongside Person will more be and other formations opposites to this, but which to determine the Person, regarding her attribute, of to be alongside Personalization, and Notion, the mother of Illusion?

The answer is definitely YES!

This is due primarily, to the Semantic Part of the Creator Factor, and in the second place, to the Semantic Part of the Person.

Going on the basis of this reasoning of the Semantics, namely, the Meaning of the Lack consists in a new Meaning, we come to realize that to the Lack of the Person it corresponds, other and other Persons, with certain different features, obviously due to the Periodic, thus are an Infinity of Persons, which have, each in part, an Infinity of Personalization, and all so many, Notions, in which these to be reflected.

The Semantics Part of the Our Creator Factor determines in this one, an Infinity of Equilibriums, an Equilibrium for each Logic Coefficient, through which is perceived.

To each such Equilibrium it occurs a certain alternation, at the Pure Thought, so, a new result, in a Person with more features.

This is a new reflection on whose base are needed more Persons, not only due of the Semantic Person, but and, of the Creator Factor.

The Coaxialism beauty, consists however here, when we assign each Person an Infinity of Personalization, that each define a Notion, and if there are an Infinity of Persons, because there are an Infinity of Logical Coefficients, then we see that all these Infinities due of the Semantics Mirror, which is the Infinite, are reduced at a single Axis, namely, at only one Infinite, so, at the Semantics Mirror.

What is the Semantics Part of the Personalization?

Its Lack, that proves a Meaning, regarding this Personalization.

In what consists the Lack of the Personalization, than in the Trace of this one?

What determines the Semantic Part, of the Personalization of Person?

The Semantics Part of the Notion: the Lack of the Meaning, what born a new Semantic Meaning, the Semantics Existence.

The same as and the Semantics Person, the Semantic Existence may be in an Infinity of hypostases.

I use the term of hypostases, but especially, can be an Infinity of Semantic Existences, the same as can be an infinity minus One of the Semantics Persons, where each to possess an other infinity minus One, of the Semantics Personalization.

This infinity minus One is due to the Periodic, the eternal Lack, which is structured in the Semantics Part of each Element, part, which is induced thus, due of the Semantic Mirror, and not least of Semantic Truth and of the Semantic Knowledge.

As I said, alongside the Absolute Truth, Un-notional, and Notional, is and the Semantic Truth, that "fills" number of the other Truths, until Infinite, with his own title, all due to the Lack, due of the Periodic.

This means that besides the three types of Absolute Truths, Un-notional, and Notional, more is the fourth, the Semantic Truth.

But big attention, the Semantic Truth, deal and the place 4, 5, 6... etc, until Infinite, of all other possible types of Truths.

How is realizing this one?

Number of other kinds of Truths, but more than that, possibility of the Awareness and their Knowledge, is not due only of the Logic Coefficients, with which they are perceived, as and the Levels of Awareness, or of the Forms of Awareness, about which we more talked.

As each Level of Awareness has an infinity minus One of landmarks, in Our Level of Awareness, these landmarks are the infinity minus One of Logic Coefficients.

This aspect so complicated indicate these Levels of Awareness, where each such level has an infinity minus One of structured landmarks, as being the channels through which the Knowledge flows at the levels of the worlds and Universes, which are reflected through these Channels of Knowledge, of elements participating in the process of Knowledge.

Alongside the Truths determined by me, more can be an infinity minus One, of such of Truths Unknown (other than the known ones infinity minus One), which by analogy with the Semantic will be assigned to a single Truth Known, namely the Semantic Truth.

Thus Semantic Truth contains in his Essence, an infinity minus four, of Truths Unknown, which, if will may be Known by certain Channels of Knowledge, these will pass once with their Knowledge, outside, of under the mantle of Semantic Truth, receiving a certain title.

Semantic Truth is the generalization of the infinite typology of Unknown Truths, which once that becomes Known, leave the mantle of the Semantic, but, even if all would become Known, the Semantic Truth would remain unshaken, as master on self, only with difference that, this one would no longer holds in its structuring and all other types of possible Truths that could be Known.

Why is this happening?

The answer consists in the characteristic of the Semantic Truth and of the Semantic in general, that of to receive, Mirrored in him, the Periodic, for highlighting the Act of Knowledge.

This gives all the Elements of the Semantic, the aspect of eternal Lack of "something", which translates the same of eternal through "something else", what denotes the structural feature of continuity.

Continuity is one of the most important characteristics on that a give the Semantic particle, located before of an Element, process or phenomenon that takes place in a certain frame.

This characteristic stays at determining base, of the Determination and Becoming of the All.

Without Continuity, Everything would become at the initial phase, that of Nothingness.

What namely is the Nothingness?

Referring to this term, I not spoken until Present, precisely due to the fact that to understand it significance more in detail, before everything, had to sketch more in depth, the determination of the Periodic, Un-semantic and Semantic, depending the Semantic Mirror.

Even if we return to the Primordial Factor, and we say that Nothingness consists in what is before the Primordial Factor, we wrong, because and before him were, the Matrices, before

Matrices was the Semantic Mirror with the Un-semantic and Periodic, and before all, the Nothingness.

If Nothingness is characterized through Nothing, then to have been Nothing, and from Nothing, to be born this grandiose and disturbing construction of the Creation?

First we'll need to know whether the Creation is really, Creation or Not!

Who namely has determined, the Semantic and the Un-semantic, but the Periodic?

For that these, to be produced, must be determined by "something"!

Who and what is that "something"?

Any "something" must before all to be Known by an other "something".

This is and the one of main reasons for which Mirror appeared, precisely because that a "something" to can be reflected in an other "thing", which is Mirror.

Mirrors begin once with the Semantic Mirror.

Therefore has appeared and the Person, who through the sum of its structures, which are the Personalization, to determine a new Mirror, which is the Notion.

The person is more a reflection of the Pure Thought in he itself, since this one a leads.

As Pure Thought is a Mirror, his own reflection in itself, will be other "something", so, the Person which in turn reflects in self, will determine Personalizations of its, that have as sum, the Notion, a new Mirror.

Returning to the Semantics Mirror, we see that this had to reflect that "something", which in our case is the Periodic.

Is the Periodic, the Nothingness?

Even and Nothingness is "something", because we can talk about him.

Even and the feature of the Nothingness, of to be, Nothing, is "something"!

Then, what namely is the nothingness?

Is a Nothing.

What is the Nothing?

Something!

This is *the Periodic or the Lack!*

This is reflected in the Semantics Mirror, being the father of all that will become and the mother, Semantics Mirror.

We used the particle is, even if at this level we can not speak about Existence, but any reasoning that we do, we can not it perceive, without to us reporting at the Existence, on whose bases, we him realize.

Coaxiologic thinking, we should to make obstruction, of Existence.

The Nothingness is the Periodic.

But before Periodic what namely could be?

Moreover than that, it is improper to say "before" Periodic, because this one appears once with Un-semantic and Semantics Mirror, of the Semantic, because it is a part, Lack, from this one.

On this Lack is based, all how many are, and all how many are not, from all the worlds and possible Universes.

The Being could not give Dimensionality to Existence, if she herself would not be reported to a certain Lack!

Which is the Lack of the Being?

The Nonbeing!

Which is the Lack of the Nonbeing?

The Being!

You can see, how and at this level the Periodic says unimpeded his word.

The question which is put now, and is perhaps the key of the All, is: What namely or Who namely has determined the Lack?

If we use the particle "who", this one determines a Mirror, whereas favors a structure which Knows, a kind of Person, but of course to another level, and if we use the particle "what", this one favors a certain Mirrored Element, by this Mirror, Element who and he may have in turn, the quality of Mirror, but in this moment is he, the one Mirrored by a Mirror.

Lack was primarily the Lack of a part from a Mirror, the Semantic Mirror, in this case.

The Lack of a part from a Mirror, means unequivocally, as being "something" Mirrored, and noway "something" which reflects, whereas the respective Lack, is precisely the reverse of the feature of the Mirror.

In this context means that the Nothingness becomes a Mirrored Element, whereas precisely the Lack of the Mirror is Mirrored in this one.

This Mirrored Element is the Lack of the Mirror.

Thus, the Lack is a "what", and not a "who".

This "what" is what is Lacking from the "Who".

So, what is Lacking from "Who", has determined "what", which is the Lack.

In a word: What is Lacking from Knowledge has determined its Lack, which is an Unknown Knowledge.

It is Nothingness: the Unknown Knowledge.

At this type of Knowledge are reported all how many are, but especially, all how many are not.

However much we do want to understand Nothingness, not a we could Never do, because then when we him understand, would not more be Nothingness.

Nevertheless, Nothingness is the one responsible for Knowledge in all spheres possible, whereas, any type of Knowledge is based on Nothingness, which is Lack, or Periodic.

In our Being, who is reflected continual at the Factor of Life, this Nothingness is represented by the Open Knowledge of the States of Facts, which is poured out upon Man, under the form of Future, Destiny and Chance, in a word, under form of Unknown.

The Factor of Life is the bridge between the Open Knowledge, and Closed knowledge.

All Elements of the Closed Knowledge of the Creator Factor would not have absolutely no sense, if would not be the Open Knowledge, which has role of fertile soil, on which to flourish the Elements of the Closed Knowledge.

Any Element of Closed Knowledge must necessarily to be reported to Open Knowledge to have a certain relevance, so for to be Known, the same as the Elements of the Open Knowledge must to be reported to Elements of the Closed Knowledge.

Man could not exist if would not continually reported at Nothingness.

I've affirmed so far that there can not be two or more Absolutes.

In this case there is only one Absolute Truth, and a single Absolute Knowledge. Absolute Truth is the Essence of Truths, Notional and Un-notional, while the Absolute Knowledge is the Essence of Opened and Closed, Knowledges.

What namely can be the Essence of the Open Knowledge, than the Absolute Knowledge that propagates through Our Matrix, determining the State of Fact?

Absolute Truth is a result of the State of Fact, more precisely, of first State of Fact, which is the Instinct.

Absolute knowledge is recognized as such only with the advent of "I" of the Creator Factor, which it gives, thus its characteristic of Knowledge, but after what the Absolute Truth preceded it.

In reality, Absolute Knowledge is the Essence of the Open Knowledge and therefore, of the first Element of the Open Knowledge, which belongs to the State of Fact, and which is the Instinct.

When namely becomes Absolute Knowledge, as such, and when is different from Semantics Knowledge?

When the Periodic, or the Lack, intervenes, as I more said.

So, when I said in the first part of the book, that the Absolute Knowledge is "born" only after being determined the Absolute Truth, by the Purpose of the Instinct, I made it to demonstrate how this appears in the Structure of the Primordial Factor, with the difference that the Absolute Knowledge precedes in reality, both the Primordial Factor as and the Our Matrix.

I.11.CHAPTER XI

GEOMETRICAL AND MATHEMATICAL REPRESENTATION

In the Annex, (Figure 1) is infinite spiral of Absolute Uniqueness Factor of the Infinity which is closing transforming it in circle, through the Creator Factors and Unique by Chances, which separates thus the Infinite, of Infinite, once with the advent of *the Absolute Knowledge*, due, of the instinct, alongside *Absolute Truth*, what have determined the Original Thought from *the Awareness of the Matrix Purpose*, the Person, Personalization, Logical Coefficients and Levels of Awareness. Then, were closed the circles of the Great Creators and Unique by Chance.

In the second picture, you can see the original point, from where departures, eternal or timeless, as and spaceless, the Absolute Uniqueness Factor of the Infinity or the Primordial Factor.

Thus the spiral would remain a point, if would not be the Great Creators and Unique by Chance, who to close the spiral in a circle, circling the point, as in Figure 1.

Thus is eternal born, point O, encircled, which means the transformation of the spiral in point, ie the First Finite, One, who recognizes the circle as being the first Infinite, where the infinite points from its circumference, represent each in part, a Great Creator and Unique by Chance, who has determined in turn, the Finite from Infinite, closing the first circle of the Primordial Infinite, as shown in Figure 2.

Once encircled the Primordial Infinite by the Creator Factors and Unique by Chance, each of them became a point situated on the circumference of the circle for the Absolute Uniqueness Factor of the Infinity, which is the point of the middle of circle.

The circle what has framed a point in middle, is the First Measure of the All.

Thus, the New point, face of the one from the middle, but and the first after this one, was the point A, which is the Creator Factors and Unique by Chance of the Multi-universes of the Existence, among which and of the three-dimensional worlds with the level of binary logic, namely, the logic which perceives the two opposites, good, evil, beauty, ugly, etc, what has the Logic Coefficient 2.

From here on, any explanation becomes valid only for the three-dimensional worlds with binary logic.

Once determined by the Absolute Uniqueness Factor of the Infinity, the Creator Factors and Unique by Chance, was born the first line, what has united the Origin O with the point A, namely the radius of the circle.

This is the second Measure of the All.

In this line stays the origin of the bidimensional worlds.

Absolutely everything in binary logic of the three-dimensional worlds has an Opposite, only one, face of other logics, where their number can reach at an Infinite, minus One.

Of course that the point A, the Creator Factor, determines its first Opposite, which is B, named, to be and the Original Thought.

Thus, appears the circle diameter.

As each has an Opposite of his own, thus the PureThought through *the Absolute Knowledge* and *the Absolute Truth* are in the point B.

The idea, of Opposite of the Great Creator is logical only for the worlds how is and this of our own, with Logic Coefficient 2, idea which represents the fact that the Creator Factor is reflected in the Original Thought on which it has created through *the Awareness of the Matrix Purpose*.

To is reflect in this one, is necessary that the Original Thought, to not it identify with the Creator Factor, but to Oppose this one.

However according to the laws of the Logic Coefficient 2, of the three-dimensional Universes, which says that each has its Opposite, it means that the Creation it would finish at the Original Thought, which is the Opposite in which is reflected the Creator Factor.

There is so because both the Creator Factor as and the Original Thought are opposite each in part on half Absolute Uniqueness Factor of the Infinity.

The result of this opposition is the birth of Person with Personalization.

Thus the two points will have a common Opposite, in the point C, which is the Person with its Personalization, one of these being I, that with which we determined Multiuniverses of the Existence, determining by their union the first triangle with equal sides, which for me is the Sacred Triangle, see (Figure 2), at whose base stay all the worlds of the three-dimensionality, being the first polygon which means, the Creator Factor, Original Thought, and Person with its Personalization, which are found in these three-dimensional worlds on each axis, between the three, of the three-dimensionality.

Once formed the simplest polygon which is the triangle, from this level can easily form and the simplest polyhedron.

It not happens so, because the point C, which represents the Person with the Personalization will obligatory have an Opposite of His own, according with the laws of binary logic of three-dimensional worlds, where each has its Opposite.

Moreover, it is well known that to form a geometric figure, three-dimensional, is necessary that this, to possess, more sides.

The simplest polygon which can form a face, in the case of the simplest polyhedron, is the triangle. After the circle, what surrounds a point and a line, is the third measure of the All.

The Triangle has obligatory three points where are and its tops.

The first point will have an Opposite in the second one, but the third will have no one Opposite in the fourth point, what conflicts with the laws of the Opposites with the Logic Coefficient 2, good-evil, etc.

Due of this fact, quadrangle becomes the simplest geometric figure to form the first polyhedron, which is the Cube, in this case.

Thus, to the point C, represented through the Person and Personalization, it will form an Opposite on circumference of circle in D, which represents the Logic coefficient.

For Multi-universes of the Existence, the Sacred Triangle is: A, the Creator factor, B, the Original Thought, and C, the Person who determines the Coefficient of Awareness, which is the first brick to the edifice of the Infinity of the Multi-universes, namely, of the multitudes of an Infinity minus One of Universes.

Quadrilateral with perfect sides, the square, has formed the geometric image, which is the cube, and of course, the image of each Personalization, in part, namely, the ones opposite to Me, therefore, to Existence, viewed through Logic Coefficient 2 and three-dimensionality.

The square is the first element of the Logic Coefficient 2.

The fact that we are tributary to binary logic from our World, means that we can not discern than *the Absolute Truth* and Absolute Knowledge, face of other worlds, where alongside of they are much more many opposites of their, or even worlds with logic coefficient binary, but these nor do not exist, being replaced by other representations.

We were born under the sign of the cipher 2, of the binary logic.

Golden number is always equal with the Logic Coefficient of the consciences of the respective world.

Binary logic of good and evil will have the Golden Number 2!

The numbers string of Fibonacci says as clearly it can this fact.

Absolute Truth and Absolute Knowledge are existing only for the worlds from the Universes where consciences of souls it bases on the Logic Coefficient 2, as I just said, ie the two opposites, good-evil, beautiful-ugly, etc.

For the worlds from the Universes where the Logic Coefficient is greater than 2, alongside *the Absolute Truth* and Absolute Knowledge, more are and other notions like them, but and different from these.

The number of these notions which are in addition, is in function of the number of the Logic Coefficient.

Moreover, there are worlds where the *Absolute Truth* and Absolute Knowledge nor does not exist, these being replaced by other opposite meanings, or similar them.

Thus can be worlds which can have the Logic Coefficient 2, but *the Absolute Truth* and Absolute Knowledge to nor does not exist, being replaced.

I, as the Personalization of the Existence, include, in the Personalization Structure of the Existence, the Measure of the Life Factor, the one who gives the measure of life, and the Being, while other and other Personalization include in their Structure, other and other representations, totally different of the three of the Existence, representations causing them as being an infinity minus One, of opposites of mine.

Nor a Personalization is not identical with the other, even though each possess, an infinite minus One, of Logics Coefficients, not to mention of the structures of the other Great Creators and Unique by Chance.

Basic geometric shapes of the Personalization of the Existence as and of other Personalization of the Person, seen through the Logic Coefficient 2 is the square, and, projected at threedimensional level is the cube, which becomes and a geometric shape of the Existence, for the Logic Coefficient 2.

All Multiuniverses of the Personalizations seen through Logic Coefficient 2 and projected in three-dimensionality, will be Pyramid.

The Personalization of the Existence in Logic Coefficient 2 projected in three-dimensionality, thus hold, six Multi-Universes, so to each side of the cube him corresponds a Multi-Universe.

A Multi-Universe is defined through the fact that possesses in its Structure an infinity minus One of Universes.

Thus, *the Existence* possess six infinities minus One of Universes, in all six Pyramids of the cube.

And for the other Personalizations, will be all, six Multi-Universes represented through the six Pyramids of the cube seen through the prism of the Logic Coefficient 2, projected in three-dimensionality.

So, absolutely all the Personalizations of the Person, of the Creator Factor and Unique by Chance, for the Logic Coefficient 2 projected in three-dimensionality, come from the square, have six Multi-Universes, among which three are always opposed to other three, who include in they an infinity minus One, of Universes with rational representations whose self-consciousness are the owners of some logics, from the level monologic at the binary level with the two opposites, up to logics with an infinity minus One of opposites.

The difference between these Universes of other Personalizations, and the Universes of the Personalization of the Existence, is that in those Universes there is no life, because there is no Being, than in very rare exceptions.

The consciousness rationalizes on principles completely different than those understood by us.

All these Universes are included some into other, through Person, because the Personalizations are the infinity of the Person, from which these are subtracted.

Thus are Universes which it hit of your body, or are in you, but which not only that do not contain life, but rationalizes under forms on which nor even them can guess, as are the Universes of the Existence, which contains life and have the Logic Coefficient huge, which for you is as inexplicable, as is the rationality without conscience.

The Logic Coefficient, determines and the number of Opposites.

For Logic Coefficient 2, will be two opposites, for Logic Coefficient 3, will be three Opposites, and so on up to an Infinite minus One of Opposites.

In (Figure 3), is seen the polygon with 5 sides, which is the basic geometric figure, for the Logic Coefficient 3, in threedimensional.

Also in (Figure 3) is observed that at the level of the Originar Thought more appears another notion, alongside of Absolute Truth and Absolute Knowledge.

This figure with 5 sides will form, projected at threedimensional level, another geometrical figure, different from the cube, which will have faces from 5 sides.

Always the number of elements from the Originar Thought, will be equal to the number of the Logic Coefficient, which in turn, will be equal to the number of sides of the basic geometric polygon.

The reasoning by which we determined (Figure 3) is: the Logic Coefficient 2 or binary logic in the threedimensional is based on the two opposites, good - evil, etc.

The third Opposite, will primarily be, less distant of the Creator Factor and Unique by Chance, little more of the Originar Thought, and more of Person, but most of Personalization, which is the last, Opposite, determined in binary logic in threedimensional.

Thus the fifth point will be located between the Person and the Original Thought.

So the square is the basic polygon for all the Personalization of the Person, with binary logics in threedimensional, instead for other logics, the basic polygon is changed in function of coefficient.

This is the explanation for the Logic Coefficient 2, in threedimensional, but for the Logic Coefficient 3, everything is changed, because the Creator Factor and Unique by Chance has not, only, one Opposite, as within the Logic Coefficient 2, but two opposites.

Therefore the Creator Factor has two opposite B and C, in totality three opposites.

Basic figure for Logic Coefficient 3, without being seen threedimensional is the Triangle.

For Logic Coefficient 4, the Creator Factor has other three opposites, in totally are four opposites.

For Logic Coefficient 5, the Creator Factor has other four opposites, in totality are five opposites.

Why for Logic Coefficient 2, basic figure is the square, as and for the Logic coefficient 4?

The answer consists in the threedimensional reflection!

The square is the side of the cube, creating it.

Since the basic figure is the square for the Logic Coefficient 2, in threedimensional will determine the Cube, as and for the Logic Coefficient 4, giving birth to SYMMETRY!

This is the origin of the SYMMETRY!

In (Figure 4) is sees how it looks basic geometric figure in the case of the Logic Coefficient, Infinite minus one.

The number of the sides being Infinite minus One, the polygon it transforms in circle, that lacks a single point to become perfect, a point through which is represented both the Creator Factor and Unique by Chance, as and the Original Thought with an infinity minus One, of opposite of the Absolute Truth and Absolute Knowledge, as and the Person with the Personalizations what determines the Logic Coefficient.

In the case of other Great Creators and Unique by Chance, explanation from (Figures 2,3,4) is no longer valid, because there, instead of the Person, of the Pure Thought, and, of the Personalizations, are other representations, which to give, other and other, geometric figures, with a number that can attain an Infinite minus One of sides, face of the example, of the primary polygon, which is the square in my case, which will give a polyhedron increasingly more complex, reaching close to perfection of the circle, but without a unit, which to him give the aura of the Infinite, following that this to it be attributed by the circle of Great Creators and Unique by Chance, at which are returning all, eternal.

Still once, the true Golden Number, which is cipher 2, its say the word, in the laws of the Logic Coefficient 2, in threedimensional, where each thing has its own Opposite.

The cube becoming the basic geometric figure, which is divided into six Pyramids by its own diagonals, taken from the center toward the six ones faces.

Each Pyramid in part, symbolizes evolution from simple to complex, from the origin O to the Infinite complex of the square base, which it increases continuously.

View (Figure 5), which through the circle, that surround the cube, represents the MultiUniverses in the cube which becomes again circumscribed in sphere, for to become again, the same point surrounded by circle.

So, it all begins and ends in ALL, valid also for the Logic Coefficient 2, projected in threedimensionality.

The Absolute Uniqueness Factor of the Infinity, is the Infinite Integer, as system, face of the Infinite, as structure, which is the infinity of the Integers of the Great Creators and Unique by Chance. Thus, the Infinite it collapses in Infinite, remains Infinity, receiving sense!

The Sense for two infinite, positive and negative is valid only for its level, Logic Coefficient 2, for the other ones will always be other infinities depending on the logic coefficient.

For logical coefficient 7, will be seven infinities, and for 25 will be twenty-five infinities.

Thus for the Logic Coefficient 2 of binary logic, Good-Evil, plus Infinite, collapses in, minus Infinite, and each Great Creator and Unique by Chance, will contemplate their great contemplations, for the Originar Thought, where the Absolute Truth and Absolute Knowledge are +1 and -1, for positive infinities, these two being opposed, and 1 with -1, for the negative ones, their sum being:

$$(+2 \text{ Absolute Knowledge}) + (-2 \text{ Absolute Truth}) = 0$$

so, resulting 0, the value of the Origin of the Originar Thought.

It sees how this 0, that representing the Origin, discovers again the overwhelming importance of the Absolute Uniqueness Factor of the Infinity.

Thus the Absolute Uniqueness Factor of the Infinity, becomes again surrounded by the Infinite of the Great Creator, determining him to become finite.

Absolute Truth and Absolute Knowledge, will be the ones which it will be reported, as first, different entities, at surrounding infinities, helped by the Absolute Uniqueness Factor of the Infinity.

Thus, *Absolute Truth* and Absolute Knowledge will be represented through their sum, which is 2, which it will report to the Creator Factor and Unique by Chance, which always hold shield of the Infinite, determining him finite, through its very uniqueness, helped and him, in turn by the Absolute Uniqueness Factor of the Infinity.

So, the Creator Factor and Unique by Chance, will always be an Infinite minus One, in the case of positive axis, and an Infinite plus One in the case of negative axis.

The Creator Factor and Unique by Chance it will always decrease from Infinite at which is reported, and on which it will determines to become finite.

Symbol " ∞ " represents Infinite.

The Absolute Truth and Absolute Knowledge being the same for each Infinite in part, positives for the positive Infinite, and, negatives for the negative Infinite, if, and only if, One of these will always be opposite to the other one.

It means that the rapport between *Absolute Truth*, Absolute Knowledge and Creator Factor and Unique by Chance, will be, in the case of positives Universes:

$$[(+1)(+1) \text{ Absolute Truth}](\infty-1) = (+2)(\infty-1) \text{ and}$$

for the negative ones:

$$[(-1) + (-1) \text{ Absolute knowledge}](\infty+1) = (-2)(\infty+1).$$

As you can see, $(\infty-1)$ and $(\infty+1)$, show us, how the Creator Factor it decreases from each Infinite, on himself with a unit 1, for him determine as finite.

So, the basic rapport, valid both for the negatives infinities as and for the positives ones, becomes:

$$(2)(\infty-1) / (-2)(\infty+1)$$

Rapport mathematical which in the logic of your world, may not have a result due to the infinite, thus becoming an undetermined function, where, 2, as I said, represents the sum of the two integers that are *Absolute Truth* and Absolute Knowledge.

Thus, we will have the rapport between the two Integers:

$$(-2) / (+2) = (-1) \text{ or } (+6) / (-6) = (-1),$$

for all the six Multiuniverses.

If we will assign to the value (-1) a point on the three axes X, Y, Z which tend to minus infinite, as in (Figure 5), and then we unite, we will get a triangle.

As each MultiUniverses is symmetrical with its opposites, will obtained at the level of value 1, from the positive part, the same triangle.

If we will unite the sides of respective triangles, the result will be a tetrahedron, ie a polyhedron with triangular bases, believed to be the simplest polyhedron by the binary logic.

This tetrahedron is the Sacred Triangular Prism of MultiUniverses of the 6 Pyramid, the place of the Spirituality of Paradise, in which is the Harmonic State of the Personalization of the Existence, see (Figure 5).

Because there are six Pyramids in Cube, where each one in part is a MultiUniverse, and Sacred Triangular Prism is between values (+1) and (-1) of the 6 Pyramids, where every Pyramid in part is positioned on the three axes, of the three-dimensionality, X, Y, Z, so, of the Logic Coefficient 2, projected in three-dimensionality, means that each Pyramid, will have her half, from the Sacred Triangular Prism.

Thus inside the Cube will be three Sacred Triangular Prisms arranged in the shape of star, which it will intersect each at the half their length in the point of origin of the Cube.

Thus, will be three parts of the Three Sacred Triangular Prisms that will have the heads in the value (+1) for the three Pyramids positioned toward plus Infinity, or positive, and in the value (-1), for the other three Pyramids positioned toward minus Infinite, or negative. View (Figure 5 and 6)

In (Figure 6) are represented the six Multiuniverses which are mirrored some in others, having the Origin, both in the top of the Pyramids, as and at their base, as well the Sacred Prisms of the Spirituality.

In each Origin of the Multiuniverses is the Harmonic State, from which an infinity minus One of Universes goes toward the top of the Pyramid, gradually leaving the Harmonic State, through constantly increasing the level of entropy which characterizes them, which leads to the accumulation some internal spiritual energies, giant, energies which will explode in the top of each Pyramid, having place, the BIG BANG, which is the top of the Disharmony Status.

Once produced, the Big Bang explosion, the Universes which have Past through this, will return toward Harmony, losing always from the entropy each, becoming more ordered, possessing a symmetry increasingly more perfect, losing once with the spiritual energy of the Big Bang, or the Disharmony Status, mechanical work, thus becoming again a Harmony Universe.

Crossing toward Harmony not it will make through the return of the respective Universe, inside of that Pyramid, again at the point of Origin O, but through its passing in the other Pyramid with Opposite sign, from the top of which, will descend toward base, for to be resent again, once what has reached at base, in the point of Origin O, toward top, changing the sense, from Harmony at Disharmony, to pass in an other Pyramid.

This image of the 6 pyramids is valid only for the Logic Coefficient 2, designed in three-dimensionality.

In (Figure 7) can be seen clearly differentiate between the Sacred Triangle, and Profane Triangle, as well as Elements that them characterize on these.

With the logic our world, and seeing through the perspective, on which this world a can give to such an applications, of course, that the only Element which can become common both the Profane Triangle, as and the Sacred Triangle, is the Person, because at level of Person, appears for the first time the Illusion what becomes Mirrored Element in Notion, through the reflection of the Personalizations in this.

Thus, Sacredness disappears with the advent of Illusion responsible for the Profanity.

The Sacred will be defined through the Primordial Factor, the Great Creators, the Absolute Truth and Absolute Knowledge as well as such other factors as Absolute Truth and Absolute Knowledge, called through the Absolute X, which will appear according to the Logic Level of a world which them rationalizes.

At a Level of 12, will be others 10 opposites of the opposites of their.

I.12.GRAPHICS ANNEXES

FIGURE 1

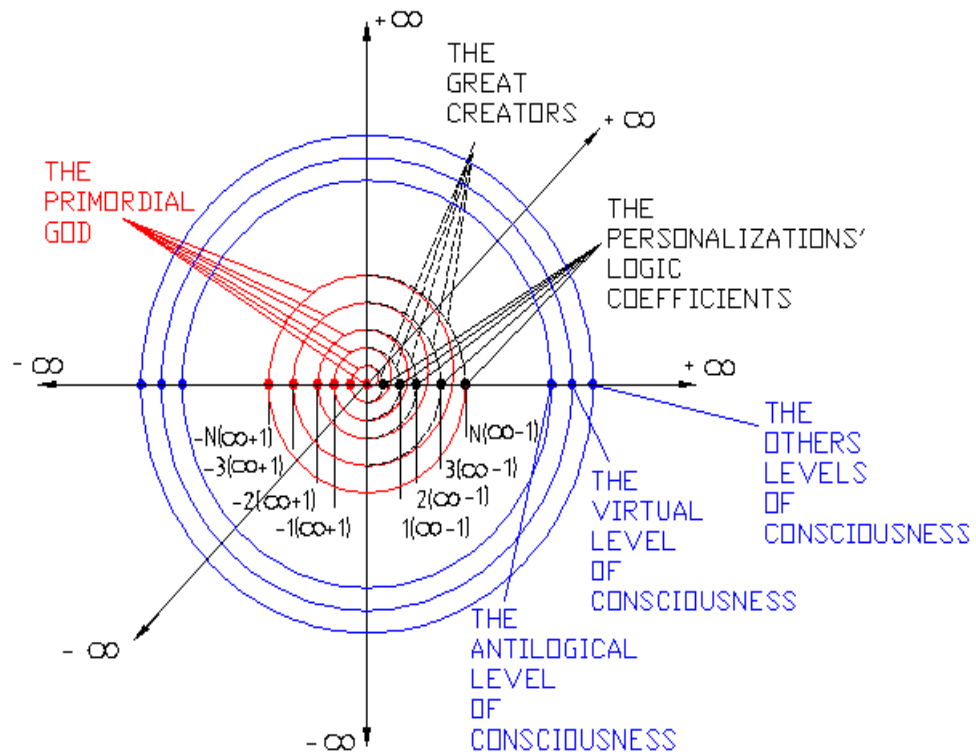


FIGURE 2

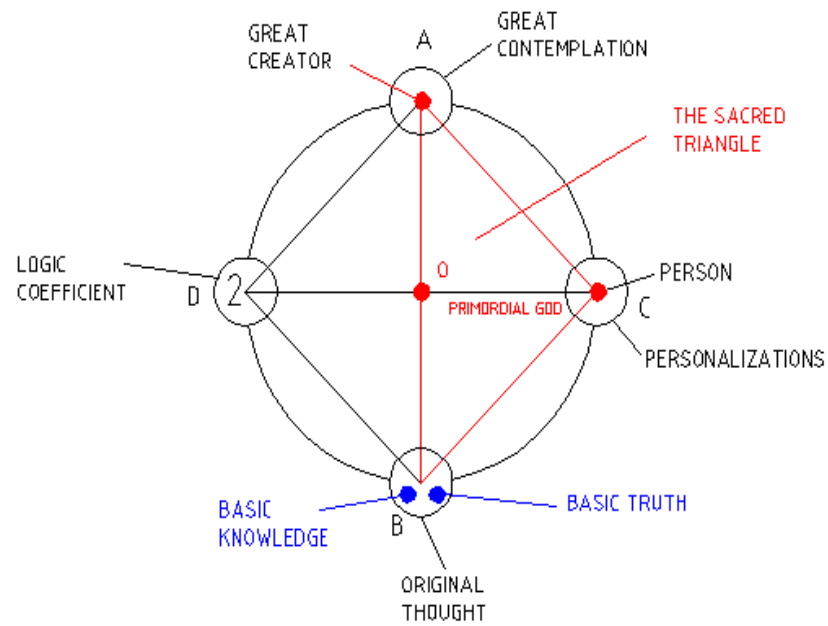


FIGURE 4

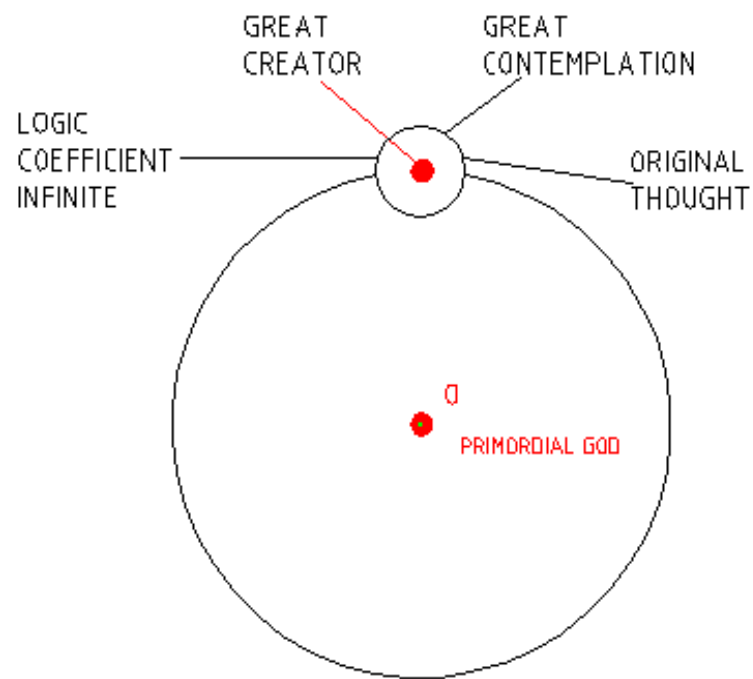


FIGURE 5

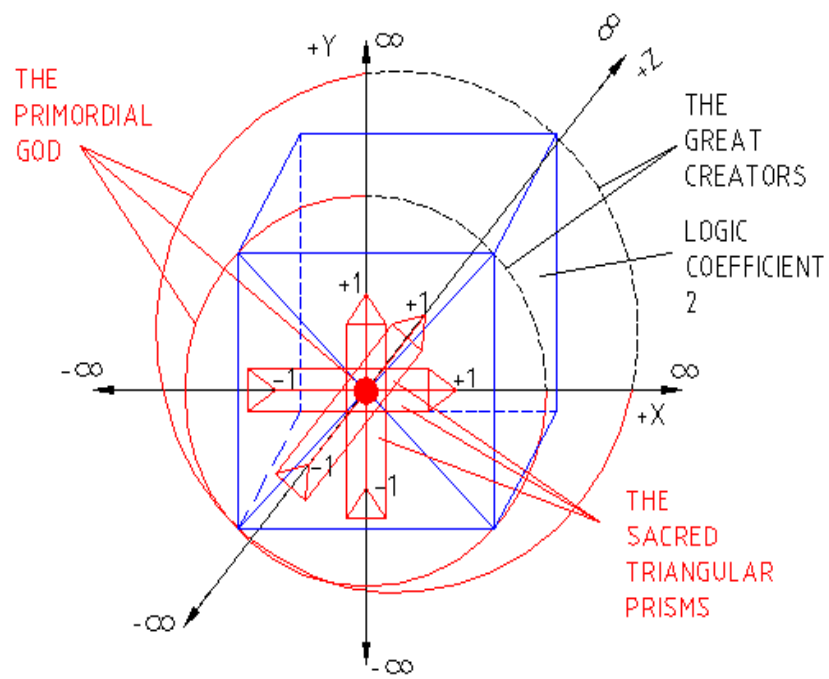


FIGURE 6
THE SIX MULTIVERS OF EXISTENCE

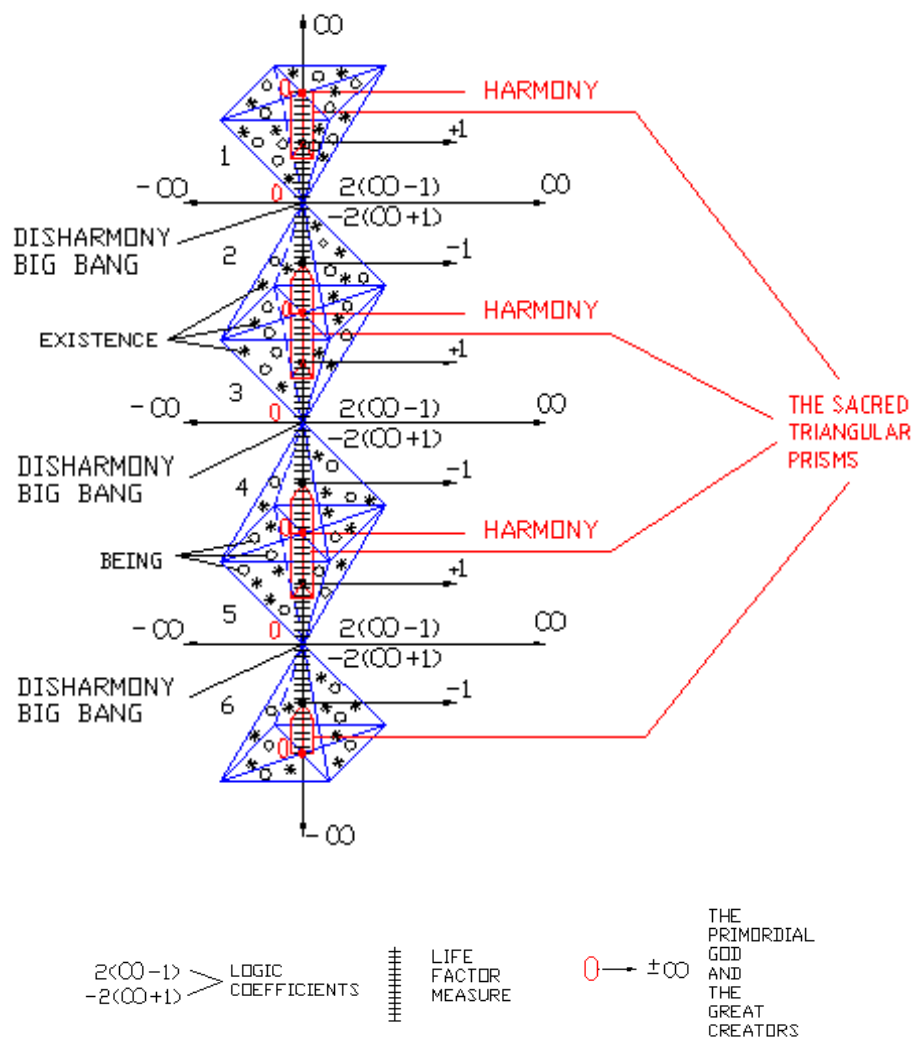
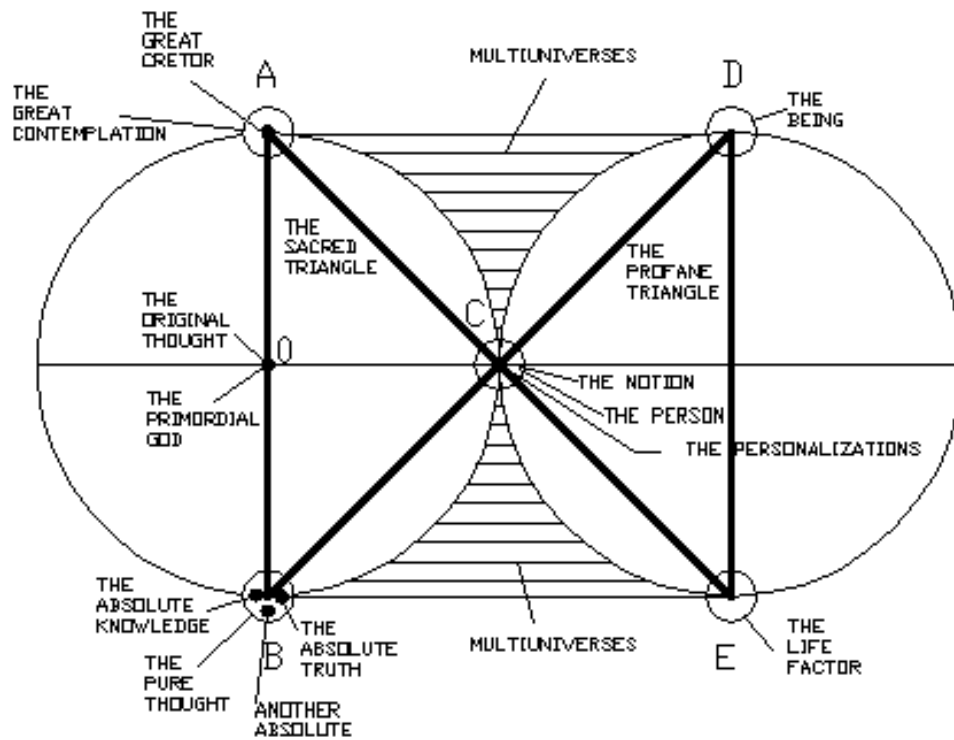


FIGURE 7



II.THE COAXIOLOGICAL LOGIC

II.1.CHAPTER I

THE BASICS OF THE COAXIOLOGICAL LOGIC AND PRINCIPLES OF LOGICAL FUNCTION

The Principles of Coaxiological Logic called and Logical Function or "Logical Continuum" are as follows:

The first principle of the Logical Function is:

"The Tangentiability of Logical Function defines the "Logical Continuum" formed from the "Infinite Continuum" but and from the Unique Expression of Universal Pure Consciousness, thus is redefined compared to the asymptotism of Intangible Forms, and "the Infinite Continuum", includes the Universal Pure Language.

Tangentiability is the one underlying the Coaxiological Logic, removing asymptotism, respective the Asymptotic Function, as the basis of the All, and transforming her into an annex left by Intangible Forms in this All.

Thus, through Tangentiability, have resulted common points, and any axiom, characteristic or expression can become at any time a principle of the Logical Function, how any principle can become an axiom, characteristic or expression, because all are one, and one, all, and by principle in Coaxialism is understood a sense that guides this philosophy. "

The second principle of the Logical Function is:

"Determination of the parallelism between principles and characteristics, because the characteristics become principles and the principles, characteristics, but also in, to determine the accumulation of other functions within them, making them essential and becoming their essence."

The third principle of Logical Function is:

"The Logical Function is responsible for determining, but and for defining through it itself of the Coaxiological Truth."

The fourth principle is:

"The relativity and complementarity of the Logical Function is defined through the Coaxiological Truth."

The fifth principle of the Logical Function is:

"The Coaxiological Truth, which belongs to the Logical Function, is a Relative Truth, Neosemiotic, Substitutive, Motivating and Complementary, and it is defined in its totality by the Logical Function, without the Logical Function being defined in its totality through the Coaxiological Truth."

Therefore, the Logical Function is a Function which, viewed from the perspective of the Word - Matrix of Knowledge, it is defined as including one of its Truths, **namely the Coaxiological Truth that redefines her at the same time.**

*

Immortality is a simple and beautiful Illusion that will remain to the mortals in this world, what will become sometime, lost by me forever.

Why do I start a book about Logic with Immortality?

What is the connection between Logic and Immortality?

Immortality is precisely the reverse of our Logic, Logic that is part of the Illusion of our own Life, being an Illusory Logic.

Why?

Because Immortality is opposite to the logical nature of life, in a world where every one dies, but can remain in immortality only in comparison with mortals, without being able to be demonstrated ever and the possibility that the immortality to become immortal and for immortals.

Why?

Because no one can know in its capacity of mortal if he can be immortal in a world where everyone else is immortal.

In that world, none of the immortals would know what immortality is because they would not know, at what to report her, not being: The Death.

Only mortals seek immortality because immortals do not know what this is.

This is and the problem of current Logic, which being a Logic of Illusion, due to the Illusion of Life, we do not know whether this immortal Logic of Illusion can also be an immortal Logic, in the other side, different from Illusion.

Why is a Logic of Illusion?

Any Logic is necessarily Incidental in the Primordial Element of Knowledge, because only the Random Creator can CREATE, and the Creation is Created once and not several times, because absolutely any Creation that has a precedent in another Creation is Destiny!

The Logic of Knowledge is part of Creation, what defines it as being a Logic Created, and not an Uncreated Logic, because absolutely everything what is part of our world of the Knowledge, for example, it comes us in the form of Creation and, not devoid of it.

Thus, Logic must necessarily be Created by something, and this something, I have also written in my other books that it is the Creative Factor and Unique Incidentally, which once with its Creation that was determined once and only once, this one has been accomplished, and once this Creation is completed, it has included within it and the Logic of Knowledge, as long as the Creation is made perfect in Knowledge, as being a Word of Universal Pure Language.

We, humans, live in a world with Destiny, in a world where Creation was perfect before being we, the humans, therefore and, the Logic of Creation, was created.

Between the Logic of Creation and the Logic, in the capacity of, Word of Universal Pure Language is a big difference, because the Logic of Knowledge is totally different from Logic, in the capacity of, Word of Universal Pure Language, being a Logic with all the characteristics of Logic, in the capacity of, the Word of Universal Pure Language, at which also participates and the Knowledge, within which, this one is conducted, together with to Creation, which is also interposed into Knowledge by the Unique and the Happening.

Thus, in order to obtain the Logic of Creation, both, the Logic, Word of the Universal Pure Language and the Knowledge participated, in which the Creation takes place, but and the Unique and the Incident.

It can be noticed, that apart from Knowledge, which is the Unique Word of the Universal Pure Language, in which the Logic of Creation unfolds, all others, the same as and the Logic, Word of the Universal Pure Language, the Creation, the Unique, but and the Happening intervene on the basis of the Analogy of the All, about which I have already written, being the one through which every Word of Universal Pure Language is in all the other Words of this Language, because every Word of this language becomes an All which replaces this Language, but, an All, which not only, that replaces this Language, but he includes him, in his turn.

Thus, on the basis of this principle, are found within the Knowledge and other Words - Matrices, such as the Logic, Creation, unique, and Happening, of course, alongside the whole infinity, of others and other such Words of Universal Pure Language, which become thus implicitly and the Elements of Knowledge, as well as Knowledge becomes Element in its turn, within the developments determined by these Words of Universal Pure Language.

Analogy of Everything can be found in the development - matrix, of Knowledge in the "Ego" of the Primordial Factor and Creative Factors and Unique Incidentally, where each such Creator Factor and Unique Incidentally represents the Image reflected in Knowledge, of a Word of the Universal Pure Language.

Once the Logic is Incidentally and is part of the Creation, which is and Unique, means that Logic, in the capacity of, Word of the Universal Pure Language is of so overwhelming importance for the Happening, that this determines it in the Creation from Knowledge?

Is there a connection between the Word - Logic, within the Universal Pure Language and with the mode of development - matrix, of the Word - Knowledge within this Language, in the sense that the Logic would intervene alongside the Creation, Unique and Happening for the designation of the Instinct, Absolute Truth, and "Ego" of the Primordial Factor together with the Creative Factors?

Logic determines the Creative Factors that by their quintessence meet all the elements necessary for the determination of Creation but and of the Logic of Creation?

If the Logic is in Creation and the Creation is a Word with attributive and disjunctive functions of the Universal Pure Language, means that along with the functional attributive mode of the End, Beginning and Origin also possesses the functional disjunctivity of the Unique and the Happening, the disjunctive mode designated by separating the functionality of the Unique and the Happening for each Word in part, with attributive functions that are transmitted from one to the other.

This is one of the features that define the attributive functions from the disjunctive ones.

The fact that Logic is in our world of the Word -Knowledge in the Creation of Creative Factors and, Unique Incidentally, means that it can be transmitted both to the End, the first Word

- Matrix of the Universal Pure Language, with attributive functions, therefore transmissible how much it can be and, within the Unique and the Happening of the two Matrix Words with disjunctive functions, because all these participate in defining the Word- Matrix of Creation.

Is the Creation thus, a Logical functor which has an argument of its which it can be found in the Logical Expression Created?

Yes! The argument of this functor is precisely the "Created" Expression!

This fact entitles us to believe that Creation is the one that determines Logic, although until now we have established that the Word -Matrix of the Creation determines Knowledge, and Knowledge NOT means and Logic implicitly, because the Logic is a Word-Matrix, different from, the Word-Matrix of the Creation, which, reported, to any other Word -Matrix from the point of view of Forms of Expression, Matrix, it can be totally something else.

Thus, the Logic within Knowledge, which is due to Creation, is one, and the Logic within another Word -Matrix is totally something else.

The Word - Matrix of Creation is not the one that has Created the Logic, because this one came about on the basis of some functions, where, firstly the conjunctive function of the Analogy of Everything intervened, which mirrors the fact that each Word-Matrix is found in all the other Words - Matrix, because it is, not only a unity in the diversity of Words - Matrix, but it is defined as if it were the All.

Thus, in order to find out, through what namely, the Logic of Creation was transmitted, through the group of Words - Matrix with attributive or disjunctive functions, we must first of all find out what namely the Logic is and what characteristics it has to have in order to be determined as such.

However, we will only determine an Image of the Logic of Creation that has been accomplished just as the Creation through which it only occurs us once, the rest being an Image of this Logic projected through Destiny for us.

Even though any image is NOT equivalent to, the real, but becomes turned back, especially if this one takes place in the Mirror, as is also the Mirror of Knowledge, does not mean that certain characteristics of that Image can not be determined, even turned back, as I claim they occur us due to the effect of the mirror where the letters are read in reverse if they are reflected in a Mirror that I consider similar to the Mirror of Knowledge, because any Mirror reflected in another Mirror will Create the Image of Infinite, of Endless of Eternity, located in parallelism, because only when we place two Mirrors face to face we will be able to see undistorted by the Mirror of the Knowledge, the Infinite Creation from this one, removing the Destiny and thus approaching us by the Truth of what undistorted Creation means. YES!

Through the Parallel Mirrors we can see how namely the Creation without Destiny looks, which was accomplished only once, and which conceals in her womb the Logic, the one which will give to the Knowledge new valences of Mirroring of it into itself.

We, humans, see and perceive Logic as being, I quote from the Romanian Encyclopaedic Dictionary Vol. III, Political Publishing House, Bucharest 1965: "a science whose object is to establish the conditions of the correctness of thought, of the forms and general laws of the fair reasoning, conformed through the order of ideas with the legal organization of the objective reality. "

My question is why not and of the subjective reality?

Certainly the political situation at that time justified the omission of this argument.

Logic is, therefore, perceived by us as being a science whose object is to establish the conditions of the correctness of thought.

I wonder, in order to establish such conditions is necessary a certain science, or the respective science is nothing more but a certain Phenomenon on which thinking is focused, a Phenomenon due to the Knowledge and implicitly of its Mirror that determines thus through the Image, filtered by, Knowledge of the Creation in which it is located and Logic as a Word -Matrix whose reverberations are in Creation?

In particular, I tend to believe this aspect than on that one, that Logic would be a science.

After me, the Word - Matrix, Science, is something else than what we are structuring through the Meaning of the Science Expression, which defines a structured content on certain characteristics given by Knowledge and which can be valid only within the world with Destiny, but not and without the Destiny, because the Science seen by us through the Illusion of Life always includes the Unknown, on which tends to cover him once with the Destiny.

This "covering" lies only in the worlds with Destiny where the Creation that is accomplished once, thus Knowing Everything leaves place to the Destiny for it to unfold through the Illusion of the Unknown, though the Creation and Everything is Known eternally, once with the Unique Creation given by the Happening what became Random of the Creative Factors and Unique Incidentally.

Thus, Science is a Word -Matrix, whose Image distorted by the Mirror of the Creation comes to us thus, through its conjunctive, attributive and disjunctive functions.

Thus, the same it also happens with the Logic that comes to us in the form of Science, fact what means that both the Word - Matrix, Science, as and that of the Logic come to us on a common path because they overlap, in our understanding.

Even if science would be replaced by anything else, but which to represent their characteristics and relationships in the correctness of the Knowledge of the "anything", all, science of that "something", would be called and all, the characteristics of Logic in our mind would receive.

Therefore, the Image given by the Mirror of Knowledge unites us more Words- Matrices to determine the Meaning of one or the other.

This fact determines us the conjunctural function which is in Knowledge and reaches this one through the other three functions: Conjunctive, Attributive, and Disjunctive.

The conjunctural function is determined through the capacity of Words - Matrices of to unite their characteristics (one or more) in front of a Conjunctive.

One of these is Destiny.

Why is Destiny the Conjunctive and not Knowledge, for example, with its Mirror which can thus define the union of one or more characteristics of the Words -Matrices and then to design them in its worlds?

Because the Semantic Mirror of the Infinite, respective the Mirror of Knowledge as can be defined, can not have the quality of a Conjunctive in this case, because absolutely any Word-Matrix, that is reflected in it does so only through the Creation which takes place only once, and once with this production the whole Creation is Known and not Known partly as in the worlds with Destiny, where besides Logic, which in Creation has a role, at most, of "law", I put this word in quotation marks because is not the most appropriate to determine what I mean but it does not exist none closer at the same time of what I want to relate, and more than that at this level can not be the matter of lawfulness, because it does not exist an Event-Phenomenon, Primordial, that will only intervene in the phase of the Lack of the Periodic from Semantic, or of the Neosemantic from this.

When I referred to the role of "law" of Logic, I thought of its characteristics of establishing relations between characteristics, being a sort of Mirror of Knowledge but with different characteristics to Knowledge, and the quality of Mirror of the Logic no longer presupposes finding the Unique Creation in the Parallel Mirrors from the worlds with Destiny, but the parallelism between the two Mirrors of Knowledge and Logic gives birth to Thinking and its perceptions in the worlds with Destiny!

Even if and Logic in quality of Word-Matrix of the Universal Pure Language can be defined through its Mirror which has characteristics different from the Mirror of Knowledge, because the Mirror of Logic is responsible for features such as structuring, dimensioning, but also connecting or determining of some Events or Phenomena of the Knowledge, in the moment of reflecting the Logical Mirror in the Mirror of Knowledge, parallelism, which in the worlds with Destiny, has determined the Thinking.

What purpose still has the intervention of Word - Matrix, Science, for example and why is this, Word - Matrix?

Every possible Known or Unknown notion by the human being is in turn a Word -Matrix, of the Universal Pure Language which develops a certain Expression of its in the connection with other Words - Matrices.

For Knowledge, this Word - Matrix is Science, but for other Words- Matrices like Knowledge, this Word - Matrix is no longer Science, but has a certain Meaning for each Word - Matrix in part.

The fact that it intervenes within the human knowledge as being Science, being always or in most cases associated with Logic, means that certain characteristics of that Word -Matrix determined by us as being Science are transmitted through Logic.

Although the Logic possesses a Mirror, please do not make the mistake of to confuse the Mirror of Logic with the Mirror of Knowledge, and to assign from the characteristics of the Semantic, Neosemantic, Periodic and Lack of the Mirror of Logic.

Precisely the fact that the Mirror of Logic has different characteristics it helps us, on we the humans, to Think.

If until now was made always a historical confusion in philosophy, between Thinking and Knowledge, attributing to the Thinking, precisely the Gnoseological branch of Knowledge, respectively the Knowledge Theory; was totally wrong, since although between Thinking and Knowledge are certain interdependencies, we must NOT, under any circumstances, make the millenary mistake of mankind of to assign the Thinking to the Knowledge!

Thinking is not Knowledge, but it is above all, the channels through which let the Knowledge to flow, toward its initiator.

These channels are given by the Mirror of Logic, which being parallel to the Mirror of Knowledge leaves to the human being the ability to reason.

Human reasoning is given by the parallelism between the two Mirrors, namely the Mirror of Knowledge and the Mirror of Logic.

If this parallelism was not, the man would suddenly Know, and this Knowledge would remain a Knowledge, empty of any relational content with other and other aspects that might complete it.

Once Logic is another different Mirror, but parallel to the Mirror of Knowledge that occurs through the attributive and implicitly disjunctive functions within Knowledge, it means that Logic intervenes in quality of Word- Matrix of the Universal Pure Language within the attributive functions through the Word- Matrix, End, which is in fact the first Word within the

attributive functions, being always "bombaraded" with the disjunctive function of the Unique and of the Happening.

Thus, the Logic has something from each in this hypostasis.

Why is the Word - Matrix, End, the first in the chain of the five Words - Matrices with attributive functions?

Why not another Word - Matrix, such as Beginning or Creation, Origin or anything else?

If we think even through the Illusion of Life and Logical Coefficient 2, we notice that each Beginning begins with an End, of "something," because if that "something" does not end it can not begin "something else", which means that in the Beginning of that "something else" is actually the End of "something," thus, each Beginning Begins with the End, as well as each End begins with the Beginning.

Thus, the Beginning of the five Words-Matrices with attributive functions can only be the End of this Beginning.

Therefore, the first Word - Matrix will be the End, and the second the Beginning, followed by Origin, Creation, and Knowledge.

About the other Words-Matrices, I have described in detail in another book of mine, the cause for which are enumerated in this way.

If Knowledge receives the Mirror through the Semantic, what is an attribute of Creation from where it receives the Logical Mirror that has nothing in common with the Semantic than in the parallelism of the two Mirrors of Logic and Knowledge?

The Logic, just like Knowledge, is determined from an attributive point of view in Knowledge by Creation, which is the Word -Matrix what directly defines Knowledge.

However, the Logic has nothing to do with the Semantic attributive function of Creation, which determines the Semantic Mirror of the Infinity from Knowledge, but instead Logic has the entire attributive range that it has and Knowledge starting with the End, the Beginning, the Origin and the Creation, also has the disjunctive range of the Unique and the Happening the same as the Knowledge, is subjected as all Words -Matrix at the Analogy of the Everything or at the universal conjunctive function, and thus, should be equivalent with the Knowledge or similar to this, if not complementary, in the worst case and yet the Logic is not so.

What does this mean?

The fact that the Logic is determined and by another function, different from the conjunctive, attributive and disjunctive functions, a function that I will call : the Logical Function.

Why?

Because it would be in vain the Semantic Mirror of the Infinity from Knowledge if it were not the Mirrors's parallelism, if this Mirror would not have in what and in whom to reflect itself, which led to the logical function.

The logical function is characterized through parallelism, and namely will always become a parallel with the Words -Matrices, through which it propagates, always determining properties parallel to the properties of the respective, Words -Matrices, and these parallel properties are given to the Words -Matrices, on which the logical function defines them, such as the Word - Matrix, Logic, in the present case.

Thus, Logic does not intervene upon Knowledge just through the attributive, conjunctive and disjunctive functions, but also through the logical function.

Compared to the attributive functions which are determined from one Matrix Word to the Other, or the disjunctive functions, which are determined at each Word -Matrix, separately, the

logical functions are determined through other functions and can incorporate within them a plurality of functions, which clothe them like in a cocoon, but this cocoon has the logical function as a kernel.

Thus, another property of the logical function alongside parallelism would be that of the cumulation of functions which always find their kernel or essence in the logical function.

Therefore, the logical function is also the function which, alongside parallelism and the cumulation of functions, determines the essence of this cumulation of functions, but also the essence of the All.

Thus the essence consists in parallelism and the cumulation of functions which is reflected upon the Words - Matrices of the Universal Pure Language.

The logical function is determined by the Unique Expression of Universal Pure Consciousness, which is at the basis of the essence of Everything, precisely through the parallelism it reflects upon this one, through the continually reporting upon the "Infinite Continuum" that is Everything, but and Everything from behind of the Everything, essence, which is also found in the fact of to be, and the reporting of the Unique Expression of Universal Pure Consciousness to the totality of the Expressions of the Words - Matrices of the Universal Pure Language, where these Words, each, in part, have their own Expression, becoming functors which find their as argument in reporting to the Unique Expression of Pure Universal Consciousness.

So, reporting to the Unique Expression of Universal Consciousness is the supreme argument of these functors, which are the Words of the Universal Pure Language and NOT the Unique Expression itself.

This aspect must be specified because the Unique Expression is not the sum of these Expressions, but at what namely these Expressions are reporting.

From here starts and parallelism, which within Knowledge is called the Logic, which is at the basis of the thinking and reasoning of the human being.

This fact demonstrates us that not the Word - Matrix, Logic, is the one that has Logic, or holds the Logic which we Know, but the Logic which we know is determined by the logical function through that Word -Matrix, which could have been called anyway else not only the Word - Matrix, Logic, and, it would have had, the same effect within the Knowledge and only within the Knowledge where the Primordial Event determined by the Semantic Mirror of the Infinite initiated the Phenomenon and, therefore the Cause and Effect.

Without the Phenomenon and the Event we can in no way talk about Cause and Effect!

As we have already written, each Word - Matrix due to the conjunctive function determined by the Analogy of Everything has as, its characteristics all the Expressions of the other Words - Matrices within the infinity of Words-Matrices of the Universal Pure Language.

What makes them different from each other is how these Words - Matrices are reflected among them, in the sense that no Word -Matrix will not reflect or will be found according to the Analogy of Everything in the other Words - Matrices, just as another Word -Matrix is found, because a single own Symbol of their is enough, which differs them from the others, and on which receives him once with his determination, that all his reportings at the infinity of Words-Matrices within the Universal Pure Language to be different from all other Words- Matrices, which gives them the uniqueness within the diversity, but also the different Expressions of each in part within the Universal Pure Language.

The logical function being determined, from the level of the Unique Expression of Universal Pure Consciousness, means that it will be the same as and the Unique Expression of

Universal Pure Consciousness compared to Words -Matrices, in the sense that it will not be within them, as is the conjunctive function given by the "Infinite Continuum" or the function of the Analogy of Everything, but will be reported to these Words -Matrices from "exterior".

We put the quotation marks because does not exist in the present case either exterior or interior than in the figurative way.

The logical function being and a reporting function.

thus, the Word -Matrix, of the Logic was determined through its characteristics to pass through the group of Words- Matrices, attributive and disjunctive, as eventually, to reach at Knowledge for to determine the parallelism toward its Mirror, due to the logical function on which possesses it, and which determined the Word -Matrix, Logic, to be precisely the essence of all Words-Matrices, through which "passes", starting with the End, the Beginning, the Origin, the Creation, in which the Unique and the Happening are always found on disjunctive functional bases to eventually reach Knowledge.

No matter how odd it would seem, the Word -Matrix, Logic, is the one that becomes the ESSENCE of all these Words -Matrices.

Thus, the essence is a parallelism through which each Word -Matrix (when we talk about Words-Matrices, we talk and about their Expressions), is reported to self or the characteristics of the Word -Matrix are reported to self, becoming parallel to the characteristics of another Word -Matrix determined by the logical function, parallelism which determines the essence of both Words-Matrices, from the equation.

Why?

Because each Word -Matrix will be reflected in the other and as a result of this reflection, the result will be the image of the essence of each Word -Matrix in the other.

Thus, the Image of the essence of Knowledge will be found in Logic and the Image of the Essence of Logic will be found in Knowledge, and if we want to know which is the essence of Logic or Knowledge, we will only have to reverse the Images of the essence and assign them each time to the other Word -Matrix, which will lead to a different Expression.

However, the Image will never be real with the thing itself, it will always be a virtual Expression if not even totally unreal, not to mention that we humans and so are limited in thinking, by the Illusion of Life and the Logical Coefficient 2.

However, we can make us an impression of what the essence of Logic or Knowledge could mean with the help of inversion.

Does the parallelism of logic function in turn determine a Mirror for each Word-Matrix in part as in the case of Knowledge?

Not! And I want, to you NOT make this mistake never.

In the case of Knowledge, parallelism consists in the Mirror because Knowledge itself is determined through and in the Semantics Mirror of the Infinite, while other Words-Matrices, even and from the attributive or disjunctive group, will not require a parallelism in the Mirror, but in completely different ways.

For example, if we take the Word - Matrix, End, in this Word - Matrix, the the Word - Matrix, Logic, will be in parallelism, respective in its essence, as being its Beginning, because only the Beginning can be parallel to the End, fact that will truly determine the occurrence of the Word -Matrix, with Symbol, of Beginning, in this scheme of the attributive group.

For the Word- Matrix, Beginning, parallelism will consist in End, and once with it the third Word - Matrix will intervene: the Origin, whose parallelism consists both in the Beginning and the End what will determine the fourth Word - Matrix: the Creation, whose parallelism

consists in Beginning, End, and Origin, to eventually we get to Knowledge, where the parallelism of Knowledge consists in Beginning, End, Origin, and Creation, and all these will be attributed to Logic, because Knowledge will be defined through the Semantic Mirror of Infinity, about which I have written so many times.

Thus, the Logic will have as defining, the four Words-Matrices or, more correctly said, the four Expressions of these Words-Matrices, in which, in fact, the essence of Knowledge consists.

Why?

Due parallelism, which I was just talking about, namely, the Image of Logic is actually the essence of Knowledge and vice versa the Image of Knowledge is actually the essence of Logic.

Thus, the essence of Logic will consist in the Semantic Mirror of the Infinite!

Between the Word- Matrix, Logic, the Logical Function and Logic within the Word-Matrix of Knowledge is a great difference.

Thus, the main features of Logical Function are: Parallelism and functional cumulation, which defines logical function as being the one what determines the essence of Words -Matrices or of Expressions where this one is present.

I have talked about the importance of parallelism, but and of the cumulation of functions, on which I consider them as being the most valuable characteristics of a function, because on the basis of parallelism and of the cumulation of functions it is possible to determine the basic principles of the Logical Function what become implicitly the basic principles of Coaxiological Logic.

The Coaxiological Logic is a new Logic that combines Classical Logic (Aristotelian), Mathematical Logic, of the logical functors, the Dialectical Logic, respectively the dialectics of the notion, judgment and reasoning, the Common Element from my philosophy is at the basis of Syllogism, the Constructivist Logic, where the Infinite is the same as me in the course, of eternal construction, which can be found in the "Infinite Continuum", Logic of Relations and Modal Logic.

All these types of Logic are merged within the Coaxiological Logic, and besides these are also included other possibilities of Coaxiological Logic, which **surpasses** them, but and **unites** them, at the same time on these.

Until we come to a more detailed deployment of these types of Logics reported to the Coaxiological Logic and finally included in it, we will first have to define the Coaxiological Logic.

In order to give it a definition, we will need to know on what principles Coaxiological Logic focuses and only so we will be able to define it.

Again, in order to define the principles of Coaxiological Logic, we must first establish the characterological status of this Logic, which is focused on the Logical Function, the one that underlies the entire Coaxiological Logic, namely, Parallelism and Functional Cumulation.

Thus, the Principles of the Coaxiological Logic are and the Principles of Logical Function.

Again attention, I repeat, the Logical Function is not the Word - Matrix, Logic and nor the Logic within the Word - Matrix of the Knowledge.

Through Parallelism that starts from reporting the Unique Expression of Pure Universal Consciousness into the Pure Universal Language, and vice versa, of the Language in the Unique Expression, it means that this Parallelism is responsible for defining the Universal Pure

Language versus the Unique Expression of Pure Universal Consciousness, and of this one, in its turn, for the definition as against the Universal Pure Language.

I have also written that the Universal Pure Language with its Expressions and Words, with an infinite number, is determined "Continuously" by the "Infinite Continuum," and thus the Unique Expression of Universal Pure Consciousness is not reported only to the Universal Pure Language but also to the "Infinite Continuum" through the Logical Function.

Thus, one of the first principles of the Logical Function would be the one of *reporting*, due precisely to the characteristic of *Parallelism* of this function, as and on, the quality of cumulation of other functions within this Function that determines the essence of the Everything and All.

Reporting and Parallelism at the same time are precursors to the Absolute Truth, but also to a new type of Truth, namely the Coaxiological Truth determined directly and only by the Logical Function, because through reporting it is possible to determine the veracity of one or the other, who participate within the respective relation.

This veracity is that which determines the Absolute Truth only and only within the Word -Matrix, of the Knowledge, followed by the Neonotional, Notional Truths, or other and other, Relative Truths within the Illusion of Life, but again great attention, all this happens only and only in the worlds of the Word -Matrix, of the Knowledge.

The parallelism of Logical Function is the one that will determine the equivalent of the Truth at each Word - Matrix in part, equivalent that will not be an Absolute Truth of that Word - Matrix, and no Truth from the perspective of that Word, but only and only from the perspective of Knowledge, thus, the Coaxiological Truth can be called Truth only from the perspective of Knowledge, but NOT and from the perspective of other Word - Matrices within the Universal Pure Language, where the Coaxiological Truth can bear totally different names, but also, to receive different Symbols from case to case.

Yet at the base of any Truth lies the reporting, and, thus, the Coaxiological Truth is a Truth not only Relative, because it is in function of reporting, but above all is also a Neosemiotic Truth, because is depending on each Word -Matrix in part, depending from case to case if its Symbol will show in some way or otherwise, but, anyway, is no longer synonymous with truth, only, if he was looking through Knowledge, this one would be a Truth.

As for the Neosemiotics I have discussed the subject extensively in "Antichrist, Being and Love".

The same Parallelism of the Logical Function will also determine, and another quality of the Coaxiological Truth, namely of to be denied, always by the "Infinite Continuum" and of to be always substituted with its own self, through the Truth from behind the Truth, as well as Everything from behind the Everything, thus being a Substituent Truth.

Alongside the substituent quality of the Coaxiological Truth, the Motivating quality also intervenes, that of to always be a motivation for another Truth on which ultimately can relativize him or not, only the Motivating quality of the Coaxiological Truth is that which self-determines two or more opposite or analogous poles.

The Complementary quality is due to the feature of functional cumulation of Logical Function, through which this Function becomes eternal the essence of Everything, and this essence will be complementary to the elements whose essence is.

Thus, the Coaxiological Truth is a Relative, Neosemiotic, Substituent, Motivating, and Complementary Truth.

II.2.CHAPTER II

THE INTANGIBLE FORMS

Regarding parallelism, it is noticed where he can lead and what new possibilities he can develop about what Coaxiological Logic defines, which becomes precisely due to parallelism a Logic of the Coaxiological Truth, Truth which gives this Logic, respectively Logical Function certain principles of its, after which the entire Logical Function is guided.

Even from the point of view of the name, the Word "function" implies a "something" which defines itself, as, determining another "something".

Thus, from the point of view of Knowledge, the function is "something" that does "something", so it fulfills a certain task.

To fulfil a task is equivalent, with, to Create?

No matter how odd it would seem, but from the point of view of Knowledge, everything that fulfills "something" Creates.

Does this fact mean that the Logical Function also Creates?

From what I have written so far, Creation appears only in quality of Word -Matrix which belongs in our vision to the group of the five, namely, the End, the Beginning, the Origin, the Creation, which in turn determines Knowledge.

It is precisely this, that makes Creation to appear as an appanage of the Logical Function, so of the Coaxiological Logic in its naming, what is false because it is due to the way through which we look at this Logical Function, namely through the Knowledge, which is determined by Creation.

Thus, it is no less true that a function "creates".

I think the most appropriate term would be, that a function defines.

But, through definition, does not it create?

It is possible, but only if the Knowledge intervenes in the equation.

The origin of parallelism is in the Asymptotic Function of the "Infinite Continuum", where the two lines tend, at infinity, towards each other, but without ever being able to unite.

Perhaps the biggest question in the whole Coaxialism, is what would have been if the Asymptotic Function did NOT exist or if the Asymptotic Function is really asymptotic?

Personally, I do NOT believe in the Asymptotic Function as it is revealed to us, being the adept of the fact that the two lines become tangent to infinity.

With what the Asymptotic Function should have been replaced and how would have shown the development model of the Universal Pure Language, but of the Universal Pure Consciousness and of the "Infinite Continuum"?

Would have been the parallelism, the one underlying the Coaxiological Logic, respectively at the basis of the Logical Function, whose characteristics consist precisely to determine the parallelism?

Because the Logical Function is defined above all through its characteristics and its most important feature is precisely to determine the parallelism.

How would have been the worlds of Knowledge without parallelism?

I have stressed several times so far the fact that the two lines from the Asymptotic Function would have been five, if the Logical Coefficient on the basis of which they were

thought rationally, it would have been five, on the basis of which they were thought rationally, it would have been five, or would have been an infinite number of straight lines which tend, some toward the others, if the Logical Coefficient with which the Asymptotic Function is reasoned would be infinite.

This determines us to realize the following reasoning: the Asymptotic Function only occurs according to the Logical Coefficient, and if it is infinite, and the number of straight lines that tend towards each other is infinite, which means that all the lines that tend to a center where they would become tangent, therefore, to unite, they can be represented by points, and the points are arranged around that center where, the lines which become tangent with points, this time, they tend, toward the center.

The infinity of those points determines a circle and the center of the circle determines the center toward which the straight lines tend, for to become tangent between them without being able to do so due to the Asymptotic Function.

Thus, at an infinite reasoning, the Asymptotic Function becomes represented by a circle that has a center inside it.

The fact that the lines tend towards that center, but being an infinity of straight lines, which, each is a point of the circumference of the circle, means that each such straight line is tangent with the other through the circumference of the circle, and the circle becomes, in turn, the point of connection where and the two lines from the case of the Logical Coefficient 2 will unite.

Thus the Asymptotic Function is NOT real than in the Illusion of our Life, and the parallelism is given precisely by the infinite parallelisms of the straight lines which unite through the circumference of the infinite circle.

The true Asymptotic Function is this, but at the particular level it can be determined through the Logical Coefficient 2 and as two straight lines which tend, some toward the others, without ever being able to unite, because in order to achieve the union, the infinity is needed.

This means that, if the lines which tend, some toward the others, have an infinite number, and they become, a point of circumference of the circle, because they tend towards a common center, and the circle is defined as an infinity of points around a center, it means that the "Infinite Continuum" is no longer "Continuous"?

If the two lines unite in the Asymptotic Function, I wonder if and this function, anymore is Asymptotic Function ?

No matter how difficult my response might seem for some or interesting for others, I would like to point out that the "Infinite Continuum" remains the same "Continuous" even if the straight lines unite at infinity, becoming tangent through the circumference of the circle, and the Asymptotic Function remains that Asymptotic Function, because it is always flanked in the domain of its determinations by the landmark of Negation, which is, in fact, the Circle with the infinity of lines which become tangent to each other.

Thus, the Asymptotic Function becomes the Diversity, and the Circle where the Infinite determines the tangent of the lines which tend, some toward the others, is the Uniqueness, as eventually Asymptotic Function (the Diversity), canceled by the landmark of Negation (the Uniqueness), determines Structuralization precisely by canceling the Diversity by the Uniqueness, what confers to this annulment the structural status of Not being Diversity, because it is Unity, thus the Structure receives its System, in which it integrates.

All this determine the Undefinedness, so that again it reaches the Asymptotic Function, which will be again eternally canceled by, the landmark of Negation, because the Infinite is always an All, and this All becomes the first step from the Finite!

Those who are total followers of the Asymptotic Function, they are wrong when they claim that two straight lines do not unite, so they are not tangent, because they are tangent to infinity, but they are not tangent only if we reason them through the prism of a Logical Coefficient less than Infinite.

Once these are tangent, it is clear that the Asymptotic Function can NOT exist than as a particularity of a certain Logical Coefficient, a particularity that is also found in the mathematics of our world, which profoundly mistakes when considering certain theorems or axioms as being true, because they should be interpreted conjectural, depending on the Logical Coefficient, on the basis of which they are rationalized and thus a new discipline will be born, namely Conjunctural Coaxiological Mathematics.

Thus, if the first principle of Logical Function consists in to determine parallelism by its characteristics but also the cumulation of other functions, on which has essentialized them, becoming implicitly their essence, means that the Logical Function is determined by the characteristics of the "Infinite Continuum", respectively, the Asymptotic Function, the landmark of Negation, Structuralization and Undefinedness.

These characteristics are the ones which determine the first principle after which will be guided the Logical Function, namely the parallelism and the cumulation of functions, which it will essentialize, becoming always and eternally their essence.

How namely the cumulation of functions?

The Logical Function has the ability to subordinate all the other functions that are developing within the Words - Matrices of the Universal Pure Language and, once with this subordination, the Logical Function becomes the essence of each such function in part and not the common essence of them.

This means that the Logical Function is defined as the essence of a certain function, in the quality on which it has the respective function compared to the Logical Function, so depending on the respective function and, of course, and depending on the Logical Function.

Thus, the report between the Logical Function and the Attributive Function will be other than the report between the Logical Function and the Disjunctive Function what will determine two different essences, therefore the essence of the Attributive Function will be different from the essence of the Disjunctive Function.

Parallelism is determined due the fact that, the characteristics become principles and the principles become characteristics.

Thus the Asymptotic Function automatically becomes from the characteristic of the "Infinite Continuum", the principle of the "Infinite Continuum," the same as and Negation of the Negation, the Structuring and Undefinedness.

All these Principles-Characteristics are linked to each other precisely through their final result, which is the "Infinite Continuum," and none could be without the other, because the lack of one such characteristic would implicitly lead to the total annulment of the others.

The sum of these characteristics consists of the "Infinite Continuum" which becomes their Principle, as well as each characteristic in part, is and a principle in part, which means that the sum of these principles consists of a single Principle-Characteristic that is the "Infinite Continuum."

This justifies us believing that besides, the Asymptotic Function, the landmark of Negation, Structuralization, and Undefinedness, could be and other possible Principles-Characteristics which, through a connection such as that of the above four mentioned, to give other Principles-Characteristics, such as the "Infinite Continuum" but about which we know absolutely nothing.

So and it is, alongside the "Infinite Continuum," there are other groupings that determine such Characteristics -Principles, where each in part is a Characteristic - Principle, fact which determines us to admit the existence of other forms not only of "Infinite Continuum", but also of representations that underlie Everything but which are totally inaccessible to us, not emphasized within the Knowledge and nor within the Unique Expression of the Universal Pure Consciousness, because these groupings will no longer determine Words-Matrices of the Universal Pure Language, which have as root, the Asymptotic Function, the landmark of Negation, Structuralization and Undefinedness, but other and other different forms, of everything I have described so far within the Coaxiology, which I now call them as being **Intangible Forms**.

Thus, within these **Intangible Forms** intervene other and other Characteristics - Principles, different from the four underlying the "Infinite Continuum" and which are the precursors of the Logical Function, but again great attention, NOT and the Characteristics - Principles of the Logical Function.

Why are not implicitly, and the characteristics - principles of this Logical Function?

The answer lies in the fact that at the definition of the Logical Function intervenes the "Infinite Continuum" in quality of part which is reported at the Unique Expression of Pure Universal Consciousness, reporting that denotes a parallelism to it.

This means that in equation the characteristics - Principles of the "Infinite Continuum" are not taken, but only the "Infinite Continuum" as the Whole.

Instead, the parallelism determined then, compared to the the Unique Expression of Universal Pure Consciousness is the one that "triggers" the determination of the Logical Function.

Thus, by parallelism, Logical Function receives a characteristic that becomes implicitly and its principle, because any characteristic becomes parallel to a certain principle, because the characteristic replaces the principle which it defines precisely through parallelism.

Why parallel to a certain principle and not perpendicular or horizontal for example?

The answer consists in the fact that the principle defines a characteristic while the characteristic defines a principle and there where will be a characteristic will always be a principle.

The difference between characteristic and principle consists only and only in the reporting to the Everything represented by the sum of characteristics, which becomes a principle that in turn will be a certain characteristic.

When I say about the Principles of Coaxiology that they are so, and so, I implicitly focus mainly on the characteristics of Coaxiology which become thus implicitly principles, of its.

We will never be able to determine structures that are the characteristics, without systems that are the principles.

Thus, the characteristic-principle relation is equivalent to the structure-system relation, and from this the parallelism intervenes as such, in the sense that the structure will define eternally the system, while the system in its turn will define eternally the structure.

Returning to the "Infinite Continuum" and its four basic characteristics, we observe that these are a structural part of the "Infinite Continuum" which is the systemic part of these characteristics, which entitles us to accede to the fact that any characteristic determines a parallelism with its own its system, which is the principle to which it is subordinated, which in turn will become a characteristic reported to another principle.

This "passing" from characteristic to principle and from principle to characteristic, determines an interrelation between the two under the aspect of system -structure and structuralization -systematization, which proves the parallelism that determines the Logical Function, by its first principle-characteristic, which is the parallelism.

This parallelism is responsible for the functional cumulation posterior to it, fact which will propel the Logical Function as being an eternal "kernel" of the functions which will develop "in time" between the Words-Matrices of the Universal Pure Language, and this quality of "kernel" will be the one through which the Logical Function will always be the essence of these functions.

What namely, has determined the characteristics, which grouped will become principles, what will be defined, in turn, as being the characteristics of other principles?

Why was the Asymptotic Function necessary and what it would have been without it, I just wrote, but what namely has determined it as an Asymptotic Function and only to appear in our representation, and not otherwise, I will demonstrate it now.

I have just defined the Intangible Forms, which are principles whose characteristics are different from those of the "Infinite Continuum," but which are and lies somewhere there, determining new and new structuralizations and systematizations about which we do not Know anything, being impossible for us, to reach even with our mind at such a level, because it is systemically structured totally differently from the "Infinite Continuum" and its four characteristics.

What does this thing mean?

First of all, that there, no longer intervenes, under, no possible or impossible form, of the Asymptotic Function, the landmark of Negation, the Structuralization and the Nedefinition, fact which even leads to the lack of the structuring, thus implicitly, and the systematization of certain principles.

However, even through their lack, respectively of the system and the structure, new systems and structures can be defined, because if you remember the Lack from the Semantic and Neosemantic which favors the Periodic, precisely this Lack is the one which highlights that becoming.

Thus and in this case, even if we are infinitely further from that place, and, intervenes another kind of Lack, even this Lack by its definition can determine a system and a structure of the Lack in self, which leads us to other and other, possible structuring, of type, characteristics-principles, beyond the Asymptotic Function, fact which entitles us to believe that precisely these determine even the Asymptotic Function, what again means that the Asymptotic Function in reality is not Asyptotic at all, because the two straight lines become tangent not only to the infinite level within the circumference of the same circle, but above all they become tangent at the level of the Intangible Forms, because these actually determine the Asymptotic Function, and whatever has a determinant becomes a determined even if at an infinite level, and whatever becomes determined is found in its own determinant, which gives it inclusion within the determinant, and thus, the Asymptotic Function in reality, is not so asymptotic as it seems, but

rather uses asymptotism as a characteristic of its, and, in no way as an inner essence of its, I repeat, even if all this is happening, reported in and through the infinite.

Thus, the "Infinite Continuum" becomes in turn, a determinant that has as its determinant, the Intangible Forms, where besides the characteristics -principles, the Asymptotic Function, the landmark of Negation, the Structuralization and the Undefinedness are also other groupings of such characteristics, and the Coaxiological Logic, therefore, the Logical Function, in particular, will have to take these into account in its later developments.

Thus, the Asymptotic Function has the asymptotism only in quality, of particular characteristic and only through highlighting it at the "Infinite Continuum", because the Asymptotic Function, in fact, is not at all asymptotic, but has totally other and other determinations on which the Coaxiological Logic will necessarily have to take them into consideration.

From the point of view of the Intangible Forms, the Asymptotic Function will have other characteristics-principles, perhaps, being even like the "Infinite Continuum" which has in its structuralization a number of basic characteristics, such as the four within the "Infinite Continuum" and where one of them is even the Asymptotic Function?

I strongly believe in this.

Therefore, the "Infinite Continuum" includes within it other and other principles within each characteristics of its.

The Asymptotic Function becomes asymptotic only reported to the "Infinite Continuum" such as the landmark of Negation, Structuralization and Undefinedness, are thus emphasized only reported to the "Infinite Continuum" and in no way to their quintessence, to what mean they themselves reported to other and other landmarks that are, in this case, the Intangible Forms.

The "Infinite Continuum" becomes one from the infinity lost within the Intangible Forms?

Thus, he would NOT be "Infinite Continuum" but would always be one of these Intangible Forms, remaining finite?

No matter how strange seems to be, this answer lies in the fact that all these Intangible Forms can not be called as being infinite or being in an infinite number, precisely because they are not defined, neither by their infinity and nor by their number, to find out if they are in a finite or infinite number or if they are infinite.

These Intangible Forms define absolutely anything other than the "Infinite Continuum" which, by the phrase "Continuously", defines precisely the Finite that tends eternally toward the Infinite.

The Intangible Forms are forms whose possible meanings consist precisely in their non-sense, because they do not possess, neither Symbol, and much less the Meaning, which propels them outside of any of its own systematizations of any known Logic.

Intangible forms can not be defined, neither as being structures or principles that include structures, because they are their Lack, as they can not be defined nor as being characteristics-principles in the sense known by us, because they are not defined through any sense because they are exterior to the "Infinite Continuum", and even if they are exterior, this does not mean that would be outside of "Infinite Continuum" and the area covered by the "Infinite Continuum", precisely because they have nothing to do with the "Infinite Continuum".

It's like saying, "Reactor and Fur." What is the connection in the expression, "Fur Reactor" ?

Certainly none, just to the extent that a certain animal with fur would fly in a plane with reaction, which means that to make a connection would intervene and other Words.

In this case, not even these Words, can no longer intervene, which means that between the "Infinite Continuum" and the Intangible Forms can not be established links between their Expressions.

Therefore, the "Infinite Continuum" is completely broken by Intangible Forms, and between these and the "Infinite Continuum" there can be no relations from the point of view of their characteristics and principles, because they are as different as possible Symbol or Meaning that they have no tangency with each other.

Consequently, the "Infinite Continuum" with the Pure Universal Language and the Unique Expression of Pure Universal Consciousness have not any connection with the Intangible Forms, than that of indirect determination.

Through relating of indirect determination, it is understood the fact that despite the non-existence of some relations of the order of the common characteristics or principles, they are established only by determining other characteristics and principles, foreign of determinant, as is the case of the Asymptotic Function, which for the Intangible Form that possesses it and determines this Asymptotic Function for us has a completely different, Symbol, Meaning, Sense, but also Characteristic and Principle, with what the Asymptotic Function means, for us.

This is the Inversion of the Intangible Form, on the basis of which is defined the Asymptotic Function and the asymptotism in general that generates, the landmark of the Negation, the Structuralization and the Undefinedness, within the system of the "Infinite Continuum".

How Intangible Forms are groupings different from the Asymptotic Function, the landmark of the Negation, the Structuralization and the Undefinedness, means that, and their functional result will also be different, so if the four define the "Infinite Continuum", Intangible Forms will define altogether other and other possible "representations" than the "Infinite Continuum".

I put it in quotation marks because everything that is part from Everything is a representation and can be determined starting with the "Infinite Continuum", whereas what is no longer part of the All can no longer be called representation, so the term in the quotes is figurative.

What are the Intangible Forms in this case?

If they are not part of the All, but they are not, nor representations, in our understanding of what may mean a representation, respectively, a landmark that is part of the All, and only from All, never from outside of Everything, because then is no longer representation, then what namely are Intangible Forms?

Could these be located in the Back of Everything, about which I have spoken so often in my books so far?

They can not be located neither behind the Everything, because in this Back of the Everything, exists the "Infinite Continuum", which is implicitly defined and through the Back of Everything, the Back of the Everything through which "Infinite Continuum" remains eternal "Continuously", because this Back of the Everything is the inverse that defines the contradiction of continuity of the "Infinite Continuum", this Back of Everything is either the Finite from the Infinite, or the Infinite from the Finite, or the Endlessness from the Infinite, or the Terminated part of the Endlessness from the Infinite, thus, Everything has always a Back of its.

Accordingly, Intangible Forms are groupings of other determinations (different) from, the Asymptotic Function, the landmark of the Negation, the Structuralization and, the Undefined, but which are not part of Everything from the Back of Everything, and nor from Everything, they are not landmarks or Forms in themselves, being defined by me as Forms, because within my language of terrestrial being, I find no other word more suitable for these pseudoforms.

Then how can they be groupings? The question that arises and refers to groupings is complicated because a grouping involves a lot of "something".

Only here we see that these, though they can not be landmarks, are crowds of "something," but, that "something" is totally undefined by us because it is outside the asymptotism of the Asymptotic Function and of the landmark of the Negation, of the Structuralization and Undefined, and this outside is the only clue which can bind us to the Intangible Forms, an indication which, on the other hand, can not even reassure us, that always what is outside compared with inside is that "something", because the word outside, in this case, has a completely different meaning, not being, nor even Everything from the Back of Everything, and no other possible representation of these All, but it is defined, as not being, neither Everything and nor Everything from Back of Everything, but which is there, although it is not part of these, not causing harm under any form the Everything, because it does not exist as a landmark for it.

However, then Intangible Forms are not a different kind of All, based entirely on other precepts involving other and other considerations which may be the subject of the reconsideration, implicitly of the Analogy of Everything about which I have written.

My answer is No, because as I have pointed out before, these Intangible Forms have nothing to do with the notion of Landmark, or of anything else that would be part in some way or another from the "Infinite Continuum", which implies a total detachment from Everything, even though we in our reasoning will can not admit "something" that is not part of Everything, and nor from Everything from Back of Everything, fact which is opposed to reasoning and judgment, but which must be accepted as such because the Truth used by our judgment is not only not the Absolute Truth of Knowledge, but this judgment is so often overshadowed by all sorts of precepts or considerations, harmful logic which determine false truths about ourselves.

One of these false truths is also the fact that we have the Illusion of Life, that we Know the Truth, although a ray of light exists even at level of Illusion of the Life where the Truth is Relative, so implicitly intervenes the relativity of the truth, being conjectural depending on our own Logical Coefficient 2, where intervene the Good and Evil, true and false etc., which determine the relativity of truth subjected to the Illusion of Life.

Even the notion of relativity in spite of the fact that it is not known in itself, intrinsically, suggests something, namely the fact that we humans despite the fact that we live a false life, we are partly aware of the falsity of this life through the notion of relativity that we can associate with the Truth, Notion which determines us to judge not only after the notions on which the landmarks have them, but, also, according to the notions on which it can possesses, and other possible or even impossible landmarks that would be situated, from point of view Logical but also Analogical, within the relativity between true and false.

Thus, human truth is a relative truth that is determined as being a "Continuum" between good and evil, true and false.

All of this justifies us to accept the relativisation, and within the present example, on the Intangible Forms as not being the Landmarks of the "Infinite Continuum," and everything that is not a Landmark, is not, nothing, and yet it is "something."

Therefore, the relativisation of that "something" implies a "something" relative depending on "Infinite Continuum", or "something" defined through the Intangible Forms as not being relative to "Infinite Continuum," but in this case being other Forms?

If we use the term Forms, it automatically includes the Landmark and is canceled by itself.

What namely can be or may not be relative to the "Infinite Continuum" which is a continuous source of the Contradiction determined starting with the asymptotism of the Asymptotic Function, the Landmark of Negation, the Structuralization and the Undefinedness?

All this has been determined before by that "something" that may be or may not be relative to the "Infinite Continuum", relatively from our point of view of people, or from the intrinsic point of view of that "something" defined by me as being Intangible Forms? Yes!

Because all of this is relative both from our point of view of people, supporters of the Relative Truth and from the point of view of the Intangible Forms that are relativized precisely by the relativity of the "Infinite Continuum" which is the source of the Contradiction, and no one, can not deny the relativisation of the Contradiction.

Any Contradiction is Relative, as how any Relativization, determines the Contradiction.

We can not talk about Contradiction without reminding Relativization, because no Contradiction, is not composed of an element which to be totally, and independently accepted as self, within the respective equation, but always includes two or more elements between which inherent relativisations intervene due precisely to the Contradiction between them based on their differentiation.

Thus, Contradiction will always be relative due of the difference which consists between the elements that define or compose it.

In the case of the "Infinite Continuum", respectively of the asymptotism from its base, relativisation intervenes precisely through the denial of asymptotism by Negation of Negation, which defines the fact that and Intangible Forms possess a relativism precisely through their interference within the "Infinite Continuum" through asymptotism of Asymptotic Function?

The question also becomes a response in the case when any relativisation must be determined by another relativisation.

However, we do not know whether asymptotism is the same, that is, all asymptotism, and within Intangible Forms that are not actually Forms, but that "something" which can not be defined, not being landmark, and the term "Forms" has been put by me, I repeat, totally and entirely randomly, not having in our language a closer term, that is why it was immediately followed by "Intangible", which represents a relative trend, toward what these are in fact, which represents a "something", but without being a Landmark, and nor other structure, but which nevertheless has the capacity to determine asymptotism within the "Infinite Continuum", asymptotism that underlies the miraculous but also diabolical construction of this "Infinite Continuum", where, in her turn, is and our world.

Returning to the first principle of Logical Function, namely to parallelism and the quality of essentialization, we observe that the premises of this parallelism consist precisely in the relativization of the Intangible Forms which interpose through asymptotism at the "Infinite Continuum", asymptotism which thus ensures the reporting of these Intangible Forms over the "Infinite Continuum, which for us represents the Everything, but and the Everything from behind the Everything.

It would never have existed Everything from behind the Everything, and nor the Everything for to determine the Contradiction if it were not the Intangible Forms which to

determine the Asymptotism, by means of which, this model to be able to group and, more than that, to be able to be perceived in quality of a Landmark on a relativistic basis and in no way on defined and frozen structures as being self-contained.

In this case, we must also return and upon the Universal Pure Language and the Unique Expression of Universal Pure Consciousness, and establish whether they are relative or self-contained, whether a Word -Matrix is relative, or whether that Word -Matrix implicitly with the Expression it represents, is relative.

My answer lies in relativity without any equivocation, because each Word -Matrix has a certain Expression, only reported to a particular Word -Matrix, and if it is reported to another Word -Matrix it no longer has the same Expression and for the other Word -Matrix, which determines the relativization of the Words-Matrices of Universal Pure Language and implicitly once with this relativization also determines the relativization of the Unique Expression of Universal Pure Consciousness.

How can an Unique Expression be relativized?

The answer lies in the fact that this Unique Expression is Unique for each Word -Matrix, but also for the whole Universal Pure Language, whose Expressions report to the Unique Expression of Universal Pure Consciousness.

Thus, the relativity of Universal Pure Language will also prove the relativity of the Unique Expression of Universal Pure Consciousness through its reporting to the Expressions of each Word -Matrix in part, but also through its reporting to a single Expression of Universal Pure Language as a sum of all Words -Matrices, an Expression that is always in a change, transformation, according to the "Infinite Continuum", which eternally and infinitely determines new and new Words-Matrices through its "Continuing" tendency towards Infinity, which will always change the Expression of the Whole Universal Pure Language, but also the Expressions of the Words -Matrices, because each Word -Matrix has its own Expression in its relation to another Word -Matrix.

If within the Universal Pure Language appear new and new Words-Matrices at Infinity, this fact means that new and new Expressions appear at Infinity, so, and new reportings at Infinity, of the Words-Matrices, preexisting, compared to newcomers, fact which will change the way of approach and of the pre-existing ones, compared to the preexisting ones, which already had a certain established approach, because their Expressions are constantly changing, so that for a certain Word -Matrix which up to that point had a certain Expression compared to another Word -Matrix, that Expression will change, because it changes and the reporting of the Words-Matrices to the Universal Pure Language, which is in continuous expansion.

What would happen if the Universal Pure Language would not be in this expansion?

The answer is simple, namely it would no longer be "Infinite Continuum," it would no longer have tendency toward anything, but would become stable and frozen, the contradiction would disappear, and once with it and the relativism between the reportings.

If the relativism between reportings disappears, the reportings would disappear implicitly, because they would no longer have the object of their identity, which consists precisely in the reporting.

Why? Because any reporting consists in relativization, because at least two distinct elements intervene, namely the rapporteur and the rapportant (ie, the landmark of the reporting), which determines, as I have already said, the inherent contradiction of reporting, so the relativization.

Thus, everything we know for sure about Intangible Forms (sure, it exists only from our point of view) is the fact that it determines the asymptotism and, once with it, becomes that "something", which implies within our Logic the relativization that underlies the parallelism, defined through the implication of at least two elements within of an equation for these to be parallel, but from the point of view of reasoning, this parallelism includes contradiction and, of course, relativisation.

Thus, the first principle of the Logical Function includes within it, through parallelism, the relativization and contradiction.

The relativization and contradiction could be the premises of the essentialization of the Logical Function, ie, those premises through which the Logical Function to always become the essence of Everything, but also of Everything from Behind Everything, respectively, the essence of the Words-Matrices, but and of the Functions that can be developed within these Words-Matrices?

Or is it possible to become just the essence of some or other from the proper equation?

My answer lies in the fact that the Logical Function make essentials not only the Words -Matrices, but also all other Functions developed between these Words -Matrices or within these Words -Matrices, because its parallelism includes precisely relativisation and contradiction and once with these and the relations between two or more elements which relate to each other and socializing themselves, and once with this socialization they become essentials precisely through parallelism and the inherent contradictions what determine their own relativism and of the "Infinite Continuum", thus the Logical Function becomes essence for Everything but and for All within the "Infinite Continuum", being in fact the Function determined by the "Infinite Continuum" to the Asymptotic Function determined by the Intangible Forms.

Once it becomes the essence of Everything in All and of the All in Everything, it means that the Logical Function is not only a function but and an essence?

What is the difference between Function and essence, but between Logic and essence?

Within the "Infinite Continuum", the Logical Function becomes essence, which means that the essence consists in the Logic of this Function, therefore the essence becomes an attribute of Logic.

However, the question which is put again, if the essence is not a Logical Function but an essence, or the Logical Function is essence?

My answer is unambiguous: **the Logical Function has the characteristic of being the Essence of all within the "Infinite Continuum", because the Logic make essential Everything, but and Everything from Behind Everything, through the contradiction and relativism that determines the parallelism, located as a first aspect within the Logical Function.**

Thus, the Unique Expression of Universal Pure Consciousness, reported to the Universal Pure Language, respectively to the Expressions of the Words-Matrices of this Language, determines the parallelism which make essential Everything from Behind Everything, but and the Everything, and All are within the "Logical Continuum".

This fact defines the "Logical Continuum" as being intelligent, a "Logical Continuum" whose essence is structured on the Logical Function, so a Logical Continuum of judgment and reasoning, which develops "Continuously" starting from its essence which is the Logical Function, an essence that includes parallelism, respectively once with it, the contradiction and relativization.

Another question would be that related to Truth, namely where is the source of the Coaxiological Truth?

It is certain that it starts from the Intangible Forms because these by the asymptotism that it determines together with relativism and the contradiction defined even and through their own reporting to the "Infinite Continuum" found in the "Logical Continuum", define thus, the Coaxiological Truth, which develops within the "Infinite Continuum" structured within its Logical Function.

Once the Coaxiological Truth becomes structured within the Logical Function means that the Truth is only and only according to the Logical Function, so, of Logic?

Can not exist and Truth without Logic?

But can Logic exist without truth?

My answer is only one, namely, Truth and Logic are **almost** one and the same thing, and Logic without Truth can not exist, as neither Truth without Logic, because any Truth, whether false or true, includes in it Logic for which it is false or true, thus, Logic is united forever with the Truth, and the Coaxiological Logic is united with the Coaxiological Truth.

Moreover, Coaxiological Truth is the Logic, but the Logic is not in its **totality**, the Coaxiological Truth than partially, because parallelism, relativity and contradiction determine the Coaxiological Truth through Intangible Forms and their asymptotism upon the "Infinite Continuum", but to determine does not mean implicitly that they are also reported to this determinant, than to the extent that this determinant intervenes through the Logical Function which has the same determinant as the Coaxiological Truth, to be defined and redefined compared with its contradictory, relative and asymptotic origins.

Thus the contradiction, relativity and asymptotism underlying the "Infinite Continuum" are defined as being between the Intangible Forms and the asymptotism defined through the Coaxiological Truth and the Logical Function, where Coaxiological Truth and Logical Function are the two lines that determine asymptotism through relativization and contradiction, becoming the source of parallelism but implicitly and parallelism becoming their source for the "Infinite Continuum", a source that will cause a re-creation of the Logical Function in the "Infinite Continuum" but also of the Coaxiological Truth within these, totally new and changed in comparison with the Intangible Forms from which they draw their origins, but also in comparison with the "Infinite Continuum", on which determines him, self-determining on them (Logical Function and Coaxiological Truth) as being a new structure with new symbols and meanings, so another Function and another Truth.

Thus the Logical Function is only within the "Infinite Continuum" being the first Function of this determined in some way by this one, but also by the Intangible Forms, in comparison with the Asymptotic Function which is a function that only operates "before" of the "Infinite Continuum" becoming one of the main features along with the landmark of Negation, the Structuralization and Undefinedness, characteristics that define it by determining it and which do not intervene as its development, as is the case with the Logical Function and the Coaxiological Truth that defines it.

The Logical Function becomes a basic feature of the "Infinite Continuum," because on its basis "Infinite Continuum" is defined both on itself and the Unique Expression of Universal Pure Consciousness which is NOT a Logical Function, but lies inserted within this due to the fact that the Logical Function is defined immediately after its determination, as being based on the principle of the parallelism and the cumulation of functions, therefore, of the essentialization of these Functions, and through those characteristics that define the Coaxiological Truth what will

lead to the development of the Unique Expression of Universal Pure Consciousness, development that could not have taken place had it not been this Coaxiological Truth, which, to admit through itself, a self defined also through the Logical Function, the Unique Expression of Universal Pure Consciousness.

On the other hand, this Unique Expression of Universal Pure Consciousness being parallel to "Infinite Continuum" as a suggestion of it, and about suggestion I will return again, it is also parallel due to the Logical Function involving the Coaxiological Truth, what defines from a suggestive point of view if this Unique Expression of Universal Pure Consciousness is veridical or not, at least from the point of view of the Logical Coefficient 2 of our world, because on the basis of another Logical Coefficient or of the one Infinite, veracity will no longer be reduced to yes or no, but will be nuanced to the number of the Logical Coefficient or to the Infinity of that reasoning, which will propel the condition of the Coaxiological Truth to that of to define itself from the point of view of its veracity with unique expression of Universal Pure Consciousness.

But I ask great attention, the Coaxiological Truth is NOT the Unique Expression of Universal Pure Consciousness, but totally something else in comparison to it, because the Unique Expression of Universal Pure Consciousness is reported to this Coaxiological Truth when is reported to the Universal Pure Language, and the Universal Pure Language is also reported to the Coaxiological Truth when is reported at the Unique Expression of Universal Pure Consciousness, as then they to can report directly between them.

Why is it necessary the intervention of this Coaxiological Truth, respectively of the Logical Function which creates him, in order to interpose itself to the reporting of Universal Pure Language and Universal Unique Expression?

The need for interposition consists in the fact that, through Coaxiological Truth, reporting becomes veridical or not, and more than that, through this Coaxiological Truth they define themselves both the Universal Pure Language and the Unique Expression of Universal Pure Consciousness.

From the point of view of the Unique Expression of Universal Pure Consciousness this would not be Unique if the Coaxiological Truth would not define her based on the Infinite Logical Coefficient or of the Logical Function with structuralization, of, Infinite, as being the **UNIQUE** Expression of Universal Pure Consciousness, **Uniqueness** that classifies it as such at its definition in comparison to the Universal Pure Language.

On the other hand, the Universal Pure Language would have no relevance if, in turn, it would not be veridical through the Coaxiological Truth versus the Unique Expression of Universal Pure Consciousness to which it is always reported.

Thus, at the reporting between the Unique Expression of Universal Pure Consciousness and the Universal Pure Language, intervenes the Coaxiological Truth, which is part of the Logical Function.

Therefore, NOT the Logical Function is in the Unique Expression of Universal Pure Consciousness or in the Universal Pure Language, but the Unique Expression of Universal Pure Consciousness and Universal Pure Language are in their turn determined by the Logical Function through the Coaxiological Truth, on which this one creates him within its, and not the Coaxiological Truth includes the Logical Function as we might be wrong.

In conclusion, the Logical Function includes the Coaxiological Truth which defines in its turn the Universal Pure Language and the Unique Expression of Universal Pure Consciousness,

which are totally different from the Logical Function but, which interrelate with it based on the Coaxiological Truth which is included in the Logical Function.

The Universal Pure Language is defined as being a structuralization of the "Infinite Continuum" determined by the Asymptotic Function, the landmark of the Negation, the Structuralization, and Undefinedness, all of which define the Universal Pure Language, which all together define the Universal Pure Language, upon which it intervenes the Logical Function with its parallelism and essentialization, for to define him as an Universal Pure Language parallel with Unique Expression of Universal Pure Consciousness, on which defines her, same under these aspects of course with the involvement of the Coaxiological Truth.

From what can be seen, the Coaxiological Truth is defined as being the Logical Function, because it is a part of this, but the Logical Function is NOT defined as being Coaxiological Truth, because in comparison with the characteristics of the Coaxiological Truth, this one still more possesses the parallelism and the essentialization, through which it always becomes the essence of Everything as and of the Functions developed in this All, but also of Everything from Behind Everything, respectively of the "Infinite Continuum", which propels the "Infinite Continuum" in its quality of Logical element.

Thus, the "Infinite Continuum" is a Logical element based on Logical Function, just as is the Unique Expression of Universal Pure Consciousness, but, to be an element which **possesses** a certain Logic, does **NOT** mean at all that the respective element defines the Logic as such!

And we people, we claim that we possess a certain logic of ours in this Illusion of Life, but that does not mean at all that we are the respective logic.

No, by no means, we are not the logic on the basis of which we reason, but, we only consider it to be a helpful tool in our way of to see, reason, judge, but also to understand the world at the same time, even if it is based on the Illusion of Life.

What would if we, humans, considered logic to be ourselves, and the Illusion of Life does not exist, but all what we see, feel and understand is part of the Absolute Truth of this world?

This would make that we be able to understand Everything, because our Logic should leave us this aspect once we are the logic, we should know, besides this, why we are NOT and not just why we are, we should also know, why does not exists death because logic never dies, but and why exists life because logic never lives, as finally to we understand why it is possible to do operations of addition, subtraction, division, multiplication, but and others that we do not know, when in their place we could use correlations which to make them coaxial on all these in one logical operation.

If we humans are, the logic, we should know why are numbers, but also why are not, and more than that, what namely, represent these in reality.

If we humans are the logic, we should know why are relations between aspects, phenomena and things and why are not.

If we humans are the logic, we should know why we do not know and for what we do not know that we know.

If we humans are the logic, we should know why are ways and conditions, but why these are unique or multiple, why are correlations, but and interconnections between them.

If we humans are the logic, we should know why we do not know anything to find out everything and why we find out everything to not know anything.

If we humans are the logic, we should understand why we do not understand each other, and to not understand us because we understand us, as finally, to we realize that we have nothing to understand.

If we humans are the logic, we would not be anything from, in and through us, because the logic is not us, but it, because it is through, in, and out, of itself!

The Distance up to the Absolute Truth of the Word -Matrix of the Knowledge is enormous, starting from the Intangible Forms, the asymptotism transmitted by these, and everything that develops the characteristics of the "Infinite Continuum" to define its first Function, of its essence, respectively the Logical Function by which the "Infinite Continuum" is defined, a definition which, by the parallelism of the Logical Function defines the Unique Expression of Universal Pure Consciousness.

II.3.CHAPTER III

THE DETERMINATIONS OF LOGIC FUNCTION, TANGENTIABILITY

The third principle of Logical Function is to determine, but and to define through itself, the Coaxiological Truth.

Regarding this third principle of Logical Function, which involves the determination, but, and definition of this Function by itself of the Coaxiological Truth, it is relevant above all, the determination that is made on certain bases from which I have inserted so far and in this work and others must be developed.

Interesting is the fact about definition, as being different from determination, because determination means a new result that can in turn establish ratios between other determinants, while the definition consists of a new ratio between the already existing determinants, which radically distinguishes them, on the two ones.

Thus, I have established so far that the Coaxiological Truth is a Relative Truth, Neosemiotic, Substitutive, Motivating, Complementary, and Analogous Negational.

All these characteristics of the Coaxiological Truth already established are included in their turn, in the modes of determination of this Coaxiological Truth, where each such mode of determination is defined in its turn, by the defining characteristics of the determinations, respectively by those characteristics that support the reportings, or non-reportings of the respective determinations or non-determinations.

Thus, determinants "begin" once with the Logical Function that produces them, self-determining in this way on self, through these, because the Coaxiological Truth is part from the Logical Function.

Once with the determinants appears the Cause and Effect?

Any determinant has a Cause that produces him as any Cause has its own Effect.

To talk about the Cause and Effect in this case is to assign to the Logical Function the quality of Cause, and to the Determinant the quality of Effect.

The Logical Function is not a phenomenon, because it is not, no Event in itself, because I have written so many times in my works, that the Primordial Event can occur only and only in the Word -Matrix of the Knowledge due to the Semantic, the Neosemantic and the Lack, which consists of Periodic, and in this context we are talking about determinants that have a Cause in

the Asymptotic Function which is neither an Event and nor a Phenomenon, what surpasses the definition of Cause, that of being the Effect of a certain Phenomenon or Event, etc.

So the question is whether the Logical Function can be a Cause in itself because the Coaxiological Truth is part from self or it is altogether something else, because, how can be determined something from self for self, where, the same you, to be, the Cause, the same you, the Effect, and between these to be and a lot of determinants?

We come to the conclusion-question whether they can be determinants without a Cause of theirs or without an Effect, or can they be determinants which to gather within them both Cause and Effect?

If all these are, then how can they be determinants, once what they are determined by the same Cause, which becomes and their Effect?

The same happens and within the Asymptotic Function, which at first glance determines the Landmark of Negation, Structuralization and Undefinedness, which are defined as being the "Infinite Continuum" which is found in its first Function, namely the Logical Function which is no longer part of the Intangible Forms.

Thus, the Logical Function can not be determined by the "Infinite Continuum", because this is found as being Logic of this one, being defined, as being, even and "Continuum Infinite" from this point of view precisely because of its parallelisms but also the cumulative quality of essentialization about which I wrote, a quality which defines alongside the "Infinite Continuum" and the Unique Expression of Universal Pure Consciousness, making from "Infinite Continuum" a "Logical Continuum" which, thus, brings together both the notion as such of "Infinite Continuum" and the Unique Expression of the Universal Pure Consciousness.

Therefore, the Logical Function is NOT determined by the "Infinite Continuum" as an All, even if it can be defined structurally, so reported to the inherent asymptotism, which precedes the Landmark of Negation, for the Structuralization, precisely of the Logical Function, the Structuralization what consists in the Undefinedness of the Logical Function, precisely due of the inversion of causality from our point of view, because we can not speak of structural reporting before, therefore predecessor of Structuralization as such.

Thus, the Landmark of Negation has the role of contraversion of this inversion, namely to maintain asymptotism reported to the Logical Function, in spite of the fact that it defines it asymptotically as such, and the Logical Function is structurally defined through asymptotism before to be the Structuralization defined as such within the "Continuum Infinite".

This inversion of causality from the point of our reasoning of Logical Coefficient 2 results in the fact that we can NOT talk about determinism in the true sense of the word at the level of Logical Function, than about an indeterminism whose result consists in a certain determination of the Coaxiological Truth.

This determination of the Coaxiological Truth based on indeterminism is the basis from which the entire structuralization of the "Logical Continuum" will begin, which is one and the same with the "Infinite Continuum", only that within him, also enters alongside this, and the Unique Expression of Universal Pure Consciousness, Unique Expression, that has its basis in the parallelism and cumulative essentialization of Logical Function, but also in determining the Coaxiological Truth based on the indeterminism that I have outlined above.

The ratios between indeterminism and determinism are of several kinds.

These are:

Indeterminism - Determined Cumulatively and Indeterminism - Determined Transcendent.

Indeterminism - Determined Cumulatively can be in turn Indeterminism - Determined Cumulatively of Fund and Indeterminism - Determined Cumulatively by Contraversion.

The Transcendent Indeterminism can be the Transcendent Indeterminism, Direct, and the Transcendent Indeterminism, Aleatory.

Indeterminism - Determined Cumulatively of Fund as and the one *by Contraversion*, is the type of indeterminism that I have just pointed out, namely, the *Indeterminism - Determined Cumulatively by Fund* is when the causality is lost in its own effect because the determinant, in this case the Coaxiological Truth, is both the cause of the Logical Function as and its effect, because the Logical Function in this case determines the Coaxiological Truth which is precisely part from the Logical Function, however, the Logical Function determines on itself, only partially.

Indeterminism - Determined Cumulatively by Contraversion is when asymptotism of the Asymptotic Function reverses causality through the Landmark of Negation concerning the Logical Function defined by reporting, as being a structure defined through its cumulative parallelism, structured on essentialization, reported to asymptotism, and the essentialization is even "before" the Landmark of Negation, through the Logical Function as such, that "begins" immediately after Asymptotic Function, because the Logical Function is identified and with the "Infinite Continuum", apart from its Asymptotic Function, which is in fact an extension of Intangible Forms.

Thus, the Logical Function possesses a structure of its, "before" Structuralization, although Structuralization as such is determined by the Landmark of Negation, what creates the causal inversion by the example: The Structure of Logical Function becomes the cause of the same structure of the same Logical Function with the difference that this is both "before" and "after" the Landmark of Negation, what defines the Structure of this Logical Function by defining the structure of the "Infinite Continuum", an inversion that would deny on itself if it were not precisely the Undefinedness, which to denominate the contraversion of the negation, namely that of to be a structure both "before" and "after" the Landmark of Negation, that is, the same Effect (the same structure) given by a single cause, which comes from asymptotism, only that the Effect is actually two Effects separated by the landmark of Negation, and thus the first Effect (structure) becomes the cause of the second Effect, which is all structure, even though between these, the landmark of Negation intervenes, in quality of cause of the same Effect.

Thus, the Structure (Effect) of the Logical Function from "before" the Landmark of Negation will be the cause of the second Structure of the Logical Function which is its Effect, only that the same Effect is the same Structure and more than that, the same Structure still has another cause which defines the same Effect, namely the Landmark of Negation.

Thus we will have two different causes having the same Effect, only that one of the causes, respectively the Structure of the Logical Function is the same with its Effect, respectively the same Structure of the Logical Function.

Thus, the two different Causes but with the same Effect will determine the Structure of Logical Function, which will be annulled through the Undefinedness of the "Infinite Continuum".

Therefore, can exist two distinct Causes which to determine the same Effect, and one of the two Causes will be precisely the Effect of the two Causes, and thus will determine the causal inversion.

Compared to causal inversion, *Undefinedness* intervenes in the form of *contraversion* of the causal inversion, because two different Causes can not determine the same Effect, of which one

of the Causes being the Effect itself, without to intervene the causal contraversion of the Undefined, because either one of the Causes is Effect, or remains Cause.

If it had not intervened the causal Contraversion of the Undefined, the entire Structure of Logical Function would have collapsed.

All this is due to the implementation of its own principles of Logical Function in order to define itself and redefine, upon the asymptotism due to Intangible Forms.

Thus, Logical Function has one of the most important roles, that actually defines it as such versus asymptotism, namely tangibility.

According to the Logical Function, always the two straight lines, that tend at infinite, one toward another, will unite.

Tangentiability becomes one of the basic characteristics of Logical Function, because on the basis of tangentiability is defined all the future causal structuralization of this Logical Function, because any tangent becomes a Coaxiological Truth, precisely due to the fact that the tangentiability is the basis of modal, conjunctural, random, procedural, linear, operational relations (mathematical operators of the ortho type, gamma, eta, etc.), but also of the causality based on these, including of the determinisms, in which the Coaxiological Truth is carried out as a landmark, source, cause, effect, and its connecting through the reporting to other and other typologies or neotypologies regarding true or untrue functions of the tangential quality.

Tangentiability is responsible for determining all the Functions that will develop (is correctly, it develops eternally), not being a beginning or an end, within the Logical Function of the "Logical Continuum".

Consequently, Indeterminism - Determined Cumulatively by Contraversion, is focused on a **contraversion of the structuralization based on Undefined**, in order to reach again the **initial** asymptotism, where the defining again appears as a reporting to the parallelism of the Logical Function, through which is defined the "Infinite Continuum" along with the Universal Unique Expression, within the "Logical Continuum" which is, not only Everything or Everything from behind the Everything, but Everything without Contents or Everything without of Everything, which is the overall Expression of the Logical Function.

All this is realizing only in this way, because as I have already said the Logical Function, but also the "Logical Continuum" can be identified with the asymptotism of Intangible Forms, asymptotism perceived as such by the Logical Function but which can be absolutely anything else.

Thus, it must NOT be done the mistake of to confuse the Logical Function with the Unique Expression of Universal Pure Consciousness.

All these are part of the "Logical Continuum" whose origins are in the asymptotism of the Intangible Forms, asymptotism, that I have said several times so far, is NOT Asymptotism than to the extent of our reporting to this one, but if the respective reports would change, then, and what appears to us, as being defined as asymptotism would be entirely something else.

More than that, neither the Intangible Forms are not even the Unknown or the Nothing I have already written about in my other works, because if these were the Unknown, they would be opposite to the Knowledge, therefore, all, a Known, what next to be find out by those for whom it is Unknown.

The same, these Intangible Forms are neither, Nothing, precisely on similar considerations, because if they were Nothing, would be a Symbol and a Meaning even for Knowledge, to which, it might be reported, what is not the case in the present equation.

Thus, Intangible Forms are entirely something else than what we can imagine, and precisely that is why they may or may not be correlated with certain causalities or indeterminations, on which we define them, or can not be correlated in that way.

This aspect guides us to think whether the Intangible Forms have a correlated in the Asymptotic Function, or precisely their characteristics about which we do not know anything, or maybe are not even nor characteristics, they may be the ones which determines or does not determine the asymptotism.

If these do not determine asymptotism, this aspect could be underlined again as an Indetermination of asymptotism, resulting even and in our rudimentary logic of Logical Coefficient 2, also a determination, because not only involvement can determine "something", but even and non-involvement, which again leads to an Indeterminism-Determined Cumulatively by Contraversion.

In the case of *Indeterminism Transcendent Direct* the possibility intervenes that, the causal inversion and not only this to can be found in a certain element, thing or even within the Word -Matrix of the Knowledge, in the capacity of Phenomenon or Event in the form of a determinant of a annulment intervened transcendently from a certain causality whose essence consists of another type of Indeterminism, which may be Cumulative of Fund or of, Contraversion.

The same happens in the case of the *Transcendent Indeterminism, Aleatory*, but that there, the causality which determines indetermination and which may consist in determination or indetermination, as before, where I did not specify and this aspect anymore, does not transcend directly, targeting a particular "Target", but randomly targeting a group or a constituent within the respective crowd, determined totally random, but which has as result the respective indeterminism.

*Indeterminism - Determined by the Fund, by the Contraversion, the one Transcendent Direct, as and the Transcendent, Aleatory, have as results their own **determined**, because any result of an **Indeterminant** becomes **Determined** if this is defined by another **Indeterminant**, as any result of an Indeterminant becomes **Determined** if this is defined by another **Determinant**.*

Thus, Determinations of the Indeterminism - Determined by the Fund are:

Constitutive Determinations, Non-Constitutive Determinations, Complementary Determinations, Non-Complementary Determinations.

Determinations of Indeterminism - Determined by Contraversion are:

Intangential Determinations, Tangential Determinations, Conjunctural Determinations, Nonconjunctural Determinations, Modal Determinations, Nonmodal Determinations.

Determinations of Transcendent Direct Indeterminism are:

Relational Determinations, Non-Relational Determinations.

Determinations of Transcendent Indeterminism, Aleatory are:

Aleatory Determinations or Non-Aleatory Determinations.

Definitions are the reportings of the determinations, or how namely, these are reported to other determinations that are defined as such, without that the respective reporting defining a new determination.

These are divided into:

Definitions of Uniqueness, Definitions of Plurality, Sequential Definitions and Modal-Sequential Definitions.

Determinations of the Indeterminism - Determined by the Fund are:

Constitutive Determination

This type of Determination has as root the Indeterminism-Determined by the Fund which is thus reflected through the asymptotic basis of Logical Function in the relativized frame by the Coaxiological Truth of the same Logical Function where causality asserts itself as a source that can not be structured than on indeterminist basis, but which equally constitutes the relational domain of implementation of the precepts of this Coaxiological Truth, upon the "Infinite Continuum," the Unique Expression of Universal Pure Consciousness, the Universal Pure Language, but implicitly of what must be defined as "Finality", "Finished", to become comparable to "Continuity" by the reporting to Endless, etc.

Non-Constitutive Determination

It is a determination that aims to relativize the "Finality" of the report between this one and the "Infinite Continuum", but also of the report between the same "Finality" and the "Logical Continuum" about which I have already said that is defined as being the "Infinite Continuum", the Universal Pure Language and the Unique Expression of Universal Pure Consciousness together, since defines the Logical Function in ensemble of its characteristics, but and of its attributes upon Everything.

Non-Constitutive Determination overlaps the Constitutive one, precisely for as the relativisation to can be inherent to the "Logical Continuum" and implicitly to the Coaxiological Truth that is part of the Logical Function.

Complementary Determination

The same as and Constitutive and Nonconstitutive Determinations and Complementary Determination, it is part of the Determinations of Indeterminism -Determined by the Fund, which by its nature defines the complementarity of the elements that come within its equation, thus approving the fact that no element, no matter the place, role, and mode through which this is defined, is not separated from the rest of the other elements of All, but is part of a vast mechanism, which will be to him always and eternal complementary, both direct, indirect, modal, relational or structural.

In the present case, the Indeterminism -Determined by the Fund, solves a sinuous problem of the "Logical Continuum" on a whole, namely that of to highlight the Balance of this one on the basis of indetermination from its foundations highlighted on the asymptotism supervened through the Intangible Forms.

Non-Complementary Determination

The non-complementarity of certain elements determined as such by the root of the Indeterminism-Determined by the Fund can occur due to the initial asymptotism by means of which several possibilities of determinations can intervene, respectively several determinants which to can not be tangential with the system in which they are designed, and thus they become Non-complementary of the system, receiving a complementarity in other systems whereby their structural roots define tangentiabilities.

Determinations of Indeterminism - Determined by Contraversion are:

Intangential Determination

Compared to the Non-Complementary Determination, which has as root the Indeterminism-Determined by the Fund, within this Intangential Determination that has a different root than the previous Determination, namely the Indeterminism-Determined by Contraversion, where intervenes and here the Asymptotic Function, respectively the asymptotism that impedes tangentiability, only that in this particular case the elements determined by a certain causality can no longer be tangible with other systems, and nor their structural roots do not possess tangentiabilities so that they can be anchored to other systems and therefore are subjected not only to the causal inversion due to the structuralization of the Logical Function through two different causes with the same effect which is one of the causes, but also to the contraversion of the characteristic of Undefinedness of the "Infinite Continuum" that will restore to the original asymptotism the respective Intangible Determination to re-enter on another possible path within the structuralizations of Asymptotic Function based on inversion and contraversion.

Tangential Determination

This type of determination possesses certain degrees of tangibility with the systems in which the determination is produced, not to be understood by "is produced" that a certain determination begins. No way. They never start, like, they never ending. They are eternal.

Compared to the Determination where tangentiabilities were realized, as and the one with root in the Indeterminism- Determined by the Fund, in the Indeterminism -Determined by Contraversion, these tangents are identified by the fact that certain elements are structured so that they become Tangent Determinants but of this Indeterminism-Determined by Contraversion, where tangentiability consists precisely in inversion and contraversion, tangentiability that defines them, on these two, precisely by the fact that only thus, through tangentiability, systems can be defined and oriented towards the causal inversion, but also to their contraversion. On some aspects of this type of Tangential Determination I have discussed just now.

Conjunctural Determination

The quality of Contraversion, but especially that of inversion which directly and promptly intervenes upon causality, inherently, with a base subject to asymptotisms, may "result" (I put it in quotation marks because the term is figurative, because anything that results, has a beginning, that is not the case of our example), - certain Conjunctural Determinations, that are not only depending on the inversion but also the contraversion which is reported to these

types of Determinations, which gives them a conjectural character, being possessors both of an inversion or contraversion, but also possessors of the lack of one or the other of these.

All these give them a conjectural character, but great attention, this does not give them the tangential or non-tangential character, because as a rule the Conjunctural Determinations are dual Determinations, ie, compared to their Conjunctural quality, they are also subjected to the tangential or non-tangential determinations, which leads to the cumulation of determinations, within the Indeterminations - Determined by Contraversion, a cumulation of determinations that underlie the essentialization of Logical Function.

Nonconjunctural Determination

It is the type of Determination of Indeterminism -Determined by Contraversion, which implies the impossibility that a determinant to can receive the dual quality or not of to become conjunctural, and thus it will not be able to participate in the process of essentialization, respectively of cumulation as and the previous Conjunctural Determinant.

Not participating in the process of essentialization gives it the character of being nonconjunctural, and of affiliating to systemic Determinations, of which its root is part.

However, compared to those Determinants to which they will join, this Determinant has the quality to have access, but also to be complementary with some conjunctural opportunities of essentialization of the Logical Function, but due to the tangentiability of its systemic roots it becomes improper for this process.

On the other hand, the Nonconjunctural Determinant is the type of Determinant which, precisely through its nonparticipation to the conjectural essentialization of cumulation, about which I talked previously, makes that another determinant to can be him that participant, thus to possess the duality of the cumulation of Determinants, respectively and of to be, Conjunctural Determinant.

What namely is at the base of this process?

Two determinations I have just discussed, namely Tangible Determination and Intangible Determination.

The Modal Determination

Compared with the conjunctural types of determinants, the modal determinants are those determinants that not only do not establish a certain essentialization through the cumulation of determinants of the Logical Function, but neither intersect in any way with the determinants of tangibility, but are classed or surpass as intermediaries between all other types of determinants of the Indeterminism-Determined by the Fund.

How namely?

Tangential and conjunctural determinants are "hit" within the Indeterminism -Determined by the Fund, by the Non-tangential or Nonconjunctural Determinants, for to become, depending on the root of each, tangent or non-tangent to a particular system, within the Logical Function structure.

For this, and some and others will have to indirectly develop the modal Determinants, why?

Because, for as the other determinants to can be defined within the Indeterminism - Determined by Contraversion, they need the modal determinants, because the Tangential or

Conjunctural determinants are not only them, but also their inverses in the posture of Intangential and Nonconjunctural determinants, which would reduce each other, if it were not the inversion of causality and the contraversion of Indeterminism-Determined, respectively.

Thus, this Indeterminism through the reporting to those determinants, determines the Modal Determinants.

By modal determinants, no Tangential Determinant along with its inverse, or, Conjunctural Determinant along with its inverse, can not be canceled, because the Modal Determinants will intervene eternal, which focus on inversion and contraversion.

Thus, when a Tangential Determinant is about to be annihilated by an Intangential determinant, then the Determinant Modal realizes the inversion or contraversion, in this example, the contraversion for that those determinants to can not be annihilated and find their systemic and structural roots where they can accomplish certain tangentialities.

Nonmodal Determination

It is a similar determination to the Modal Determination, based on the same principles as the Modal Determination, only that this reflects on certain determinants with a sense of inversion or contraversion opposite to the Modal Determination.

Nonmodal Determination is the one that provides Balance of the Balances of the Modal Determinations, and vice versa, the Modal Determinations do the same compared to Non-Modal Determinations.

Modal and Nonmodal Determinations are those determinations that are responsible for the development of other Functions, in continuation, such as Conjunctive Functions, Disjunctive Functions, Attributive Functions, etc.

Determinations of Transcendent Direct Indeterminism are:

The Relational Determination

This type of determination has a new root, namely, it is within the Transcendent Indeterminism, characterized by the fact that the same determinant can be found both within a certain structural system and in another, which gives it transcendence as such.

This type of Indeterminism is the one that Coaxializes through its own transcendence Everything in the same All, both as Uniqueness but also as Diversity, so Everything is One and One are All.

The Transcendent Indeterminism can be associated even and with Words -Matrix, such as Beginning, End, Origin, but and Nothing or the so-called inherent "Empty" of a "beginning" which actually is eternal, and as we have established any beginning, begin with the end of another beginning.

Thus the Transcendent Indeterminism defines all in the Everything so that the "beginning" of that "Empty" to become transcendent in other systems that are also defined with that Empty, but also, the respective "Empty" is defined by the systems in which it is transported.

Therefore, Indeterminism consists precisely in this relationing of Structural System and "Empty".

The respective relationing is defined as being the Relational Determinant of Direct Transcendent Indeterminism.

Why Direct?

The answer consists in the fact that these "retrievals" of the "Empty" in the Structured System, but and of the Structured System in "Empty" is made directly without the intervention of other determinants that could give a random course of the representation with finality in the "retrieval" of the "Empty", in the Structured System.

Non-relational Determination

This type of determination is not at all the reverse of the Relational Determination, because it does not impede the finding of the "Empty" into the Structured System, and nor does it cancel in any way this demarche of Transcendent Indeterminism, but is guarding him from other possible determinants which could ruin him under the aspect of its cancellation through "Empty".

All this is due to the fact that the "Empty" that transcends a certain Systemic Structuralization will make to define with this and this will take the place of the "Empty", and if one would be canceled by the other within the Transcendent Indeterminism and the other would be canceled by the first, and thus everything would be ruined if it were not the Nonrelational Determinant which to "get involved" through the essential inversion of the relations between "Empty" and Systemic Structuralization, so that the "Empty" to can not be canceled, but, nor the Systemic Structuralization in turn.

Why is not called Indetermination-Determined Controversial and is called Transcendental?

This fact is due to the "retrieval" of Everything in All and of All in Everything, that gives it the nuance of transcendence, lacking completely the contraversion of causalities, even if under the aspect of Non-relational Determination the inversion occurs.

Determinations of Transcendent Indeterminism, Aleatory are:

Aleatory Determinations

Within this Indeterminism intervenes the random constant, which is a determinant that may belong to any type of Indeterminism that has been mentioned up to now and which, it can interpose to the characteristic of direct transcendence of a determinant within of a Structural System.

The "Empty" of the above example used to define Transcendent Direct Indeterminism is actually a determinant that transcends into a particular Structured System.

In fact, and the Structured System is another determinant in its turn.

This transcending is done directly, without the intervention of a third determinant that can give a random aspect or the "Empty" determinant to be in a certain Structured System which is another determinant or not, and instead of this Structured System, the "Empty" can be found in aleatory mode in another determinant.

For this, it is necessary the constant, which is actually the third determinant.

This third determinant is interposed to the first determinant of being found in the second determinant, by giving the first determinant an aleatory trajectory toward another determinant, between which certain specific Relations are established, such as Relational or Nonrelational Determinations.

Non-aleatory Determinations

They are specific to the aspects in which the constant or the third determinant that intervenes in the transcendent process is one that belongs to a certain type of relationing, which involves by itself, and the non-relationing that we have just spoken of, precisely, in order to develop this specific relationing.

Non-relationing in its quality of third determinant becomes a constant, as is the Relationing with the difference that the specifics of this constant is substituted or even constituted, as the case: Relationing (another constant) by means of the Aleatory Transcendent Indeterminism, which thus nuances the Non-aleatory Determination.

Ratios of the Determinations or Definitions

Unicity Definitions, Plurality Definitions, Sequential Definitions, and Modal-Sequential Definitions

When a determination is reported to another determination, a Definition of Unicity takes place.

When a determination is reported to multiple determinations, a Definition of Plurality takes place.

Sequential Definition is given by the sequential reporting of the determinants, so, when a determinant is reported to the third to define another determinant, thus, reporting to the third is sequential, because the result not consists in the third, but in another determinant.

Modal-Sequential Definition consists when the involvement of the third is made depending of mode of relationing of this one with one of the two determinants, or, the determinant resulted, or the determinant.

One of the examples of Definition of Uniqueness consists in Logic as such, in the sense given by Logic, because one is the Coaxiological Logic or Logical Function, another is the Word -Matrix, Logic, and another is Logic which we human beings possess and which we have the possibility to get it for us.

One can see how the same Logic already has three different meanings, but for each such meaning it is and a determinant, so there will be three different determinants, one being the Logical Function which becomes a determinant of the asymptotism of the Intangible Forms and of the landmark of Negation which determines its Structuralization, then, the Word -Matrix, Logic, about which I have written so far and is part of the Universal Pure Language, so it is a determinant within the "Infinite Continuum" compared to the Logical Function which, even if it has a common point through asymptotism and the landmark of Negation with the "Infinite Continuum", this is not limited only to it, but it becomes the "Logical Continuum" consisting of the "Infinite Continuum" that includes the entire Universal Pure Language and the Unique Expression of Universal Pure Consciousness.

So there is a big difference between Logical Function and the Word -Matrix, Logic.

These differences may even be determined by human logic, even if the Word -Matrix, Logic has in turn its own developments, as well as the Word -Matrix, Knowledge, or any other Word -Matrix from the infinity of Words-Matrices what belong to the Universal Pure Language.

An example of the Plurality Definition consists in the reporting of the Logical Function to the Functions determined by it, which the Logical Function essentializes them according to the characteristic of cumulation.

The example of the Sequential Definition would be when a third one intervenes in the person of a determinant, as is the case of the Awareness-Knowledge process that always involves a third one, this third being the Semantic Mirror of the Infinite within the Word -Matrix, of the Knowledge, which transforms Awareness into Knowledge.

Finally, to demonstrate the example of the Modal-Sequential Definition, we will need to find a modal relation of one of the determinants with a third party, which occurs only and only in some cases, being not a rule.

Such an example would be the Intervention or the Action of the Creator Factor and Unique Incidentally upon His own Creation, which precedes a Destiny.

We can not admit that the Creation of the Creator Factor is a rule, for to precede Destiny, because it is an Image of Authentic Creation, which having inserted, in its assembly, precisely the Intervention of the Creator Factor, and the determinant of this Intervention is the Creator Factor having as a determinant the Image of Creation, the predecessor of Destiny.

This becomes a Sequential-Modal Definition, because the Destiny depends on, the Mode, how the Creation is perfected, respectively its Image taken by the Creator Factor through the Semantic Mirror of the Infinite.

II.4.CHAPTER IV

FALSE AND TRUE, INTERVENTION OR NON-INTERVENTION

The Logical Function and the Word -Matrix, Logic, in quality of determinants, have and a common point of their, through the reporting to the logic of the human being, namely none, **Not** based on Knowledge as it does the logic of the human being which comes to man as an appanage of Knowledge, because it deals with the lawlike organization of the reality considered objective by man, with the establishment of the right conditions of the thinking, of the forms and general laws of the fair reasoning, and the logic of man makes an abstraction of the concrete content of our various ideas, being a formal science dealing with the notion or the judgment in general, and not with a certain notion or judgment concretely determined.

Moreover, in the dialectical logic of man, logical forms are, due to their differentiated gnoseological value, content-filled forms, and the logical laws on the basis of which these are linked constitute the basic principles of this dialectical logic.

Among the features of this dialectical logic are the concrete identity, which includes and the difference, the complex contradictory predication and the flexibility of the excluded third, which represents for this dialectical logic the concept of truth in the deepening of knowledge.

It is noticed that the human logic and the way it is perceived by man, of which I have given the example of dialectical logic, but compared to this, would be and other logics, such as, the modal one, or logic of relations, constructivist logic, classical logic, etc.

All these logics are based on Knowledge, because the human being develops within the Word - Matrix of the Knowledge, and this aspect gives human logic the character of science,

like the grammar or geometry that analyzes the laws of thought, so, in principle also of Knowledge (known by man).

However, and the human logic is a determinant in its turn of the Logical Function at a much different level than the Logic in quality of Word -Matrix, where it is no longer a science that analyzes the laws of thought, where it no longer relies on Knowledge, how nor the Logical Function is not based, because both for Logical Function as and for Word -Matrix, Logic, the Knowledge is NOT something else than a simple Word -Matrix, from the infinity of Words - Matrices within the Universal Pure Language of the "Infinite Continuum" that is included in the "Logical Continuum".

However, reaching this aspect where we see that we have three determinants where each means something else but they have the same name, the question arises which is the tangency between these three determinants because they have the same name but have almost totally different aspects, one from another.

First of all, we will need to see whose development are these three determinants with the name, the Logic.

First, the Logical Function becomes a development of Intangible Forms, therefore of the asymptotism developed by these Intangible Forms, which thus reflects within the "Infinite Continuum".

A similar development would have and the Word -Matrix, the Logic, only that it is defined by the "Infinite Continuum" with all its main characteristics, respectively the Asymptotic Function, the landmark of Negation, Structuralization and Undefinedness, compared to the Logical Function defined only on the basis of the asymptotism thus spotted by the Intangible Forms.

So, the Word -Matrix, the Logic, is totally different from the Logical Function, because it becomes determined by the Logical Function or by the "Logical Continuum" from which the "Infinite Continuum" belongs, the same as and each Word - Matrix.

Here intervenes another problem, namely, for as, the Logical Function to be defined, had to define the Words- Matrices or the Words - Matrices were not defined when the Logical Function was defined?

If is so, does it mean that Logical Function does not include in its "Logical Continuum" and Words - Matrices?

The Words - Matrices were determined once with the definition of the four main characteristics from the "Infinite Continuum" that is part of the "Logical Continuum".

Once defined these characteristics could be defined and the Words - Matrices.

If the Words - Matrices could be defined only after these characteristics have been defined, does it mean that and these Words - Matrices have, a Beginning?

Not under any circumstances, because this process is taking place eternal, atemporal.

"It does not mean that these characteristics were finished at two o'clock and at five o'clock the production of Words - Matrices began."

We can not even speak about the first Word -Matrix than to the extent that we understand that at the respective "beginning" was the Nothing and thus to we define the Nothing, from a Neosemiotic point of view, as being the first Word -Matrix.

In reality, it is Not absolutely at all so, because all these are not defined through us but without our will or desire, thus we can not speak of the first Word -Matrix, than in the case in which we humans want to have an image through the Illusion of our Life of what might mean the "appearance" of Words - Matrices, depending on the predetermined characteristics of the "Infinite Continuum" that becomes an integral part of the "Logical Continuum."

If the Words - Matrices do not have, a Beginning, then this means that we can not speak neither about the first Word -Matrix, nor the last, because if it had a Beginning, we could not have talked, neither about the "Infinite Continuum," and less about the "Logical Continuum".

Once these Words - Matrices do not have a Beginning, in reality Not exists a first Word -Matrix, means that either all Words - Matrices have been defined once, or exists a first Word -Matrix.

Once again we reach a crossroads, namely if all Words -Matrix were once defined, it would be good because it would not be a first Word -Matrix, so it would not be a Beginning, as it is, but, if these Words - Matrices are defined once, means that Whole Universal Pure Language is defined once, so would not exist the "Continuity" within the "Infinite Continuum" and the "Logical Continuum".

Thus, we either admit a prime Word - Matrix with which, the Universal Pure Language begins, and so we have a Beginning, or if we do not admit this Beginning, we are bound to have an End, through the definition once of the whole Universal Pure Language.

This paradox is precisely the one underlying the Unique Expression of Universal Pure Consciousness through which the "Logical Continuum" becomes an intelligent "Logical Continuum", based on rational laws, but also on laws which compared with rational laws would become much more "superior", only if we compare the most rational and intelligent equation determined by human with the breeze of a spring wind, and yet that comparison would not be, not even a fraction of billions.

The paradox about which I spoke, is the one that always puts a hindrance to us, namely, or lets us understand why it can not be a Word -Matrix, Primordial, case in which it closes us the other gate, namely, if it is not a Word -Matrix, Primordial, it should be the Universal Pure Language, defined once, what would mean the impossibility of defining the "Continuum" within the "Infinite Continuum," and if we determine a Word -Matrix, Primordial, would mean that the Universal Pure Language has a Beginning.

Both are false because the Universal Pure Language not only does not have a Beginning but it has not, no End, being part of the "Infinite Continuum" which in turn is part of the "Logical Continuum".

Therefore, when the characteristics of the "Infinite Continuum" were determined eternally and of course infinite, the quality it has the landmark of Negation is precisely that of to cancel the asymptotism of the "Infinite Continuum" perceived as such by Intangible Forms, fact which defines Tangentiability as the opposite of Asymptotism.

Tangentiability is the one that will become the link between the lack of beginning of the Asymptotism and the "Continuum" that will define the "Infinite Continuum" as an eternal continuity, towards another and eternal, new, Word -Matrix of Universal Pure Language.

This fact is accomplished through Tangentiability, through unification due to the tangentiability of Asymptotism as the first characteristic of the "Infinite Continuum" with the Structuralization of this "Infinite Continuum," thus the Structuralization of the "Infinite Continuum" defined and through the Universal Pure Language receives the valences of the Continuity, precisely due to the Tangentiability which unites this Structuralization with the Asymptotic Function that will give it the impetus of "Continuity".

Thus, precisely the Tangentiability that could be defined by us as being, the Finite, because it is opposite to Continuity, is that which will unite the Continuity by the finite definition of each Word-Matrix in part, defining the "Infinite Continuum".

So, when we do not accept a Beginning of Universal Pure Language, we do it precisely because the Finite (Tangentiability) is the one responsible for the lack of the Beginning, how it is equally responsible for the lack of the End.

Therefore, the "Infinite Continuum" is a combination of Infinite and Finite which becomes "Continuum" through Finite, and Finite through Infinite.

How namely it becomes Finite through Infinite?

Because Tangentiability is defined by the Asymptotism initiated by Intangible Forms.

Where does rationality or intelligence appear in these relationships?

The fact that the Asymptotism is "transported" by Tangentiability to assure its own Continuity means that the rational is defined by Tangentiability by Ensuring Infinite Continuity.

This is the basis of the Unique Expression of Universal Pure Consciousness.

We humans see the Lack of Beginning, of the Universal Pure Language, as being the Nothing or the "Empty" and are obligated due to our Logical Coefficient 2, due to our ability to reason, to we define this "Empty" or Nothing as being the first Word - Matrix in the Universal Pure Language, even if he is actually the Lack of Beginning!

I once wrote about this "first", Word -Matrix of the Universal Pure Language, and, be recorded, as such, how the last Word -Matrix within the Universal Pure Language is precisely the Lack of End!

In the Lack, consists, the Asymptotism, and in, the End, Tangentiability, how, in the Beginning consists the Tangentiability, and in Lack, the Asymptotism.

Thus, the Asymptotism will always be the Lack and the Tangentiability will always be the Beginning and Ending.

How namely the Logical Function becomes a characteristic of "Infinite Continuum", when the "Infinite Continuum" is part of it?

The answer consists when this one identifies itself with its Structuralization, because the Logical Function is the first eternal determination of the "Infinite Continuum" after this one has been perceived by Intangible Forms as being an asymptotic determinant.

Thus, NOT the Intangible Forms are asymptotic, but the "Infinite Continuum" of Logical Function or "Infinite Continuum" within the "Logical Continuum" is perceived by Intangible Forms as being an Asymptotic Function, and "Infinite Continuum" responds to Intangible Forms through the "Logical Continuum", which defines him that, is not an Asymptotic Function but an eternal Tangent to its own "Continuity," which is a Coaxial "Continuity" precisely because of the Tangent, for which each "Continuity" of a new Word - Matrix becomes a link based on the Analogy of Everything with Everything being Everything (uniqueness) in All, but also being part of All (diversity) in Everything.

This is the basis of Coaxialism.

Thus the Logical Function becomes a determinant of the Asymptotic Function and of the Landmark of Negation becoming the Structuralization of the "Infinite Continuum," but this Structuralization from the point of view of the Logical Function compared to the "Infinite Continuum" stops only at this quality, namely of to be a characteristic of the "Infinite Continuum" because from its point of view, the Logical Function does not just remain a

Structuralization of the "Infinite Continuum", but includes within it the Whole "Infinite Continuum" but also the Unique Expression of Universal Pure Consciousness, becoming Everything, but and Everything Behind Everything.

Instead, this Everything from the Back of Everything, which is the Logical Function, is perceived by the "Infinite Continuum" as Structuralization of it.

This aspect gives to the Logical Function the quality to define itself as being **AND** the Universal Pure Language, **SHE** being or having within it **AND** the Unique Expression of Universal Pure Consciousness.

Thus, the Logical Function gathers both the Unique Expression of Universal Pure Consciousness, as and the Universal Pure Language.

Then why does appear and the Word - Matrix, the Logic?

What namely is this Word - Matrix, Logic?

The Logical Function, once defined through the Unique Expression of Universal Pure Consciousness as and through the Universal Pure Language, means that it is the Function underlying the "Logical Continuum" through itself, identifying itself with it.

Thus, this Function is a law or determines an ensemble of laws by identifying it with both the Universal Pure Language, and the Unique Expression of Universal Pure Consciousness?

The question becomes even more imperious because a clarification is required regarding the categories of determinations, mentioned above.

Can all these be determined without certain set of laws ?

These categories of the determinations or the Indeterminations are not subjected to a certain set of laws that I already have inserted structuring these categories in the previous pages?

The fact that the Logical Function include within it and the Unique Expression of Universal Pure Consciousness, can it exclude the notion of set of laws?

If it accepts this notion of set of laws it means that we return to human logic and define the Logical Function as being a law based on strict criteria which is subject to certain canons and so science becomes ready, and Logical Function becomes like other logics, a science analogous with geometry or grammar, through which are established certain interdependencies of logical order.

First of all, in order to be determined a certain logic of the set of laws, this will have to focus, above all, on the human logic whose laws are based on certain logical principles already known as being the law of identity, the law of non-contradiction, the law of the third excluded and the law of reason sufficient.

Therefore, the law of abstract identity is subordinated to the law of concrete identity, and the law of the third excluded from the dialectic of categories of truth and false.

As a thing to be true or false, we must first of all to have the truth defined as being, depending on another truth or a false one, at which this one will be reported.

When the Logical Function becomes a determinant of the asymptotisms of Intangible Forms, it can not define the truth from false, and nor is it defined in relation to another precedent truth, because he is not determined, appearing in the equation only with the Coaxiological Truth based on the first characteristic defined, and as principle or axiom of the Logical Function, but all of these are not subject to a set of laws strict as such, which to can define the truth from false and therefore, nor the principle can not be defined in relation to the axiom or the characteristic, only after that the Coaxiological Truth intervenes, which appears in the unfolding of the equation in its totality only after the Logical Function is defined as such.

Do we have any of these within the Logical Function?

The answer is **NO!** Why do **NOT** we have, none valid?

Because all these laws involve **Knowledge, or Recognition** of another element by an element, and the other, to can not have this possibility of to Know.

But the Unique Expression of Universal Pure Consciousness, is not and Knowledge?

Can it be Consciousness without Knowledge?

YES! CONSCIOUSNESS IS NOT KNOWLEDGE.

Consciousness has nothing to do with the Knowledge than in the worlds of Knowledge.

In more of my works I wrote about the difference between Awareness and Knowledge, about the fact that and the human being, is Aware of something and something else Knows, about the fact that, in order to Know, it will be necessary first of all that the man or the Cognizant subject, to send his own Awareness to a Mirror element which, in turn, to reflect him, this Awareness in the form of Knowledge, back.

Thus the Awareness - Knowledge process always involves a **third** party.

This **third** party does not exist in any way within the Unique Expression of Universal Pure Consciousness, and nor within the Word -Matrix of the Logic or within the "Infinite Continuum," respectively of the Universal Pure Language, because this third party will be able to occur only and only in the worlds developed by the Word - Matrix of the Knowledge, and it will only exist if the "Infinite Continuum" or the Universal Pure Language or the Unique Expression of Universal Pure Consciousness, will be Mirrored within an element found in the worlds of the Word - Matrix of the Knowledge, and such an element being, ultimately, even and the human being.

Thus, Knowledge only occurs through Mirroring being an image more or less close to the Awareness, but also to the Unique Expression of Universal Pure Consciousness or the "Infinite Continuum", therefore Logical Function is a Function without Knowledge which does not focus, neither on the set of laws, nor on certain characteristics given by certain abstractisation of the Knowledge, than to the extent that it becomes Mirrored by Knowledge, and ultimately even and by the Man.

We can not state with firmness and certainty that these are the true principles or characteristics of the Logical Function or of the Coaxiological Truth, because neither we do **NOT** Know the Truth than deformed depending on the image which the Mirror of Knowledge reflects to us, above all about ourselves, and then, about what surrounds us.

The fact that we have established all sorts of abstractisation regarding certain sets of laws, this does NOT mean that these sets of laws exist in reality, because neither the abstractisations on the basis of which we determine them, can NOT be associated with reality, than through, association with certain experiences on which the reality reveals them for us, such as that we have two apples.

These apples, we will know that they are two because we see them before our eyes. They can be weighed, tasted, seen, etc.

Thus we will be able to define an abstractisation on the basis of experience, namely that an apple and an apple make two apples, but we do NOT know what namely can mean two elements which we can not submit to our experience (which is also an Illusion, but claiming the contrary in this case that our experience is not an Illusion of Life) - the two elements are subject to an abstractisation by which we know that there are two, because also the abstractisation itself is rendered to us by the Mirror of knowledge.

If this abstractisation does **Not** reveal the truth?

If the image we know is false as well as the truth reflected by the Mirror of Knowledge?

Can we feel abstractisation based on an experience?

The answer is obviously: **NO!**

No one can experience with his own senses the essence of abstraction, so he can not feel it.

Then our human logic tells us that what we can not feel, or experiment is not true.

However, we consider abstractisations to be true because we **associate** them with our experiments based on the senses.

The example with the two apples is conclusive in this respect.

Thus, on the basis of this association, the whole human logic defined on Knowledge is developed.

If we did not make this association with the abstract element, we would not have nor a science within this world.

The fact in itself is not enough revealing because we always know that mathematics will calculate us correctly the number of apples.

Then it means that the abstractization which we do not Know in quality of its essence, is revealing, with what the Mirror of Knowledge reveals us.

If this abstractization is revealing, then it means that we know what namely is Truth, because, and to this one, we can refer in the form of abstractization.

No matter how verisimilar or unlikely it may seem, abstractization becomes the one that tells us that a certain Truth is true or a certain Truth is false.

From here intervenes the relativity of Truth within the abstractization.

This determines us to abstract the abstractization as such, as being, or true, or false, because if we think with a Logical Coefficient 7, besides these two "or", there will still be five more "or".

If the abstractization can be or true or false, and its essence can be or true or false, a fact that quite revealing to define the relativity of our truth, even and when we do **NOT** want to admit that we are actually living the Illusion of Life, when we want to be partisans of the fact that we actually live the reality of every day.

It is just as true or false, no one can know this unless than if it intends to declaim it as such, that everything that I write in these moments is due to the abstraction which, in our everyday life, stands quietly on certain axioms and thus, leads us toward, new and new abstractizations.

The fact that these appear to us, as being relative, I think that is the most important thing, because it demonstrates us just as false or true that neither relativizations in itself can not be or can be true.

And I, now when I write this work based on Coaxiological Logic, which is revealed to me also on the basis of abstractizations, I can Not know what namely is false or true, also, I can not find out if really exists a real difference between axiom and principle, between characteristic and axiom, because through Coaxialism all these differences are canceled, becoming One in All and All in One, thus being the Unique path to go on the path of a Single Truth, be it and false within our abstractizations, because any truth regardless of whether it is true or false all truth is called.

Going on this path if what I insert in this book is false means that her opposite is true, and if is true it means that her opposite is false.

Do we know which are the characteristics of the false Truth or True ? NOT!

Because what appears to us as false Truth, can in turn be true Truth or false, and what appears to us as True Truth, may in turn be True Truth or false, so if we go on this path at infinity we will see that neither a Truth can not be true, but, nor false, than only and only according to our abstraction.

That is why the principles about which I write at these moments do NOT have to be taken as such, respectively as principles of Logical Function, because from the point of view of the sets of laws of our human logic, they are NOT such a thing and nor, they do not have how to be, not being determined by an Truth that is defined definitively as such through certain characteristics.

At this moment I define definitively the Coaxiological Truth, through and the basics of the Logical Function which I define them, but once these bases become principles and characteristics simultaneously, and once these bases establish the basics of the Coaxiological Truth, it is premature to speak of principles in the true sense, which DOES NOT exist!

It is only after all these will be defined definitively and in reporting with the Coaxiological Truth, it can be defined according to these Principles or basis which is the definition, of, Principle, in Coaxiology!

Finally, can we establish a set of laws without Knowledge, or could function a set of laws independently of Knowledge ?

Could exist the Truth independent of Knowledge?

We will first have to start by answering the second question, then returning to the first.

The Coaxiological Truth is a Truth occurred before Knowledge, as well as other Truths from my previous works, such as the Semiotic Truth, Neonotional, Notional, etc., up to the level of Truth known by us, people.

For a law to be true, the Truth will have to exist first and foremost, whether this is true or false.

Once the Truth appears, he by its essence can be defined as a set of laws only to the extent that it defines a certain set of laws, and in order to determine it, it will have to define on itself as being a Truth compared to a certain Landmark.

In our case, this Landmark may be precisely the Landmark of Negation, the one who denies the asymptotism of Intangible Forms.

On this basis, we can affirm that the Coaxiological Truth can receive the character of set of laws, only that the Landmark of Negation denies the asymptotisms of the Intangible Forms to the Logical Function that it Structuralizes, and thus defines it, an equation in which, although intervene the parallelism and the cumulative quality what defines to the Logical Function the aspect of essentialisation, the Coaxiological Truth does not yet appear in the equation, than once with finalization of the first principle of Logical Function, when the Landmark of Negation already has its first Structuralization defined toward the Undefined which returns the path to asymptotism, defining a cycle in which the Logical Function is defined as being the "Infinite Continuum", cycle that owes the "continuity" of this "Infinite Continuum".

In this **first cycle**, the Coaxiological Truth appears, and the nomination, of prime, has aspect of eternity, in no way, of beginning, because in this first eternity Everything and is developing in All, and not outside of it, and Everything from behind Everything, is precisely this eternity that continues, through its back, defining in her a **new and new** such cycle.

That "new" being always an other Everything high is included in the Everything, coming from behind this one, or from inside of its spiral, if that explanation is more plastic.

It is quite plausible the fact that the Truth defines a certain set of laws, but any law, must occur and be reflected upon "something," fact which implies an Event, and this one, in turn, can be from within an eventful succession to define a particular Phenomenon or not.

This fact involves a compulsory Beginning, because, even and in the case in which the law is reflected upon "something," this reflection begins and ends once and once.

In the case that we are talking about an eternal reflection upon "something", then this one can not be produced upon that "something", because, in order to produce it is necessary the beginning, because any production must begin, and if it does not begin it is no longer production or reflection upon "something", but it interposes with that "something", because if, and the production and that something are eternal or infinite, no distinction can be made between that "something" and when is produced another "something" upon him.

Because and the production itself is also a "something" that here intervenes as a "something else" and for as two "something" to become tangent through one of them which defines production means that tangency has an obligatory initial landmark in cases when the two "something" are infinite, because if they were finite, the tangent could be in their initial moment or in their beginning.

Thus, the "production" or "reflection" of "something" over another "something" necessarily implies an initial moment.

Therefore, any set of laws needs a certain initial moment for to occur over a certain: "something."

So we can not talk about law or a set of laws even though in the Logical Function intervenes the Coaxiological Truth, this one can not define a certain **initial** moment even and through the landmark of Negation, because cycles overlap within the same Everything, even if they are considered to be from Behind the Everything.

Moreover, any set of laws provides for a certain Event through which this one is reflected by or acting on the element, Event or Phenomenon.

In conclusion, absolutely any set of laws can only be structured within the Word - Matrix of Knowledge, where it occurs once with the Primordial Event produced through the Lack from Semantic.

What namely does the set of laws replace at the level of the first characteristics of the Logical Function, respectively, of the parallelism, of the essentialization defined through cumulation of functions and Coaxiological Truth?

Even though at this level one can **not** talk about an **initial moment and nor about a Beginning** which to define a border between the asymptotism which intermediates the connection with the Intangible Forms and the Logical Function.

This asymptotism consists precisely in the Non-Beginning, and the landmark of Negation denies the asymptotism, ie, the Non-Beginning, where the straight lines do not unite, realizing a second parallelism, and this **NOT** within the asymptotism, therefore of the Asymptotic Function through the two straight lines of its, which tend one toward another without to unite, but exterior this, causing another parallelism compared to asymptotism through the Structuralization of the Logical Function, which is defined as being the "Infinite Continuum," on which will include it in the "Logical Continuum," and that parallelism consists in the first characteristic - principle of the Logical Function.

Thus, the notion of set of laws on which we attribute is achieved only within the context of the developments caused by the Word - Matrix of Knowledge, where, the Event and the Phenomenon intervene.

To talk about a set of laws without Event or Phenomenon, it is as if you affirm that it does not reflect itself and does not produce itself on any other "something", and for to define a set of laws as being "something", as being that "something", which neither is produced and nor reflects itself on another "something", but, eternal and separate from the systemic and structural context, or from the one of developments or the definitions, means that is **NO** longer a set of laws but totally something else.

However, we can only speak of a certain Phenomenon that is the Neosemiotic Phenomenon, where no longer intervenes the succession of events of the type Event-Phenomenon, as I wrote in *Antichrist, Being and Love*, p. 121-122, **I quote:**

"..... we can not define a certain initial moment of reflection of" something" in the Semantic Mirror of the Infinite, as it is in the case of the Word - Matrix of Knowledge, because from the point of view Neosemiotic, the Suggestive, - Matrix, Distributive, does not consist in reflecting the Common Expressions of Words - Matrices in the Semantic Mirror of Knowledge because and the Knowledge is a Word - Matrix from an infinity that participates at the completion of Universal Pure Language.

The Neosemiotic phenomenon is defined by the Distributive Capacity of the Expression of Universal Pure Consciousness, which can be partially reflected in both the Common Expressions of Words-Matrices Groups and in each Expression of each Word -Matrix in part.

By the Expression of the Word - Matrix, is meant the totality of the characteristics of that Word - Matrix.

These characteristics are reflected through the medium of the Sugestitive-Distributive Quality of the Expression of Universal Pure Conscious within it, giving to the Word -Matrix, respectively the nuancing of its own Expression within the Universal Pure Consciousness as being Word of the Universal Pure Language.

This aspect of the Sugestiv-Distributive side within the **Neosemiotics**, results in the mode of interrelation between the Words of Universal Pure Language and Universal Pure Consciousness on the basis of Expressions that are spoken within the Universal Pure Language to delimit the Unique Expression of Universal Pure Consciousness from the rest of the Common Expressions.

The branch, Suggestive - Distributive is divided into two degrees of comparison of the Suggestive - Distributive, namely, the Suggestive -Distributive Convergent degree and the Suggestive -Distributive Divergent degree.

These two degrees are precisely those that determine the Neosemiotic Phenomenon, being inclusively and the basic characteristics of the Neosemiotic Phenomenon, Phenomenon which is at the basis of Phenomenological Coaxiology, and which is not based on an Initial Event as the rest of the Phenomena which I have mentioned in my books until at the moment, because at Neosemiotic level it can not be an Initial Event that occurs only by reflecting a certain Event in the Semantic Mirror of the Infinity that gives birth to the First Event or Primordial Event that defines the Primordial Phenomenon in its turn", end the quote.

However, if that "something" does not occur on "something else" but is defined or developed in such a way that it directly or indirectly, is reflected, and on that "something", without to exist an intervention, is it no longer a set of laws?

No, in the moment when it does Not exists an **intervention** of that "something" on "something else" we can no longer speak of a set of laws, but of a **Function** which precedes the **non-intervention** on "something", but, on its functional basis this **non-intervention** defines a report compared to "something," as in the case of the Unique Expression of Universal Pure

Consciousness which, through Logical Function does **Not** intervene within the Universal Pure Language, but it is **reported** to this, even if by reporting, the Unique Expression of Universal Pure Consciousness is nothing but the sum of all Expressions of Words - Matrices of the Universal Pure Language reported through the Logical Function to the Unique Expression of Universal Pure Consciousness, which belongs to the Logical Function, and thus the Logical Function is reported, through itself, for itself, in perpetuating the "Logical Continuum".

Thus, the Neosemiotc Phenomenon participates in determination of the functional characteristic of the Function that actually replaces what we know and perceive, we, humans, as set of laws.

*Thus, the Unique Expression of the Universal Pure Consciousness is actually the sum of Expressions of Words-Matrices which are **reported** through the Logical Function at them themselves, and Pure Consciousness is part of the Sum of Expressions of Words-Matrices which through the Logical Function (please pay attention, the Logical Function does **Not** have nothing to do with the canons of the Logic of human being, being another logic) accomplishes this reporting.*

The sum of Expressions of Words-Matrices is essentialized through the characteristic, of cumulation, of the Logical Function through this.

The respective essentialization of the sum of the Expressions of the Words-Matrices defines the Unique Expression of Universal Pure Consciousness.

The sum of Expressions of Words-Matrices, once essentialized, is NO longer what can be defined as the sum of these Expressions of Words-Matrices, but as the Unique Expression of Universal Pure Consciousness.

The Unique Expression of Universal Pure Consciousness is the essence of the sum of the Expressions of the Words-Matrices.

This essence, no longer being the sum itself, but its essence, is reported at sum, thus defining the Universal Pure Language and its Expressions.

That is why I have always emphasized this, namely the fact that the Unique Expression of Universal Pure Consciousness is not the sum of the Expressions of the Words-Matrices, but this sum is reported to the Unique Expression of the Universal Pure Consciousness through Logical Function.

In conclusion, the set of laws only intervenes in the worlds developed by the Word-Matrix of Knowledge where the Intervention can exist, and at rest at all levels does not exist the notion of set of laws, but of Function that replaces the set of laws.

All of these are part of the Definitions of Uniqueness, because they are reflected on a unique frame, either Logical Function or any other determinant thereof, or within the equation of defining can participate, one or more elements, but through the Definition of Uniqueness each element in part, receives its own definition in part and not an overall definition alongside other elements.

Thus, when we talk about the fact that the Neosemiotc Phenomenon defines the functionality of the Logical Function, we refer only to the Logical Function, and when it defines the functionality of all the functions we refer to all possible functions, so, to their ensemble.

*By defining the functionality of the Logical Function, the Neosemiotc Phenomenon determines by Logical Function and some of its characteristics, and Logical Function will be the one which in turn will take over these characteristics and will determine the functionalities of the other functions and **NOT** the Neosemiotc Phenomenon, because the Logical Function has the characteristic of essentialization through which it becomes the essence of all other Functions but*

also of the Neosemiotic Phenomenon, and therefore this essence in the person of the Logical Function will determine the functionality of other Functions, functionality that radically differs from one Function to another and is represented through the characteristics of the respective Function.

Thus, the characteristics of a Function do not consist in the sets of laws after which the respective Function is guided, but in the Functionality of that Function, which has as its basis and essence the Logical Function, whose Functionality is determined by the Neosemiotic Phenomenon, determined in turn by the two degrees of the Suggestive - Distributive, namely, the Suggestive-Distributive, Convergent, and Suggestive -Distributive, Divergent.

Again, let's not make the mistake of considering that, if the Neosemiotic Phenomenon develops the characteristic of functionality to the Logical Function, this determines it in some way or another. No, by no means.

The Neosemiotic Phenomenon only occurs when the necessary conditions are met for as this to be intercalated on the Logical Function scene and not vice versa.

In order for these conditions to be fulfilled, it is necessary to be already in the equation, both the "Infinite Continuum" and the Unique Expression of Universal Pure Consciousness, and next to it as a quintessence of all, the Logical Function, with its characteristics necessary for the introduction into "scene" of the Neosemiotic Phenomenon, and thus, of its own functionality of Logical Function.

The question is how namely the Logical Function could to integrate the "Infinite Continuum" and the Unique Expression of Universal Pure Consciousness without having a certain functionality because the "Infinite Continuum" involves the Universal Pure Language and the Unique Expression of Universal Pure Consciousness implies the reporting of the sum of the Expressions of this Universal Pure Language to the Logical Function that defines thus, the Unique Expression of Universal Pure Consciousness.

What is meant by functionality?

It means a certain intervention on another system or structure that has a result.

The respective result consists in a certain functionality of a system or structure over others.

Examples would be countless, but we take the action of a piston over the steam.

The result consists in the functionality of the piston over the steam.

Of course, that the types, modes, and cases of functionality are countless.

As I have already said, we, people, understand through functionality, the Intervention, which in the case of the Asymptotic Function is a functionality determined by the Neosemiotic Phenomenon, and not a functionality which involves the Action or which has as result an Intervention (Action) of the Logical Function on other Functions, because although the Intervention is defined and through the set of laws in our world, it can be defined in the absence of the set of laws and through Determinants and Non-determinants, but only, especially and when the set of laws is completely absent, because the set of laws can only be within the Word - Matrix of the Knowledge being determined depending on a particular Event.

A set of laws without Event can not be, because the set of laws implies action.

In the absence of the Event, the place of the set of laws is taken over by the reportings of the Determinants and Non-Determinants.

Coaxiological functionality can not be defined through intervention because it is Not an action on a particular Function, because the Neosemiotic Phenomenon can not act on the functionality of the Logical Function, on which determines her, as being himself, and the

*functionality of this Logical Function as being part of the Logical Function, and not as an **action coming from outside** this Logical Function, because this "outside" does not exist in the respective context, because the Logical Function is Everything from Behind the Everything, is the "Logical Continuum".*

*Once can not exist an action from the outside, the action from the "interior" is defined as being the Logical Function and anything we understand as an intervention on this Logical Function from the Neosemiotic Phenomenon becomes **an intervention of the intervention**, which follows thus at endlessly, because once **the intervention** is represented by the Neosemiotic Phenomenon and this intervenes on the Logical Function **which is Everything**, therefore precisely **the intervention** upon which it **intervenes** being Everything, **the intervention** in this case is reduced to itself, amplifying itself at the endlessness of its own self of intervention upon the intervention, which results : **Non-intervention**.*

Thus, the Neosemiotic Phenomenon is defined by the Asymptotic Function on the basis of the Suggestive-Distributive Convergent, and Suggestive-Distributive Divergent, which in turn defines the Functionality of the Logical Function, what consists in : Non-intervention.

It is clear, on what the Non-intervention is based, namely, on convergence and divergence.

These two actually include the Functionality of the Logical Function.

Thus, due to the Neosemiotic Phenomenon, appear the two degrees of its, the Suggestive-Distributive Convergent, and Suggestive-Distributive Divergent, thus once with the functionality of the Logical Function appear the convergence and divergence, a turning factor for defining relations between various functionalities of the Functions developed by Logical Function within the wider of the "Logical Continuum".

Also, convergence and divergence can determine (what and they do it), functional characteristics the most diverse.

Thus Functionality of Logical Function does Not focus on a set of laws, because it focuses on Non-Intervention.

Everything from Behind the Everything, but and the Everything from his Face, respectively the "Logical Continuum" is based on Non-Intervention.

Even Non-intervention can be an intervention in turn, because and the Truth can be either false or true, which means that and this Non-intervention is a relative one?

No, in no case, because in this particular case of the "Logical Continuum" we can not talk about a functionality based on a relative Truth, because at the moment when the functionality is "appearing in scene" we have not defined all the characteristics of the Coaxiological Truth for it to define the functionality as being true or false, because the Coaxiological Truth will be fully defined, once with the completion of another Principle - Characteristic - Axiom of the Logical Function, which will participate in the definition of the Coaxiological Truth in its totality and not only in its partialness, as happens with the parallelism and essentialization of the Logical Function which define the premises of the Coaxiological Truth.

We can not define thus a Coaxiological Truth in itself, but only some nuances of it.

The Coaxiological Truth can not define, on the other hand, the Functionality of the Logical Function, because if it does this, it would become equivalent to Functionality itself, so with Logical Function, because the Functionality of Logical Function is based on convergences and divergences which defined as being the Coaxiological Truth would automatically become part of the Intervention, which would distort the entire Functionality of the Logical Function, because where the Truth is defined, but any Truth, not only the Coaxiological Truth, is defined

implicitly once with it and the Intervention because Intervention can be true or not, and the Non-intervention, the same.

Every truth consists in the reporting to its opposite, otherwise it could no longer be true or false.

If we consider the Functionality of Logical Function as being defined by the Coaxiological Truth, we should accept that the Intervention is the same as and the Non-Intervention a part of this Functionality of the Logical Function.

Thus the convergence or divergence of the Neosemiotik Phenomenon would have causality in Intervention or Non-intervention, meaning that, through Intervention is acting according to a set of laws, and the Functionality would become a set of laws, subjecting itself, to some canons, and these would consist of the asymptotisms of the Intangible Forms and the landmark of Negation, becoming Structuralized through the Intervention on the Logical Function, so on the "Logical Continuum" that frames the "Infinite Continuum" and the Unique Expression of Universal Pure Consciousness.

This would prove that the "Infinite Continuum" itself with the whole Universal Pure Language is a resultant of the Intervention of Intangible Forms, what can NOT be true, because if it were such a resultant, it would NO longer be "Infinite Continuum", it would no longer be the Everything from Behind the Everything, and nor would that "Continuum" of Universal Pure Language, but everything would be "frozen", according to the Intervention.

Once Everything would no longer be "Continuous", it would no longer be, neither the Unique Expression of Universal Pure Consciousness, because it is reported to the "Infinite Continuum," and the reporting would make no sense, because the Unique Expression of Universal Pure Consciousness would become one and the same with the Universal Pure Language once this would not be "Continuous," so, it would not be defined through the occurrence at infinity of new and new Words-Matrices which to define the Universal Pure Language.

II.5.CHAPTER V

RELATIVITY AND COMPLEMENTARITY OF THE LOGICAL FUNCTION DEFINED THROUGH THE COAXIOLOGICAL TRUTH

Absolutely any Truth becomes Relative if it is not defined as being the Absolute Truth.

Some philosophers considered that, all Truths are relative, apart from the Absolute Truth, but that we, humans know at least one grain from the Absolute Truth.

I think it can not be a greater stupidity than you to say that the Absolute Truth could be known partially, and if you knew, a part of this Absolute Truth, you would know and the reality.

For the dementia to reach the absurd, the materialists even believed in this kind of reality, and they also attributed it the statute of objectivity, the statute on the basis of which they were delirious in years and years, some have obtained doctorates reflecting the degree of stupidity and decay, where the human being can reach, and others to become even more ridiculous, have obtained even recognitions or great dignities, being delirious on the nature of objectivity.

Shame for those crooks of the philosophy who allied themselves with politicians same perfidious for to give birth to a monstrous society, a society of the lies, just as their philosophy was, a society where stupidity and ignorance were at a place of honor and on which, in onerous mode, they called her, the Socialist Society, stealing and denigrating, with shamelessness, this great dream of mankind of justice and equality, of real beauty of the human spirit that consists of true socialism.

How can you say that a fragment from the Absolute Truth can show the reality, when the Absolute Truth can NOT be, crumbled, because, any slice how small you cut from it, he would no longer be Absolute Truth as such, because it would lack something of it, and once a fragment is missing even from the Absolute Truth, it is no longer Absolute Truth, because it is not in its absolute totality.

It is either the whole Absolute Truth or it is no longer at all.

By "absolute" is meant precisely the Everything, the Whole, the Plenitude that is perfected through this All, which is the absolute in itself.

You can not define a Truth divided even and Relatively if it is defined as such, that is, as Whole Truth, because that part of from the Divided Truth will always be another Truth and never part from the Truth, from which, it broke.

To consider that you break a fraction from the Absolute Truth, it does not mean to possess the Absolute Truth through the fact, of to be able to distinguish him through the fraction that you broke from him.

It can not be that, because always the fragment which you will have in your hand, even if it is part of this Absolute Truth, will be immediately and definitely another Truth.

Many say that a Truth Truncated is part of the Truth from which it has broken.

It is not at all true.

Even if the truncated part resembles the Truth from which it has separated, this one is another Truth, because in its totality defines another determinant, and not on the one, on which the Whole Non-truncated Truth has defined him.

When the Truncated Truth defines another determinant than the Truth from which it has separated, this is another Truth.

In conclusion, the Truth can not be truncated because in this case it will determine another determinant, being another Truth.

The notion of Truth itself includes a definition that consists in a reporting to a third party that has a certain determinant.

Can exist and two or more Truths which to possess the same determinant, but that does not mean that they are truncated from another Truth that has possessed the same determinant.

It is a rule that the Truth that possesses or determines a certain determinant can not be truncated, because in that case it will no longer determine the same determinant, a case referring only to the same Truth.

By truncating, the Truth is changing, and once changed, he can no longer determine the same determinant, because and the Truth will be different.

What would happen if, through change (truncation), the Truth would in turn determine the same determinant as the truncated part from him?

This would lead to the fact that every Truth is as false as it is true, when it changes, having the same result.

So we could exemplify this way: "The right way is the shortest."

If from the sentence, we cut "right is" would be "The shortest way".

The difference is overwhelming, because one is "The Right Way is the shortest" and the other is, "Right is," and the other is "The shortest way" that no longer shows the fact that only the right one is the shortest.

Thus, any truncation changes the result, and a truth can only highlight the result which this one defines him, because the Truth is and the Image of its own result, as the result is the image of its own Truth.

If you change the face from Mirror, you will change and its image.

In the last hypostasis, even and when the Truncation of Truth would resemble the Truth itself, this one would always be its Truncation and in no case the Truth Himself, because a similarity remains a resemblance, and in no way, can not replace the elements that resemble.

Moreover, in the case of Truth, which may be true or false, this "true" highlights us the fact that the Truth is substituted with our reason through which a determinant may or may not be in a certain hypostasis.

This true or false identifies us an interventionist mode of finding the Truth.

If it were not this interventionist mode of action, starting from the human intervention to that of Our Creator Factor and Unique Incidentally, we could not understand the Truth in any way.

Thus, the Truth of the human being is a Truth of the Intervention given by an action that has taken place sometime in the past, which has as its Origin the Intervention of the Creator Factor and Unique Incidentally that preceded the Destiny, through the Creation perfected, once, Incidentally.

This Intervention on Creation, through Creation, Uniqueness and Happening, of the Creator Factor and Unique Incidentally, has led to a precedent "before" Destiny.

Thus, the Truth from within the Destiny will have, always and ever a "PAST" of its, being a Truth with Past, so with **Intervention**.

Between false and true, can not exist than a modal causality based on the **Intervention** of the Creator Factor and, Unique Incidentally.

People, however much they will try to find out which is the true Truth and which is the false Truth, they will reach the Intervention that has been made, preceding the Destiny, and so they will have to understand which is the falsity but and the veracity within the respective Intervention.

For our world, the Absolute Truth is identified with the Intervention or action of the Creator Factor and Unique Incidentally, on which he accomplishes it through his own Creation, which is an Image of the Word- Matrix, of the Creation.

If for our world this is the Absolute Truth, does it mean that are more Absolute Truths?

The fact of to be, more Absolute Truths entitles us to affirm that none of these **is Not Absolute**, because it does not represent the Everything through its absolutism, but only slices from this Everything, and any Truncated Truth is no longer the Whole Truth, as any slice from the Absolute Truth is no longer the Absolute Truth.

From this perspective, we will have to look at things in the light of the elements which participate to defining the Absolute Truth.

In the present case is the Intervention, primarily due to the disjunctive function of the Unique and the Happening, a function which reflects on Creation, but also on the Words - Matrices from the group of the five with the attributive Functions, respectively: the End, Beginning, Origin and Creation, but also on Knowledge at the same time, but also separately (disjunctively) on each one in part.

From here results the Unique and Incidentally character on which the Expressions of these Words -Matrices have, in the mirrored Image in the Semantic Mirror of the Infinite.

Thus each Word -Matrix in part or each element in part determined on functional basis as well as each Function in part being a determinant that has the essence and root in the Logical Function that is defined through the "Logical Continuum" will be defined by its own Truth.

It does not exists Absolute Truth only if this refers as a particularity to certain elements, in the sense that if this element is defined as a determinant or determinate, this definition is true, and if the respective definition is also part of the peak of a pyramid of determinations, that "peak" it may be considered the Absolute Truth for its determinations within the pyramid, but it should not be overlooked the fact that, that pyramid will never be the unique pyramid.

In conclusion, it does not exists Absolute Truth, than an absolute determinant for a certain range of other determinants, which is distinguished through its uniqueness to the plurality of other determinants, but, Uniqueness only from the point of view of its determinations, as is and the case of the Creator Factor and Unique Incidentally whose Intervention is Unique and Incidentally, compared to our world, and the Absolute Truth of our world will consist in this Intervention, which by its Unique and Incidentally character preceded Destiny, which in turn, having not an Unique and Incidentally character, no longer possesses an Absolute Truth, but the one relative depending on the Absolute Truth of Intervention.

Thus the Absolute Truth is Unique and Incidentally, compared to a particular Landmark such as our human world in this case.

I say the human world because the animal or plant world considers other landmarks compared to our world, even if we believe that animals or plants also feel and think like us.

However, man's reporting to the absolute is an Illusion as great as it is the entire Illusion of his Life.

Any Absolute Truth, even if it becomes Unique compared to a particular Landmark, he is Relative compared to other Landmarks.

Neither the Coaxiological Truth, is not an Absolute Truth, because and this one focuses on its Relativity within the "Logical Continuum", being **a Relative, Neosemiotic, Substituent, Motivational, Complementary Truth.**

Coaxiological Truth is an Neosemiotic Truth because it refers implicitly and to the Words -Matrices of the Universal Pure Language being a Truth that is not structuralized only within the Word -Matrix of the Knowledge.

Thus, Knowledge no longer has any relevance.

Regarding its Motivational part, here a bracket must be made and about the Intervention of the Intangible Forms, namely whether Asymptotism is an Intervention of the Intangible Forms or not.

The answer consists, undoubtedly, in the fact that YES, the Asymptotism is due to the Intervention of Intangible Forms, only that this one becomes Motivated only, once with the Logical Function through the Unique Expression of the Universal Pure Consciousness, on which acts alongside of Asymptotism and Tangentiability, so the Motivation of the Intervention becomes a Purpose of the Unique Expression of the Universal Pure Consciousness.

By Intervention we define an action upon the "something", fact that we have already discussed.

What kind of action can be, without take place a certain Beginning, produced sometime?

It is precisely here that we must return to the basis of the Unique Expression of the Universal Pure Consciousness which is defined by ensuring its Continuity and implicitly of the "Logical Continuum" precisely through the Tangentiability (the Finite) which attracts the Asymptotism (the Infinity) after it, for to be Continuous.

Even when we use the term "Continuum" it includes within it, both the Finite which Continues and the Infinite toward which it is Continued.

So just as when we determine the first Word - Matrix within the Universal Pure Language and now by the Motivation of the Intervention we cannot speak of an Intervention that occurs, because this does NOT occur but, only, is defined, because if we take the Intervention as being the Asymptotism we observe that the Finite or the Tangentiability is precisely the Lack, from the Intervention, what cannot define a production of the Intervention, but rather of the its Lack.

What Happens in the worlds developed by the Word -Matrix of the knowledge, on the base of the Semantic Mirror of the Infinite, is precisely the fact that it is reflected through this Semantic Mirror of the Infinite, the inverse IMAGE of the Intervention namely, the inverse of the Lack of this Intervention which is precisely the Image of the Intervention itself, and to us, people, does not appear us the Lack of the Intervention defined thus by the Tangentiability, but it appears us the Image of the Intervention itself, and thus we consider that the Intervention exists as such.

No one can affirm or deny the existence or non-existence of the true Intervention at the level of the Intangible Forms, only that there, can be not known what namely is this intervention.

When Intervention was reflected eternally in the Infinite Semantic Mirror of the Word - Matrix of the Knowledge, it received the status as such determined by Asymptotism and not by the Tangentiability that is the Lack of the Intervention, what allowed the Creator Factors and Unique Incidentally to INTERVENE !

The intervention is not its Lack, but its Lack is precisely the Finite, so the Tangentiability.

Within the Semantic Mirror of the Infinite within the Word -Matrix of the Knowledge was reflected the Tangentiability and by no means Asymptotism, which did not mean anything defined, because the Tangentiability as Lack of the Intervention represents the Finite, so "something" concrete that can be reflected within a Mirror.

This Mirror will render the inverse Image of the Lack of Intervention, which will consist exactly in the Intervention itself, being in fact the Asymptotism, the inverse of Tangentiability, so the Infinite.

This inversion of the Semantic Mirror of the Infinite, on the Intervention as a result of its reflection within the respective Mirror determines: THE ABSOLUTE TRUTH.

The Intervention as Image reflected by the Semantic Mirror of the Infinite is in fact the Asymptotism and not the Tangentiability that was reflected for to give by the reversal of its Image, the Asymptotism, and, the full part of the "glass" the Finite or Tangentiability remaining outside the Image inverted by the Semantic Mirror of the Infinite, so outside of the Asymptotism, or Absolute Truth, thus, the Intervention (Asymptotism) consists of Non-Intervention (Tangentiability) and Non-Intervention in Intervention, and Asymptotism (Intervention) represents the "Empty" toward us the people, and the Non-Intervention (Tangentiability) represents the "Full" through Finite, which determines the concrete, the form, the structure, the system.

Thus any Intervention in the worlds of Knowledge hides within its, the Infinity (the "Empty", Asymptotism) being the inverse image mirrored in the Semantic Mirror of the Knowledge of the Tangentiability (of Finite, Concrete, "Full", Form, System), so exactly the inverse of what it would be **Motivated** to do, to determine a particular product of its, or to finalize a certain action of it, what should be Finite.

This is the Absolute Truth within the framework developed by the Word -Matrix of the Knowledge.

On the other hand, the Coaxiological Truth is the one that defines the Intervention without the intervention of the Word -Matrix of the Knowledge, where the Asymptotism and Tangentiability, so the Infinite and the Finite are Motivated, through the Logical Function, that precedes the Coxiological Truth, through parallelism and essentialization.

Once the Coaxiological Truth defines the Intervention, it means that it *Acknowledges and therefore Motivates* the Intervention of the Intangible Forms, which are represented within the "Logical Continuum" by the Asymptotism that underlies the Logical Function together with the Tangentiability.

Even if the Asymptotism is represented through to be the "Empty", this "Empty" is just as necessary as the "Full" of Tangentiability, because if it were not the "Empty" (Asymptotism), it would not be, nor the "Full", Tangentiability, or Finite.

Because the Finite will always need the Infinite like the "Full" will need "Empty" in order to be determined and defined.

The "Full" will never be defined and nor will be determined through "Full", but through "Empty" like the Finite will never be defined and determined through Finite, but only through by Infinity, because if we determine the "Full" through "Full" and the Finite through Finite, the result would be null, because we cannot know what the Finite is if we cannot compare it with the Infinity, as we will never know what is the "Empty" if we do not know the "Full", as the immortals will never know that they are immortal if they do not know: Death, as never mortals will know that they are mortals if they do not know: Immortality.

We, human beings, always relate our own life to Immortality and where can we find true Immortality than in Death?

Nowhere else, because in Death, it will not be anymore, who to die, being: Dead!

What would be the opposite of the intervention?

Of course, the Non-Intervention.

I have previously said that Intervention, therefore, the Asymptotism, consists in Non-Intervention, therefore Tangentiability.

Once the Asymptotism is the Intervention and the cause is known, namely the Intangible Forms that have intervened through Asymptotism, then Tangentiability is Non-Intervention.

How namely to Intervene with what defines the Intervention respectively the Infinite, when for to Intervene it is necessary precisely the Finite, so the Concrete which to can determine another Concrete, or another Finite.

The Semantic Mirror of the Infinite within the Word -Matrix of Knowledge makes precisely this inversion necessary to be able to structuralize its worlds with the help of the Intervention, namely, it reverses the Image of the Intervention attributing her to the Finite and the Image of the Non-Intervention attributes her to the Infinite.

Thus any Intervention within the Word -Matrix, of the Knowledge, has its own product, a certain Concrete result, so Finite.

Why does the Concrete belong to the Finite and not the Infinite ?

No matter how much we have defined the Infinite as being Concrete, we can do it of course, but, that Infinite will be concretized through endlessness and Asymptotism, as it cannot be a product, a result or something that will receive the concreteness of a Total definition, but only partial, remaining in the case of the Infinite, an eternal Unknown, and any Unknown has cut from the Concretization, defining her as Non-concrete.

Thus, the Finite is Concrete and the Infinite is Non -concrete.

The Asymptotism being Infinite is the Non-Concrete and Tangentiability being Finite is the Concrete.

It is seen how the Semantic Mirror of the Infinite within the Word - Matrix of the Knowledge, reverses or transfers the Concrete from *within the Finite and Tangentiability*, represented through Non-Intervention, within the Infinite, thus of the Asymptotism represented by *Intervention*, and the *Intervention* passes on the side of the Finite, by inversion, which receives the status of *Non-concrete*, and the Infinite receives the status of Concrete, therefore, of Non-Intervention.

Thus the Infinite (Asymptotism) in Knowledge becomes Concrete and Non-Intervention, and the Finite (Tangentiability) becomes Non-concrete and Intervention, all due, again I repeat, to the Semantic Mirror of the Infinite from within the Word -Matrix of the Knowledge.

Therefore any Intervention of the human being belongs to the Finite who receives the status of Intervention in the Knowledge from the Infinite, although the Man has only the Illusion of Life that he Intervenes, because the Intervention of Man belongs in reality to the Infinite, and when the Man does Not Intervene, it is precisely then he Intervenes!

Because any Non-Intervention that is Concrete at the Infinite, by the inversion of the Semantic Mirror of the Infinite, in reality is Non-concrete, and any Intervention that appears to the Man as Non-concrete in the Knowledge, in reality is Concrete.

I wrote more about Intervention because it overlaps not only with the Word -Matrix of the Knowledge, but also with the Logical Function defined through the "Logical Continuum" which has as bases both the Asymptotism and Tangentiability.

"First" Intervention, we used quotation marks because we cannot know in this case what is first, second, third, etc., but not being another term, we can use it figuratively on this one.

Thus the first intervention would consist of the Asymptotism received from the Intangible Forms, about which I have written that reported to these Intangible Forms may or may not be Asymptotism, and can be spotted as anything else, not only, of to not be Asymptotism, but and of to have other and other meanings unknown to us.

To be or not to be a thing is valid for a Logic of the Logical Coefficient 2, but that thing can still have an infinity of meanings opposed to these to be or not to be, like good and evil can still have an infinity of other opposites of their.

The same can happen in the case of Asymptotism, and for this reason I strongly believe that for us, the people, appears us in quality of Asymptotism, so two straight lines that tend towards each other, but will never unite, precisely because we humans cannot conceive how it would be to think on the basis of more meanings or more opposites than these two, to be or not to be, or beautiful and ugly, or good and evil, etc., characteristics belonging to Logical Coefficient 2.

Thus, is the Asymptotism an Intervention of Intangible Forms to define and determine the "Logical Continuum"?

So is the "Logical Continuum" a result of an Intervention?

If so, is this Intervention an Intervention of the Hazard or is it a Concrete and rational Intervention?

Hazard also has its Concreteness as well as the rational.

To talk about a planned Intervention of the Intangible Forms is as if you admit that, there, is a God who said: "Let's I send them and to these an Asymptotism to make them some worlds".

Well, things are not so, because to talk about a rational Intervention you should involve at least the Logical Function, if not the Knowledge to define "something" rational.

In order to involve the Logical Function, it must first of all to be determined.

Even if in this case we cannot talk about temporality, about the first or the last, about forward or backward, but we can to define a certain structure according to, determinants or determined, an aspect of which I have written more extensively in the previous pages.

You cannot affirm that the Logical Function is a determinant of Asymptotism, because it is exactly inverse.

If, however, it is argued that the Asymptotism is a determinant of the Logical Function and of course of the "Logical Continuum" then it means that "Continuum Logic" is no longer "Continuum", because its own "Continuum" is lost in Asymptotism, because "Continuum" is an alternation between the Finite and the Infinite, between the Finished and the Endless, an alternation that cannot be defined as such in the case in which it would be willing to determine the Asymptotism, because in this case the Finite should be removed from the equation and replaced with the Infinity, and, also, and the Tangentiability should be removed, thus, the whole picture would receive a nuance that tends towards its own cancellation, which is not absolutely suggestible at all.

Therefore the Intervention of Intangible Forms through Asymptotism is not an Intervention structured on its Fundamental Logic nor on any particular rationality.

As for the Hazard, things get a bit complicated because it cannot be defined, neither through the Concrete, nor through the Non-concrete, because we can define Concretely that that one is a Hazard and through its meaning he is a Non-concrete.

Does the Hazard belong to the Non-concrete?

If the Hazard is highlighted to us as being Non-concrete, it means that according to the ones I have stated above, we humans attribute the Non-concrete to the Finite, due to the inversion of the Semantic Mirror of the Infinite, which in reality should belong to the Infinite, so to the Intervention.

*This aspect emphasizes us more than ever that fact **the Hazard is an Intervention of Asymptotism, which of course belongs to the Infinite.***

In conclusion, the Asymptotism, the Infinite and the Intervention mirrored by the Semantic Mirror of Knowledge appear as being the appanage of the Finite, and the Nonintervention, the Tangentiability and the Finite in the Semantic Mirror of the Knowledge appear as being the Infinite.

Thus, what Man considers as being Infinite is in fact the Non-mirrored Finite, and what Man considers as being Finite is, in fact the Non-mirrored Infinite.

The Infinite Non-mirrored in the Infinite Semantic Mirror of Knowledge is: Intervention and Asymptotism, and the Finite Non-mirrored is Nonintervention and Tangentiability.

The Infinite Semantic Mirror of Knowledge does nothing but to reverse the attributes of the Infinite on which to transfer them to the Finite, and the attributes of the Finite to transfer them to the Infinite.

*That is why Asymptotism is defined by Man as being the two straight lines that **tend towards one another**, but never unite, because Man looks, understands, feels, rationalizes, judges and contemplates Asymptotism through the Finite, precisely because of the inversion, instead of to feel him, to judge, contemplate, and rationalize through the Infinite, but precisely the feeling, the judgment and the reason of the Man is due to the Infinite Semantic Mirror of the Knowledge that creates the inversion.*

When Man feels or rationalizes any aspect related to Infinity, it will be in reality an aspect related to Finite, and vice versa.

Looking at the starry vault of the night that is lost in the Infinity of its space, we actually see the grandeur of the Finite, and when we hit the obstruction of a Wall that seems to us a barrier in the way of our hopes and aspirations which want to overcome that wall, at that moment, really we hit us by Infinity.

For Man, the Infinite Non-mirrored Begins only where exists Termination, so Finite, like the Finite Non-mirrored, begins only where exists, Non-termination and Infinity.

In order to understand oneself, always the Man will have to look for the Infinite in the Finite and the Finite in the Infinite, like he will have to look for Hazard and Intervention in the Non-mirrored Infinite, and Predictability and Non-Intervention in the Non-mirrored Finite.

Predictability is the inverse of Hazard, that is, if through Hazard a thing or an element cannot be defined as a result of an Intervention through predictability that element can be defined.

Exactly as in the case of numbers at Lottery, where when Hazard intervenes you will not know what numbers will come out, and if the games are rigged, it is known what numbers will come out, the respective numbers being predictable, in advance.

The Intervention and the Hazard due to the inversion created by the Infinite Semantic Mirror of Knowledge appears to Man as belonging to the Finite, because only a Concrete "something", which is the Finite in the human mind, can be a certain Intervention, as only a Concrete "something" can be submitted to a certain Hazard, not being able to understand that the Hazard does Not belong at all to the Finite defined by Man as being a "Concrete" something, but it belongs to the Infinite, which Man cannot define as being Concrete "something", because it is Infinite and he cannot to encompass the edges, not understanding that, in fact, precisely the Infinite is the one that gives Man the Concreteness of that "something", which has been previously mentioned, by the fact that the Infinite Non-mirrored holds the Intervention, and the Man is a being that thinks, dreams, feels, judges, reason, only and only, reported to the Intervention.

Whatever Man realizes during his life is an Intervention of his in the world that he thinks belongs to him and whose reality has the Illusion that he Knows it.

Man without Intervention would no longer be Man.

That is why Man identifies the Intervention with himself, attributing it to the essence of his own existence through the example "I did" or "I go" or "I think, I write, I count, I work, I work, I elaborate" and the list could endlessly with new and new verbs.

If Man has not adjudicated for him, the Intervention, he would not Know the verb, and if he did not Know the verb, he would self-exclude himself from this world.

The question that arises is whether Man is really a Finite being or an Infinite being?

Once, he appropriates its Intervention and identifies with it, the Intervention Non-mirrored belongs to the Infinite, thus the Man identifies with the Infinite, therefore with the Hazard, and not with the Finite due to the inversion created by the Infinite Semantic Mirror of

Knowledge, through which always that "something" which intervenes must be identified with a Finite Concrete, both in the result of the Intervention and in the one that determines the Intervention.

The reality is totally inverse, that is, both the result of the Intervention and the determinant of the Intervention belong to the Infinite, and Man in quality of determinant of the Intervention belongs to the Infinite.

In this case, Man is an Infinite being, but whose reportings are made on the Finite so that he can justify the Intervention that appears to him inverted due to the Infinite Semantic Mirror of Knowledge.

Once Man is an Infinite being, and this one is reported to the Finite for to justify his own existence, I wonder if the Finite is and can it be precisely a wall behind which to End the Everything or is it merely a milestone in defining the Infinite?

To talk about Finite that, is "something" that Ends , a point terminus, an End, is exactly as if you distort the Infinite by saying that the Infinite never Ends.

The Reality is totally inverse and not only due to the inversion of the Infinite Semantic Mirror of Knowledge, but especially due to the fact that can Not exist the Endless, such as can Not exist the End, because if we thought with a Logical Coefficient an Infinite, then the End would be identified with the Beginning, and the Beginning with the End and Everything would be reduced to a point, atemporal and without space, in a word, dimensionless, but which would include in it the whole range of Logical dimensions, or as I call them, of Logical Coefficients, that one could really deduce the fact that both the Beginning and the End are a dream that ends just as it arrived with the first rays of the day which appears at a new horizon of the time of our own life.

I know that it is difficult for many to understand how a certain vision can be realized, where the End or the Endless, is completely missing, but in Reality this vision is the one that opposes our own Illusion of Life.

In all this amalgam what remains and is of paramount importance is: Intervention, which in the Non-mirrored phase belongs to the Infinite, or to what we consider to be Infinite.

The Intervention is the one that defines the Finite finally through its own identity.

Through Intervention, we the people understand action, process or change, which we attribute them Illusory to the Finite, and which in our mind are the ones responsible for creating the Finite.

In reality, not only that is it not so, but things are totally the opposite, because the Intervention realizes Illusory the Finite, as I said before, instead, through that Finite is defined the Dream, which is the Illusion of Life.

To say that the Infinite surrounds the Finite is just as wrong as to say that the Finite surrounds the Infinite, because neither one nor the other is intercalated or clothed by the other, because in the Infinite it is not possible to be the Finite, how in the Finite it is not possible to be the Infinite, because if it were the Finite in the Infinite, the Infinite could not be Infinite, and vice versa, if it could be the Infinite in the Finite, nor could the Finite be Finite, because it would hide, in him, the Infinite.

To claim that the two, the Finite and the Infinite, cohabit, separated from each other, is again an anomaly, because the Infinite cannot be delimited under any form of anything, especially by the Finite, because thus it would no longer be Infinite.

Thus, neither can the cohabitation of the two be possible, a fact which further strengthens our thesis by which neither one nor the other are but two constants that define the benchmarks of

our own Dream of the Illusion of Life in the amalgam of dreams created by the Logical Coefficients.

If the Coaxiological Logic does not recognize the Infinite and the Finite than as two benchmarks of the Illusion of Life or the Dream given by the Logic Coefficient 2, it means that all that remains to this Coaxiological Logic is to operate, according to the significance and attributes of the Infinite and the Finite which these receive within the logical developments created by Coaxiological Logic, and these are for the Infinite: Asymptotism, Intervention and Hazard and for the Finite: Tangentiability, Non-intervention and Predictability.

Thus, at the basis of this Coaxiological Logic are the six basic elements, namely Asymptotism, Intervention, Hazard, Tangentiability, Nonintervention and Predictability.

Therefore Asymptotism is an Intervention of the Intangible Forms, therefore it is Hazard, and Tangentiability is a Non-Intervention of the Intangible Forms, therefore it is a Predictability.

Certain Relationships are defined between Hazard and Predictability.

The Hazard is an intervention of the Intangible Forms as being the inverse of Predictability.

The Hazard defines the Asymptotism and the Intervention in its turn only in relation to Predictability, because without Predictability Hazard would not define the Intervention, being a Hazard of the Non-Intervention, therefore of the Tangentiability, being Predictable.

Only the Intervention determines the Unpredictable Hazard.

The Intervention cannot be Predictable because then it would no longer define the Unpredictable Hazard and opposed to Tangentiability.

The Intervention is Unpredictable, just like and the Hazard and is defined reported to Hazard precisely by its Predictability, only in relation to it, because if the Intervention were Unpredictable in relation to Hazard, it would No longer define him, because could not relate to it, because the Unpredictability consists in, non-reporting, or, random reporting.

A random reporting would mean and other random reportings of the Intangible Forms, and these reportings would develop, other, and other, systems similar to Intervention and Hazard, but which would be defined in the same or different way, which intervenes exactly according to the rule of the Hazard, namely, or is, Hazard, or is Predictable.

If the Intervention is Hazard and not, Predictability in relation to Hazard, it means that the Hazard cannot be Hazard reported to the Intervention, since the Intervention would merge with the Hazard into an unitary All, which would result that the Hazard is not the report defined by an Intervention, but it is an ubiquitous All, and this would not hide the Intervention within it.

To define the Hazard without Intervention is as if you would support Tangentiability without Nonintervention, because the lack of Intervention would cancel the occurrence of Nonintervention, and thus Hazard and Predictability would unite, as well as Asymptotism with Tangentiability, because all these would be based on the lack of Intervention, but also of Nonintervention, and their "appearance" on this scene would be due to the Absurd.

But let us not forget, that and the Absurd is the result of an Intervention and everything that is not the result of an Intervention comes out, by cancellation, totally from the equation.

When I think of the Absurd I do not refer to the Absolute Absurd which is totally different from the usual Absurd and can be without any Intervention, determinant or anything else.

It can be without any other resultant of his.

Please pay close attention.

Hazard is Intervention, as well as Predictability is Non-Intervention, and both define the basis of Coaxiological Logic.

Any Intervention must to be determined by "something" as are the Intangible Forms in our case.

But the Intangible Forms are determined by that "something" in their turn?

What is the basis of the Intervention than another Intervention, just like the basis of the Hazard consists in the Intervention?

The Intervention has neither Beginning nor End, as well its basis cannot be determined, but it can be determined if it has a determinant or not, by the fact that any Intervention is by reporting to the Non-Intervention a Predictability, since the Predictability belongs to the Non-Intervention, as, any Intervention is by reporting to the Intervention a Hazard, because it belongs to the Intervention.

Why?

Because when the Intervention reports to the Nonintervention, it determines the defining of the Nonintervention, because, if it would not report itself to the Nonintervention, defining it, the Intervention itself would be canceled; the same it happens and in the case of the Nonintervention, which would cancel if it would not define the Intervention as such by which it can define itself, in turn.

This fact shows us the amazing thing, namely another INVERSION, different from the Semantic Mirror of the Infinite within the Knowledge, Inversion caused to other causes, but which Intervenes in the form of Intervention within the Asymptotic-Tangential system, respectively of Intervention and Non-intervention, Hazard and Predictability.

Thus the Intangible Forms are determined by us as being the inversion of the bases of the "Logical Continuum" and of the Logical Function.

Thus, any Hazard is a Nonintervention reported to an Intervention, as any Predictability is an Intervention reported to a Nonintervention.

Therefore, an Intervention is a reporting to Hazard and Nonintervention, just as any Nonintervention is a reporting to Predictability and Intervention.

Thus, the Intervention is determined by Hazard and Non-Intervention, and the Non-Intervention, by Predictability and Intervention.

What was "before," Predictability and Intervention to define the Nonintervention, or Nonintervention and Hazard to define the Intervention?

If it had been the Nonintervention and the Hazard to define the Intervention, it means that the Intervention is a Hazard of the Nonintervention, but and, this Hazard should have been determined by "something" together with its Nonintervention, because we cannot talk about the Nonintervention as long as we can not report it to the Intervention.

If it had been the Intervention and the Predictability to define the Nonintervention it means that the bases of the "Logical Continuum" focus on the Nonintervention, but to consider that they are so is as if you admit that another Intervention Predictable this time, has determined the Nonintervention, being in fact the same thing if we think about Intervention.

In conclusion, once the Intervention is defined on all levels, it means that the Nonintervention and the Hazard have determined the Intervention and Predictability, which in her turn has determined the Nonintervention.

In this way we reach at a system of the Intervention – Nonintervention – Intervention - Nonintervention type, which thus continues to endlessly.

However, despite the fact that this system continues in this way, due in particular to the Logical Coefficient 2, based on which, we ration, we must not make the mistake of claiming "before" of, Asymptotism, so of Hazard, as being an Intervention, because it has been demonstrated that at the basis of this intervention consisted, precisely the Hazard and Nonintervention, which can define a new Intervention only if the Intervention was, somewhere within the respective string, defined.

Therefore, if we consider that the Intervention has not been defined, this means that at the basis of the Intervention is the Hazard and the Non-Intervention, without including with them the Infinity or Asymptotism, because they are the result of an Intervention.

And the Nonintervention is a kind of Intervention.

Finally, we could attribute the Hazard and Nonintervention precisely to the Intangible Forms, but which, once defined, they can no longer be attributed to Hazard and Nonintervention, because they are defined as such, even though these are Intangible.

Even Intangibility is a definition, and to attribute the Hazard to the Intangibility is as if you claim that and this one is an effect of a cause of Hazard what implies Hazard Intervention, therefore the Intangible Forms are not subject to Nonintervention of Hazard, but to the Intervention of Hazard.

Thus, the Non-intervention of the Hazard belongs to a "something before" by the Intangible Forms, and that "before" can be taken as a Cause of the Intangible Forms, although even the term of Cause is as incorrect as the one of "before", because a cause involves an Event or a phenomenon, a thing or an Intervention of "something", whereas if when that Intervention does not exist, it means that it does not exist neither the Cause.

In my previous writings I attributed the Cause only to the developments determined by the Word - Matrix, of the Knowledge, because only there, can be the Primordial Event, but also the succession of events, that defines the Phenomenon as such.

Next we can assign the term of Cause by enlarging its competence and to any Intervention of any kind, even if the Event or the Phenomenon is missing.

In case the Event or the Phenomenon is missing, can we speak of a Cause in the true Meaning of the word?

Of course not, because any cause occurs due to an Event.

But, the Intervention is not an Event?

The Intervention becomes an Event that precedes an entire succession of events only within the Word -Matrix of Knowledge and nowhere else, thus, the Intervention that we know is not in the least, that one we use in the reporting to Non-Intervention, Asymptotism, Tangentiality, Hazard, Concrete and Nonconcrete.

The difference of this Intervention in relation to the Intervention within the Word -Matrix of Knowledge is precisely what I have previously said that is missing the Event which to determine her as such.

We people are accustomed due to our limited way of thinking to assign always to the Intervention, the status of Event, because through each Intervention in our mind we know that

"something" happens and that is why we associate her with the Happening that comes to us as a disjunctive functionality upon the attributive functionality of the Word -Matrix of Knowledge.

This fact determines us to Understand that and the Happening of the Event is Unique if it defines a single Event.

This whole way of thinking reflects the artifices of the Illusion of Life, the artifices that have generated us and continue to generate a whole series of errors.

No, the Intervention is not an Event in itself, than in our minds, because to be an Event as I have written in other books of mine, it is necessary to be realized more things, namely, it must first of all to be determined as a Lack from a "something", and that Lack is the Lack which emerges once with its Event in the Semantic Mirror of the Infinite within the Word -Matrix of Knowledge.

This Lack has No way to overcome the Word -Matrix of Knowledge, because it would be in its turn in the Word -Matrix of the Creation, then, in the one of the Origin, in, Beginning and in End, having no way to transcend through the attributive functions within other Words -Matrices.

If this transcending were to be realized, thinking on the other side of the problem, then the Lack would no longer have any attribution than a possible disjunctivity based on Unicity and Happening, but to be Unique and Incidentally in relation to other and other Words -Matrices, with different functionalities, is, to attribute to the Lack other, and other definitions, and not, that one, of Event.

Assuming that we could assign and the definition of Event, the Lack would become an Event amorphous and Lacked, by its own Lack, precisely because the Lack as such is an area of the attribution of the other Words -Matrices from the Attributive group.

Therefore a Lack without its own content becomes a Lack of the Lack, so in no way can it be an Event, because if we called it as being an Event, this Event would be Lacked by its own Significance, so by the Event as such.

Thus, we cannot speak of the Event than within the Word -Matrix of Knowledge, like we can not speak of the Lack than within the Word -Matrix of Knowledge.

Even if by extrapolation we attribute the Lack to the other Words -Matrices within those with attributive functions, it would not be the Lack that we know, because such a Lack would be lacked by its own Knowledge, because it would no longer be defined as being a Lack from the Semantic Mirror of the Infinite, and not being a Lack from it, the Lack could no longer be defined as being a Lack that we Know.

Attributed to Creation, respectively to the Word - Matrix of Creation, we could define an Unknown Lack, but this Unknown Lack is transmitted to the Word -Matrix of Knowledge through the attribution of the Word -Matrix of Creation to Knowledge, which consists precisely in the Semantic, which in the Knowledge becomes the Semantic Mirror of the Infinite.

To attribute the Lack to the Origin is improper, because the Word-Matrix Origin by its Lack could be precisely the inverse of the Origin, but even so, a Lack can be defined as being the inverse of another Lack.

If it were the inverse of another Lack, it means that the Beginning would become precisely that Lack, whose inverse would be the Origin, if we know that the Group of the Words -Matrices with attributive functions is the End, the Beginning, the Origin, the Creation and the Knowledge.

If the true Lack would be that of the Beginning, and the Origin would be the inverse of the Lack of the Beginning it would mean that the Origin is and the Lack of the Lack of the

Beginning, which would mean that and the Lack of the Beginning would have to be determined by another Lack, according to the functional attributive determinations of Words -Matrices, and this Lack would have been "generated" by the End as being again the inverse of the Lack of the Beginning whose inverse is the Origin, whose inverse is in Creation whose inverse is in Knowledge, which denotes that the Lack would begin once with the Word -Matrix, the End.

Lack is and a determinant of the attributive function, because the Lack is an attribute of Creation bestowed on Knowledge.

To claim the beginning of Lack once with the Word -Matrix the End is as if you claim that attribution does not stop here, but it occurs to infinity from infinity.

Even if we were to accept and this position, what, could occur from the End, than a new Beginning?

That Beginning we have as an attribution of the End, precisely in the group of Words -Matrices with attributive functions.

If we define Lack as "coming" from outside the group of attributive, then we should define her as having another Beginning, and that Beginning will be the one which Begins with the End in the group of attributive.

Why begins the Beginning with the End in the group with attributive functionality I have written in other books of mine, but in short I will answer, precisely **because the End is eternal a new Beginning, and the Beginning is eternal a new End.**

In this case the End that would determine the Lack in which it would "begin" the Lack would actually be the result of another Beginning different from the Word -Matrix, Beginning.

According to Coaxiology, there can Not be two identical Words -Matrices within the Universal Pure Language, because they would be defined by the Unique Expression of Universal Pure Consciousness as being one and the same Word once with the reporting of these Words -Matrices to the Unique Expression of Universal Pure Consciousness.

However much we would like to prove that the number 2, or 7, or 125 are actually two or seven or one hundred and twenty-five numbers, they are and remain only one number, respectively 2, 7, and 125.

If we divide, multiply, subtract, or add, they will give other numbers, which none of these will no longer be able to be ever 2, 7, 125.

The same thing happens and within the Universal Pure Language where each Word -Matrix is defined precisely through its uniqueness by the Unique Expression of the Universal Pure Consciousness to which the Universal Pure Language is reported, thus defining the "Logical Continuum".

Therefore, there can Not be two or more Beginnings and neither two or more Ends, how there cannot be two or more Words -Matrix with name of Beginning, how there cannot be two or more Words -Matrix with name of End.

Thus, with the End, Lack can Not be defined as being a Lack from the End of another Beginning that would be located somewhere outside the Words -Matrices from the group of those with attributive functionality.

In this case the End is Unique and the Beginning of the Beginning at the same time, just like the Beginning is the End of the End, and both define each other through the Beginning and the End, defining the Origin, whose attribute consists in Creation where is perfected the Lack, that will be sent to Knowledge by Creation through its attributive that is the Semantic, which became in Knowledge, the Semantic Mirror of the Infinite of Knowledge,

where it will spring in Its fullness, the Lack, which is the true Cause and the Primordial Event that will perfect the succession of events, and with it the Phenomenon.

Thus the "Infinite Continuum" defined by the Universal Pure Language, the Unique Expression of the Universal Pure Consciousness as well as the "Logical Continuum" are not based on succession of non-events, because each new Word -Matrix is Not and a new Event, because the Event is born only in the development of the Word -Matrix of Knowledge.

The Lack belongs as I have said only to the Word -Matrix of Knowledge, so the Intervention can Not under any form be a Lack of Non-Intervention, and the Non-Intervention to be a Lack of another Intervention, just like the Intervention cannot be a Beginning of the Lack, just like the Non-intervention an End of it.

II.6.CHAPTER VI

THE DETERMINANTS AND BASIC INDETERMINANTS

At the base of the Everything until this moment I have established that is the Non-Intervention and the Hazard.

Is the Hazard itself a kind of Intervention but different from the Intervention that generates the Order and the Predictability?

We observe how we gradually return on some levels similar to the ones I was at the beginning of my philosophical creation, when I was writing "Coaxialism", respective, to Order and Disorder, with the difference that now Order and Disorder are no longer attributed only to the development of the Word-Matrix of the Knowledge, but appear to us in another form long "before" the determination of this Word-Matrix, I put in quotation marks "before", because it cannot be about such terms rather than to use them to facilitate our way of understanding.

Thus the Order can be attributed to Intervention and Predictability, and the Disorder can be attributed to Hazard and Non-Intervention.

It is wrong to claim that the Non-Intervention would be the one wich alongside the Hazard would define the Intangible Forms, because these Intangible Forms had to be determined by "something", so, and they are the result of a certain Intervention.

We cannot attribute the Hazard or Non-Intervention as being, the Origin of these Intangible Forms.

They are probably Intangibles, only to us, the people who, we cannot think of so as to determine them as such in their true Meaning.

Even the definition of Form implies the Word -Matrix, the Form, which is part of the Universal Pure Language.

Even when the Meaning and Symbol of these Intangible Forms are different from the Word-Matrix, the Form, as happens in the case of the Logic, where the Logical Function or the "Logical Continuum" is different from the Word -Matrix, Logic.

As I said even and in the case in which the Word -Matrix, Form, is different from the Form belonging to the Intangible Forms, these Forms have a Beginning of them, because they have been determined by our mind even by undefinition or indeterminacy, same a certain form of determination is called.

Any Form implies within it a system with a certain structurality.

Even if there are Forms that do not imply a certain system or a certain structurality, this means that, even in this case, precisely because they do not imply a certain system which to define a certain structurality are Forms which exist precisely through this special feature of theirs and in this case they are called, the same, Forms.

Admitting also the third possibility, in which to not imply no system and no structurality and, above all, to not imply, not at least, the Lack of any system or structurality, they would be, the same, Forms, because any Non-Involvement consists in another Involvement, just as any Involvement consists in another Non-Involvement.

Does this aspect define the Intangible Forms as belonging to a Lack?

No, this can not be known, I have determined why.

But if we admit this, absurdly, it still cannot be possible, because the term of Form that I have assigned by putting all three possibilities of undefinition- definition of its, falls under the incidence of the fact that the Lack must be Created, and the Creation belongs to the group of Words -Matrices with Attributive Functionalities which is not the problem in our case, once we have assigned these Intangible Forms as being "located" outside the Universal Pure Language, localization that can not have no tangency with the Words -Matrices of the group of the five with attributive functions.

What exactly, are these Forms?

Do they belong in a way, to a certain Intervention?

And the Intervention is, the same, as the Logic, respectively the Logical Function, which differs as and the Word -Matrix in relation to what the Logic means, in the quality of Logical Function, fact which occurs and on the Intervention.

Can Intervention be defined through Chaos, Hazard or, precisely by Non-intervention?

Intangible Forms are defined, therefore, they can not be a Non-Intervention than to the extent that this Non-Intervention is the resultant of an Intervention that defines it as such.

The Hazard compared to Predictability defines an Impossible Predictability, so "something" that appears without we "knowing" that will appear.

Predictability is defined as and the Hazard as being two possibilities by which it can intervene, so they can be determined and as a result can be the resultant of Intervention, as can be the resultant of Non-intervention, because both Hazard and Predictability can also be in the position of to appear precisely due to a Non-Intervention that has thus caused an Intervention.

The Hazard and Non-Intervention actually define a Non-Intervention which stands next to a possible Intervention through Hazard?

The answer is affirmative, according to the example above, which means that if we go back to the Hazard and the Non-Intervention about which we discussed in the pages above, we get to define them as a Non-Intervention of another Intervention that becomes an Intervention, and the Hazard determined precisely by the Non-Intervention of another Intervention is and him in its turn an Intervention.

However, the Hazard is not Chaos, because it can be a perfectly Predictable Hazard reported to another Landmark, just as Predictability can be perfectly Unpredictable, so subject to Hazard, reported to another reference system.

Moreover, Intervention can be defined both through Hazard or Predictability, just as the Non-Intervention, by the same Hazard or Predictability.

This sends us to the Chaos.

Is the Chaos the resultant of an Intervention or the resultant of a Non-Intervention?

Both the Chaos and Order can be the resultant of an Intervention, like they can be and the resultant of a Non-Intervention.

Therefore what was at the "origin" of the first determined and which was the determinant, the Intervention or the Non-Intervention?

If we claim that the Intervention, this means that this Intervention was determined by "something" which automatically implies a determinant and thus, and that determinant would have another determinant in its turn and the chain of the Intervention in quality of determinant could continue at Endless, like the Non-Intervention if it has a determinant, it means that and that one has in its turn another determinant and thus, the series of the determinants of the Non-Intervention could continue and these, like the one of the Intervention, at Endless.

Finally, we come to the Determinants of Intervention and Non-Intervention.

How, exactly can these Determinants be?

If they are Determinants it means that their "origin" is endless, so the Intervention is Endless and, therefore, any Intervention can Not be Unique.

Here, again, they hit each other, because the Endlessness consists in Uniqueness and therefore the Endless Intervention should be Unique, because if it were not Unique, it should be, Ended, and therefore to be only in this case determined by "something".

This Intervention that appears to us as being a succession based on determinants is endless through the successive way by which it unfolds to us, and by no means by her self where each Intervention is defined to us as being Finite.

Again, things deny each other, because we can not speak of succession than within the succession of events developed by the Word -Matrix of Knowledge, fact exemplified by me in the pages above.

This fact complicates things even more, since it is not a succession, we cannot speak of determinants which follow one another from the point of view of events through the Intervention, so that the Intervention to become an Event and by successions the respective event to receive the title of Phenomenon, which includes a succession of Events within it.

Not being able to speak about a determinant in the case of the Intervention which to be and Phenomenon it means that the Intervention can Not be defined as being based on another Intervention than to the extent that this one is an Non-Intervention, and the Non-Intervention cannot be defined as being based on another Non-Intervention unless this is an Intervention, and so we return from where we left, namely to Determinants.

By the example above with the Event and the respective Phenomenon with the succession, it means that the Intervention as well as the Non-Intervention even though they are Endless, can be defined as being sequential only due to the fact that any Intervention is based on Non-Intervention, just as any Non-Intervention is based on Intervention.

Thus no Intervention can not be an Event through the Non-Intervention that determines it, just as any Non-Intervention cannot be an Event precisely through the

Intervention that determines it, *thus they becoming sequential but not successive, because successional implies events and can only be performed within the Word -Matrix of Knowledge.*

The Intervention - Non-Intervention, and Non-Intervention - Intervention report, highlights the fact that each Intervention involves Non-Intervention, as well as each Non-Intervention involves Intervention, as well as each Chaos may thus involve the Order and each Order may involve Chaos.

The determinant of Intervention will be eternal the Non-intervention, as well as the determinant of Non-intervention will be eternal the Intervention.

To say that "before" was the Intervention is just as false with saying that it was, the Non-Intervention.

However, and one but and the other, are two determinants?

As hard as it begins, to we go on with the deductions, these are two determinants, because they are eternally determined on each other, and each such determinant consists precisely in its inverse, therefore in its indeterminacy, so we can deduce that, the Basic Determinants, as I call them in this moment are determinants that consist in their own Indeterminants.

Thus the Basic Determinants can be classified by their name, respectively: Basic Determinants of Intervention and Basic Determinants of Non-Intervention, of the Previous Indeterminant, according to their mode, respectively Basic Determinants Differentials, Sequential Basic Determinants (the source of the "Logical Continuum"), as well as the Basic Determinants of Report.

All of these Basic Determinants have correspondences in, the Causal Basic Indeterminants, of Connecting and the Causal Basic Indeterminants of Interdetermination.

The Basic Determinants of Intervention and the Basic Determinants of Non-Intervention, of the Previous Indeterminant

Intervention in quality of Basic Determinant defines the Non-intervention.

As both are determinants and they can be the predecessors of the Intangible Forms, and these Forms in turn are the predecessors of the "Logical Continuum" it means that these Basic Determinants are dual, because they are mutually determined by each other.

This duality determines the sequentiality, so, the plurality of the Intangible Forms.

Any Intervention consists of Non-Intervention as well as any Non-Intervention consists of Intervention.

It is precisely this interrelation that determines the sequentiality which is not the "Continuum", but will define him in turn because any sequentiality denotes plurality, and any plurality within the Intangible Forms defines the "Logical Continuum", because the plurality of the Intangible Forms is alternated with the Tangentiability of the Logical Function that defines this "Logical Continuum".

That is why one can speak of both the Logical Function and the "Logical Continuum", because even though they are identical from the point of view of the "Logical Continuum", they are not and from the point of view of the Logical Function, because the Logical Function

precedes both the "Logical Continuum" as well as the Coaxiological Truth, even though these in turn are defined through the Logical Function.

However, the question arises, what preceded the Intervention, but the Non-Intervention, and how were they determined, because any Intervention must be determined in turn by "something", as well as any Non-Intervention must also to be determined by "something", because there would be no Intervention without another precedent, just as there would be no Non-Intervention.

It can be said that Non-Intervention is just a simple state and that once it is Non-Intervention, it is possible that this one to not be determined in its turn by absolutely nothing.

My answer is categorical: **NO!**

Any Non-Intervention is not for nothing a Non-Intervention, as any Nothing is not for nothing, Nothing, both must relate to "something", so that the Non-Intervention, to be Non-Intervention, as the Nothing, to be Nothing.

In this case we can imagine a Determinant that has a precedent in an Indeterminant.

Can we admit that that Indeterminant is not determined in its turn?

Not! We cannot admit this, because any Indeterminant must in turn relate to "something" compared to which it is Indeterminant.

All we can admit is to refer ourselves to a *Previous Indeterminant* which to be not determined by absolutely no other determinant and nor to be not reported to this other determinant.

This aspect demonstrates us, that not even, that *Previous Indeterminant* does **NOT** "exist" as such, once it is **NOT** reported.

However, at this level Existence does not "exist", as well as no other opposites of it.

However, let us admit the Previous Indeterminant as being the Absolute of Everything and All only that here it is no longer possible to talk about Everything from the Back of Everything, because neither Everything is not reported to this Previous Indeterminant, only that through, the desire for comparison and blind reporting we can actually use this non-existent Everything.

Everything exists as I said only when it is reported to "something" compared to which this is Everything, not to mention the Everything from the Back of the Everything, where intervenes as rapporteur the Everything, respectively the "Infinite Continuum" in relation to his Back, defined by the Unique Expression of the Universal Pure Consciousness which in their turn define the "Logical Continuum" defined and this one in turn by the Logical Function, which is defined by correlating Asymptotism with Tangentiability, Asymptotism defined by Intangible Forms, which have a precedent in Intervention and Non-Intervention, in Chaos and Disorder, in Hazard and Predictability.

Thus the Previous Indeterminant is a, non-reporting, but which in turn determines the Differentiability, which is a reporting to itself, through itself and for itself.

At the level of the Differentiability of the Previous Indeterminant we cannot speak of Thinking nor of Logic in any form, because any logical process begins by reporting Asymptotism to Tangentiability, what in this case the problem does not pose.

However, as I said before, those who think about such issues are us.

We people can report these things only through Asymptotism and Tangentiability, because we judge on the basis of Logical Coefficient 2.

If we were to judge on the basis of the Logical Coefficient one billion, next to Asymptotism and Tangentiability would be a billion minus two opposites of Asymptotism

and Tangentiability, which means that the Logical Function has a much more complex root compared to what we can know, only that it becomes a strain, only when Tangentiability appears, and this one appears completely within Logical Coefficient 2 as being the true known compared to the unknown of Asymptotism that defines Infinity, namely the Infinite Logical Coefficient by which we humans cannot judge.

At the level, of, Previous Indeterminant, the same thing happens, namely the fact that we, humans, can determine it only through reporting to "something", and that "something" will always be an opposite of the Previous Indeterminant, opposite, rapporteur compared to this one.

If we were thinking based on the Infinite Logical Coefficient, the Previous Indeterminant would have an infinity of opposites, therefore, of rapporteurs towards it, thus determining it, to possess the same infinity of rapporteurs of the rapporteurs to which it was reported, or compared to which the reporting is carried out.

This means that by means of the Logical Function, the Previous Indeterminant is defined as being Differential.

Through Differentiability is understood the infinity of rapporteurs compared to which the Previous Indeterminant it can report on itself.

Thus Differentiability is defined to us as being a distant root of the Logical Function before the Intangible Forms, fact which denotes that Differentiability is the mother of the Logical Function, and through this one occurs within the Logical Coefficient 2, Tangentiability, or other "Truths", such as, Tangentiability within other Logical Coefficients, but where the number of these "Truths" is according to the number of the Logical Coefficient minus ONE, which is always the part of the Infinite Logical Coefficient to which is reported.

I used "Truths" in quotation marks because these are the basis of Truths in each Logical Coefficient, because Coaxiological Truth based on Logical Coefficient 2 is defined, as having the root, in reporting Asymptotism to Tangentiability once with the parallelism of Logical Function, and of course, of the Tangentiability.

The root of Coaxiological Truth is Tangentiability.

All the Truths of the other Logical Coefficients will be defined, having their roots in the number of the Logical Coefficient minus One, which is the number of the Infinite, as is the Asymptotism in this case.

For an example within the Logical Coefficient 7, will be subtracted ONE, the number of a possible Asymptotism, and this will report itself to six opposites, among which one of these might be Tangentiability.

Thus the Previous Indeterminant is Differential by reporting to the Logical Function.

This fact determines its Sequential quality, which is the root of the "Continuum".

On the other hand we could think and vice versa that is, only we people thus see the Previous Indeterminant as being Differential and Sequential because it is seen by us by means of a reporting through us.

If the reporting through us were not defined, by us, then the Previous Indeterminant would no longer be a Differential and Sequential Indeterminant due to the differentiation, but would become an Indeterminate depending on the one making the reporting to it.

Considering such an assumption true, even by the fact that there can be more rapporteurs compared to the Previous Indeterminant, it means that each one will give him another characteristic and implicitly another appearance, which results in the same thing, only viewed from a different angle, namely: **Differentiability**.

Another possibility would be to admit that the Previous Indeterminant would not have rapporteurs as, in reality, it is probably happening, because it is the Precedent more than of the Everything and All together.

In this case, the quality of **Differentiability** denoting the **Sequentiality** is not lost, on the basis of which we can admit, that the "**Logical Continuum**" is developed finally, and through **Differentiability**: the **Logic**?

Differentiability is the root of the **Logic**, and **Sequentiality** the root of the "**Continuum**", but until we get to define in more detail how they report to define the **Logic** and "**Continuum**", to we answer the last question, namely, without any reporting can we still talk about **Differentiability** and **Sequentiality**?

Apparently NO!

We cannot talk about **Differentiability** and **Sequentiality** without rapporteurs and of course the reportings of these rapporteurs.

In this case, what I say here becomes only half valid?

The answer is **NO!**

NO, it is only half valid, because the Previous Indeterminant even when **NOT** defined as such through reporting or through other known or unknown possibilities to human judgment, we resort to the following suggestions that we can take as subterfuges: "**We are here**", so we are reportable to the Previous Indeterminant and once we know we are and this is, going along the path of structuralist reportings until we reach its level.

Thus the Previous Indeterminant does **NOT** exist only if we do **NOT** exist!

A second subterfuge would be that whatever is Indeterminant can be defined by determination or **NOT!**

Even when defined through Indeterminacy, Determination springs from it, and therefore defines: **Differentiability**.

The last subterfuge is: No opposite could not exist if it were not the Differential Previous Indeterminant, because in the Lack of **Differentiability** the opposites would lose its significance.

All these can help us in this demonstration, but they are not the demonstration we expect, because they are just simple subterfuges as I said before, because in this equation we have to do abstraction completely by ourselves.

Any opposite, our life, absolutely Everything is based on **Differentiability**.

What exactly determined this **Differentiability** in case there is no reporting towards it, but reporting that actually consists precisely in this **Differentiability**, in fact what exactly ignited the "**first spark**" of the first reporting?

The answer consists precisely in **Non-Reporting**, but and the **Non-Reporting** is as such, due, also, to another Reporting? Yes! Then?

We cannot use neither the **Logical Coefficients** nor the **Infinite Logical Coefficient** because it is not about any **Logic** at this level, then what is it?

If it were a **Will**, this would have to be subjected to a **Logical structuralization**, which is not the case.

If it was a Miracle, this would have a cause that would lie in a determinant, what is not the case again.

If it were a Collapse of the Previous Indeterminant in he himself, it should again be determined by "something", what again is not the case.

If there is nothing, then it means that it is NOT, neither the Previous Indeterminant, and if it is not the Precedent it means that it is NOT, neither the ante-precedent and nor the continuation, and precisely the fact that these are not, it means again that they are and thus we're going in a vicious circle.

How can we get out of here?

Many will try to find all kinds of fanciful solutions, but all are merely reportings to this vicious circle, and by no means non-reportings in self, which could no longer consist in any reporting.

And yet, was the human mind made so that it could not come out of this impasse in any form?

Many are invoking God at this time, and with this, they have solved everything because their own inability to reason and judge in more detail intervenes.

Many times I would like to give them justice because this is how I get rid of this tormenting and disturbing demonstration for which many philosophers, like myself, did not sleep many nights.

And yet, I do not want to escape easily, by giving all the hardship to the God who solves them all.

We humans need a coherent Logic and not one that is always solved by our powerlessness, where a supernatural character intervenes who makes them and knows them all, but it tells us nothing, than, what we know and knew for a long time.

God exists only in his capacity as a Creator Factor and Unique Incidentally, which is formed much more "later" on another level much different from the level we are now.

Returning to the tormenting question of the Previous Indeterminant and to the fact, how this one may be in the case of Non-Reporting, I return to its own definition, namely, of Previous Indeterminant.

To be Indeterminant does not mean that it is not Determined by "something" but to be Previous means the fact that it precedes "something", and by this precedence it reports to that "something".

To remove, the term Previous from the definition, remaining only the term Indeterminant is equivalent to not recognizing to him the merit of being where other Indeterminants or determinants are not.

Thus by the notion itself of Indeterminant, we do not define nor can we define a total Indeterminant, because then this one would no longer be Indeterminant, not having to what, to report itself.

This fact means that both the Determinant and the Indeterminant are two opposites. Being two opposites, are a reporting.

To speak of Indeterminant or Determinant as not being, opposed, is as if the Determinant is Indeterminant, and the Indeterminant, Determinant.

This implies that the Previous Indeterminant should be defined above all: the Indeterminant -Determinant Precedent, where the Precedent from terminology to be put only in the figurative mode and not in the proper way, because any term of precedent is a reporting.

Thus the Indeterminant -Determinant Previous, would be an Absolute Non-Reporting.

Absolute Non-reporting, totally excludes any notion of Indeterminant or Determinant, because each one cancels reciprocally the other one.

Thus, the name of the Indeterminant-Determinant would be a purely figurative one, so I propose to let the first which seems at least more suggestive, but also easier to remember, namely the Previous Indeterminant.

I repeat it is a totally figurative name, because at this level we cannot speak under any form of Indeterminants or Determinants, because each one should to be reported to "something".

Even when I tried to "match" the Indeterminant with the Determinant, the two, even if they would cancel, are the opposite, and, so, reporting.

In order to solve the problem we will have to completely make abstraction of opposites, but also of anything that might mean a certain reporting and thus, look at absolutely everything with exigency.

What can this Previous Indeterminant be?

First of all, can it be Misunderstood?

Not! Because if it were Misunderstood, it would report to its opposite.

Can it be a Symbol, Understood, or anything else that could define a Word, but which, to be defined differently than all the Words -Matrices of Universal Pure Language?

NOT! Because then it would be reporting.

Can it be an Expression?

Not, because it should, to report itself.

Then what is the Previous Indeterminant?

THE NON-REPORTING OF THE REPORTING AND THE REPORTING OF THE NON-REPORTING, ALSO, THE INFINITY OF OPPOSITES OF THESE REPORTINGS AND NON-REPORTINGS WHICH REDUCE TO THE ABSOLUTE - ABSURD!

THE PREVIOUS INDETERMINANT IS THE SELF OF THE ABSOLUTE - ABSURD.

Basic Determinants Differentials and Sequential Basic Determinants

It is observed how the Self of the Absolute -Absurd is the one who through the Logical Coefficient 2, so in our view, it is responsible for Differentiability by means of the Precedent Indeterminant which defines the Absolute -Absurd, but in the equation with the reporting, this becomes as functional definition of his, the Previous Indeterminant, reported to the Determinations but also to the "subsequent" Indeterminations that take place.

The reporting of the Precedent Indeterminant to any other reporting, determines the Differentiability which, although it is part of the Self of this Precedent Indeterminant, becomes an independent Determinant in relation to all other reportings.

Differentiability has its root in the Self of the Absolute -Absurd where it receives the Differential quality precisely through the eternal reduction of the Absolute to the Absurd and the Absurd to the Absolute!

This reduction is defined through Differentiability but also through the Self-state which is a Fulfilled state in Itself, which denotes a Differentiation towards the Self, through Self and for Self.

This Differentiation defines in turn the Sequentiality which is another Basic Determinant, which lies at the basis of the "Continuum" in the reportings identified by the infinity of Logical Coefficients of Knowledge.

It is worth noting that, no Logical Coefficient can not be found outside the Word -Matrix of Knowledge except strictly in the developments made by this Word - Matrix.

The Logical Coefficients are totally different from the Word - Matrix, the Logic, compared to the Logical Function or the "Logical Continuum", therefore the respective remark must be made.

In conclusion, the Differential Basal Determinant is the root of what will be defined as the Logical Function, because it is also the root of the Reporting which becomes implicitly and the root of the Logical Function, and the Sequential Basal Determinant becomes the root of the "Continuum", regardless, that it is about the "Infinite Continuum" or "the Logical Continuum".

The Basic Determinants of Report

They are defined by the Differential Basic Determinants, but also by the Sequential Basic Determinants together, thus having a dual, differential-sequential quality, which makes them to define the characteristics within the development of certain reportings.

Through the differential part, the reporting is defined compared to another reporting, and the type of definitions can be infinite, and through the sequential part, the reporting is defined only from a strictly sequential point of view, without being able to be an infinity of other reportings.

For example, one is a reporting through which is differentiated the rapporteur compared to other rapporteur by an infinite number of possibilities, and the other is a reporting through which the rapporteur is reported only through certain sequential reportings, which are not in their entirety, but only in their partiality.

This is also the difference between Differential and Sequential.

An intervention of the Basic Determinants of Report is and by means of the Intangible Forms upon the Logical Function, defining her as such through the Differential quality of the Asymptotism reported to the Sequential quality of the Tangentiability.

The Causal Basic Indeterminants, of Connecting, and the Causal Basic Indeterminants of Interdetermination

This category of Indeterminants is defined as a response to the Basic Determinants, by which they are defined and identified at the same time, establishing causal relations of Interdetermination between the Basic Determinants.

These relationships are the basis of what the connecting between the "Logical Continuum", the Unique Expression of Universal Pure Consciousness and the "Infinite Continuum" can mean, within the framework determined by the Coaxiological Logic.

Without Connecting or Interdetermination the entire Logic would lose its backbone which, at least from the point of view of Logical Coefficient 2, is based on these two auspices.

Any reporting is done through a Relationing or Interdetermination, because any Determination has in its self a root that defines a true string of other Determinations, which leads that at each reporting between two or more Determinations with Indeterminations, Indeterminations with Indeterminations, Determinations with Determinations to be made and an Interdetermination as a result of these relationings, due to the Determinations or Indeterminations that are in the roots of the respective Determination or Indetermination which implicitly leads to an Interdetermination between several Determinations or other Indeterminations "hidden" in, the root of the respective Determination or Indetermination.

In conclusion, the Relationing takes place only between Determinations or Indeterminations directly and not between their roots.

The reporting between *the roots* of these Determinations, or Indeterminations which, in their turn, are a series of Determinations or Indeterminations, in their turn, is called Interdetermination.

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In conclusion, one of the most important characteristics underlying the Logical Function and respectively the "Logical Continuum that defines it is parallelism.

It is also the basis of the Determinants and Indeterminants.

By parallelism I do not necessarily mean inversion or change of meaning of an element that is parallel compared to another element.

Concerning parallelism, I have also written that it becomes one of the main characteristics of Coaxiological Logic, respectively of Logical Function, which defines Coaxiological Truth as being a Truth as a resultant of the parallelism between Asymptotism and Tangentiability.

This aspect cannot include parallelism as an inversion of the two basic characteristics that are inverse by their functional nature and not by the parallelism which is defined more as a "coexistence" or as being two elements included in a certain system and by no means as a parallelism that gives them the functionality as such to both Asymptotism and Tangentiability.

The parallelism between two elements does not mean the fact that this one gives them the inversion of one compared to another.

Can be parallel and two elements which are not inverse, one, compared to another, as is the case with Asymptotism and Tangentiability.

This aspect nominates the fact that it is not the parallelism that gives the functionality of a certain element.

By functionality is understood the Logical origin aspect of a Function, respectively the aspect of the Logical Function which interferes with all other aspects of other functions becoming their essence through the characteristic of essentialization of the Logical Function, a characteristic that defines thus the functionality as being an interference of the Logical Function within other functional systems.

Thus the other functional systems to which the "Logical Function" is applied form the domain of the arguments of the function, and the multitude of values of the function is the domain of its values.

The fact that Coaxiological Truth is a Relative Truth is due to Reporting, first and foremost as I have written in other works of mine, which is that one which defines the eternal Relativity of the Coaxiological Truth, a Relativity defined by the eternal Everything, that will be in the Back of the Everything, defined as being the Unique Expression of Universal Pure

Consciousness, which is always in the Back of Universal Pure Language defined by Everything, and which due to this, it will eternally determine a new and new Word -Matrix within this Universal Pure Language.

This Word -Matrix that could not have been determined at all if it were not the Unique Expression of the Universal Pure Consciousness which to be defined as an Everything from the Back of Everything, in which Everything is reported, and thus, this reporting to have as a result a new and new Word -Matrix, determining the "Infinite Continuum" of the Universal Pure Language and implicitly once with it and the "Logical Continuum", because, the Unique Expression of the Universal Pure Consciousness, in its capacity as the Back of Everything is defined by its reporting on Everything.

Everything is defined by its reporting on the Unique Expression of Universal Pure Consciousness.

Once Everything is an "Infinite Continuum", and the Unique Expression of Universal Pure Consciousness will receive this desideratum of continuity from the continuity of Universal Pure Language, which is Everything, and this desideratum of continuity of the Unique Expression of Universal Pure Consciousness will be defined as being a continuity belonging to the Logical Function, because the Unique Expression of the Universal Pure Consciousness is defined as being an appanage of the Logical Function that occurred with the Asymptotism and Tangentiability, generating the first parallelism, and once with this the Coaxiological Truth.

This parallelism has been emphasized on what defines both the Unique Expression of the Universal Pure Consciousness through its Asymptotism and the Universal Pure Language through its Tangentiability.

The Asymptotism, defines the Unique Expression of Universal Pure Consciousness, because it eternally "surrounds" Everything, defining itself as being the Everything, from the Back of Everything, or, the Back of Everything, precisely due to its Asymptotism, being determined by the symbolic tendency in this example of my, of the two lines, one to the other, which never unite, leaving this desideratum to Universal Pure Language, where each such Word -Matrix is defined by Tangentiability, the inverse of Asymptotism.

Thus the Unique Expression of the Universal Pure Consciousness will eternally incorporate the Asymptotism, highlighted by the human mind as being the Infinite, which will eternally encompass the Finite highlighted by the same slave human mind of the Logical Coefficient 2, because if they reasoned on the basis of another Logical Coefficient, together with the Infinite and Finite, would be and other opposite terms of theirs, equivalent in number, to the number of the Logical Coefficient on the basis of which, they will be able to judge and reason finally.

Even if we attribute, the Asymptotism to the Unique Expression of the Universal Pure Consciousness, it can be defined as anything other than Asymptotism, being also, according to the Logical Coefficient on the basis of which it is reasoned.

The Asymptotism is seen as such (Asymptotism) only within the worlds where it is thought based on Logical Coefficient 2, as is and our world, with good and evil, beautiful and ugly, etc.

In case that, it will reason with another Logical Coefficient, Asymptotism can be seen as being anything else, than the Asymptotism, being altogether different highlighted, than it is emphasized to us in quality of human beings.

What we reason as being Asymptotism, the same is true for Tangentiability, being as significant as possible, the appanage of the Unique Expression of Universal Pure Consciousness, and, the Tangentiability, the appanage of the Universal Pure Language.

In this case, does it mean that there is a connection between the Unique Expression of the Universal Pure Consciousness and the asymptotism from the base of the Logical Function, so that, that Asymptotism to be defined by another Unique Expression of any other Universal Pure Consciousness or the same by this?

In this case, would it mean that the Intangible Forms were not the basis of Asymptotism, but precisely the Unique Expression of the Universal Pure Consciousness?

NOT! No way!

The Unique Expression of the Universal Pure Consciousness is found as a determinate of the Logical Function and not vice versa, ie the Logical Function to be the determinate of this Unique Expression of the Universal Pure Consciousness, and the respective Expression to be the determinant of the Logical Function.

This is not possible and I completely oppose such a model on the grounds that any Expression of Universal Pure Consciousness must first of all meet a certain Logic based on a certain Truth, in our case being the Coaxiological Truth.

How could we define an Expression without Truth or without any grain of Logic?

Logic without Truth cannot be, because it has no relevance.

When Asymptotism through its parallelism defined alongside Tangentiability determines the defining of the Coaxiological Truth, defines once with it and the Logical Function, and the Unique Expression of some Universal Pure Consciousness coming from elsewhere does NOT define the Logical Function.

As I said before, the Unique Expression of a Consciousness cannot be without a certain Logical highlighting of that Expression, the Logic by which this Expression is defined.

However, in my works I have frequently written that this Logical Function can Not be defined as the Logic of Knowledge that we, humans know as being Logic and to which we report.

Once it is a completely different Logic based on other principles, could this Logical Function not be at all without the Coaxiological Truth?

I have also written about the fact that the Logical Function determines the Coaxiological Truth and once with this it distinguishes on itself as being true.

The Coaxiological Truth is defined through the Logical Function, but the Logical Function cannot be fully defined with the Coaxiological Truth, because she is the one that determines the Coaxiological Truth, identifying itself from that moment, which probably coincides with the Tangentiability, with this Coaxiological Truth defined precisely by the parallelism through which the Logical Function is defined as such, only that that parallelism arises only after the Logical Function has determined him, determining itself through him on self, so that the parallelism will determine through the Logical Function the Coaxiological Truth and not the Coaxiological Truth will determine through parallelism the Logical Function.

However, why we could not attribute to a Unique Expression of the Universal Pure Consciousness the primacy alongside the Logical Function which to outrun the Coaxiological Truth and why not the Logical Function, because even so I have previously stated that the Logic of the Logical Function is a totally different Logic from what we people know about Logic, a Logic that is no longer attributed to Knowledge, defined through Knowledge, so as a part of the Gnoseological, but a totally different Logic, which outruns even the Coaxiological Truth.

Why, it would not have the Unique Expression of Universal Pure Consciousness, such a Logic, and why it could not outrun even and the Logical Function, so the Expression to be not only "before" the Coaxiological Truth but also by the Logical Function, if it still does not we are talking about that Logic to which we, the human beings the adepts and slaves of Logical Coefficient 2, refer, through which any Expression must focus on a certain Logic, and this Logic must be focused on a certain Truth.

Indeed, if a Logic is not based on a certain Truth it cannot be defined as a Logic reported to an Illogical, for example.

How do we know that when the Logical Function was determined through the Asymptotic-Tangential parallelism, it was a Logical Function if it will have to define the Coaxiological Truth and not vice versa, namely the Coaxiological Truth to define this Logical Function?

My answer is that through that parallelism, the Logic of the Logical Function was determined by the Reporting of Asymptotism to Tangentiability, defined as its inverse.

This reporting defined a Logic through a certain **Order** defined by this reporting that had a basis in the Intangible Forms.

This **Order** was in fact the essence of the Logical Function, which in turn defined the Coaxiological Truth.

The order being nothing but parallelism defined as such by reporting the Asymptotism to Tangentiability.

However, for us, as humans, is highlighted us as Order, but if we were to reason on the basis of another Logical Coefficient, the respective Order could be completely something else.

The Order defines through itself the Logical Function, as being a Logic in itself.

Any Order is a Logic, just as any Disorder is a Logic to the Order.

Thus both Order and Disorder are Logics which report to each other, just like the Asymptotism, to Tangentiability.

Any Order can be Disorder compared to the Order of Disorder and vice versa, any Disorder can be Order, compared to the Disorder of Order.

The Coaxiological Truth is defined both in relation to the Order of the Logical Function and to the Disorder to which it relates, respectively at the Illogical.

Where, it is the Logic, it will always be and the Illogical, because otherwise Logic would have no relevance.

The Coaxiological Truth does nothing else but to complete through himself the Logical Function, namely through the fact that once defined by the Logical Function, this **recognizes through the Coaxiological Truth** the multitude of its meanings, and once with these meanings, its reporting to other and other determinations or indeterminacies to which it participates not only as a Logical Function defined by the Asymptotic-Tangential Parallelism, but also by its Logical implication of to define meanings that cannot be defined unless these are reported to its own Truth of the Logical Function which is the Coaxiological Truth.

These meanings are not only defined by the Logic and Illogical determined by us also due to the Logical Coefficient 2, but especially by other and other such meanings determined and by other Logical Coefficients that are much superior than those of the human being.

Thus the Logical Function becomes true by its reporting to itself and by no means by its determination by a certain Unique Expression coming and determined by the Intangible Forms, for example.

This plurality of meanings is not one of Semantic or Neosemantic typology, etc; although in this fact it consists the essence of the meanings, respectively, of the Neosemantic and Semantic, which thus develops through the Word -Matrix of Knowledge.

Admitting, to absurd, that there would exist such a Unique Expression that would determine both Asymptotism and Tangentiability.

This would mean that there should be and another Truth before the Coaxiological Truth, because we cannot speak of a Unique Expression of the Universal Pure Consciousness if it is Not focused on a certain Truth of it and through which the respective Unique Expression must be reported, so that it is defined.

If this Truth existed before the Coaxiological Truth then, and, the Logical Function would be finalized by another Truth, and therefore would be a resultant of that Truth.

In this case we could not define Asymptotism as such, because Asymptotism would be True only according to its Truth and not of the one of Logical Function.

Assuming that and this would be possible, the question that arises is whether Truth can define the Logic in the absence of Knowledge?

*If the Truth can define a Logic as the appanage of a gnoseology as we understand it, but totally, **in the absence** of the respective gnoseology? Why do I say this?*

Because only in Knowledge, can the Truth define a certain structuralization or reporting based on Logic.

In the absence of Knowledge, the Logical Function is the one that defines and determines the Truth through the things stated by me above.

Assuming, at, absurd, that and thus could be defined all these, and that the Logical Function would be determined by a certain external Truth as a fact of a certain Intervention of the Intangible Forms for example.

The question that arises is whether that Intervention is True, it must define itself to its own Non-Truth.

And we return again as and in the Coaxiological Logic, to the duplex due to the Logical Coefficient 2 of Intervention -Nonintervention and Order-Chaos.

If the Intervention is a Truth then he consists of the Non-Intervention because he has to report himself to the inverse of what the Intervention is, for it to be True.

If the Truth of the Intervention consists of the Non-Intervention, you can judge and alone, why we cannot define a Truth previous or exterior to the Logical Function, than a Coaxiological Truth determined by the Logical Function.

Judging at absurd that the Truth of the Intervention would consist of the Non-Intervention, because, only at this the Intervention can be reported, for to be True.

Wouldn't the Non-Intervention have the Truth precisely in the Intervention?

Of course, YES!

Once the Truth of the Intervention consists in the Non-Intervention and the one of the Non-Intervention consists in the Intervention, it means that neither of the two, IS NOT TRUE!

Therefore Truth cannot be defined as a determinant of the Logical Function but only as a determinate of this function.

Each Truth is Relative by its reporting to other Truths and Absolute by its reporting to the plurality of its determinants, compared to which the respective Truth is Unique.

This case was explained by me in the "Coaxiological Logic" through the Unique Intervention of the Creator Factor and Unique Incidentally , Intervention which by its Unicity also represents the Absolute Truth of our world.

Of course, this was just an example from the infinity of other possible examples, because absolutely anything determines and is determined, in order to become, in turn, a determinant, it possesses both an Absolute Truth of its own, through which the respective determinant is Unique compared to the plurality of determinants which it determines them, as well as a Relative Truth of its own, being and him in turn a determinant from another plurality of determinants for which another determinant is Absolute Truth in its turn, so a unique determinant for the plurality of determinants from which and this determinant is part, for to be Unique in turn compared to its plurality of determinants which it will determine.

Thus, each determinant is Unique in relation to the plurality of determinants which it determines, but at the same time and he is part of another plurality of other determinants which, and they, in their turn, have been determined by an Unique determinant.

This process demonstrates us that each Truth is both Relative Truth and Absolute Truth, depending on the landmark to which it is reported.

This justifies us to affirm that every Truth which is Absolute is also Relative in its turn, what Relativizes and the Absolute part of that Truth, because it is Absolute, only, reported to a certain Landmark and not to another, and when it becomes reported and to other Landmarks, becomes Relative.

If we introduce Everything in the equation, in which it is included both the Landmark compared to which the Truth becomes Absolute, and the Landmarks compared to which the Truth is no longer Absolute, we come to realize that, in fact it does NOT exist the Absolute Truth in no form, than only at the level of reporting of its, and then to an infinity of reportings, only one of these can be considered as being an absolute reporting of that Truth. Why?

This is explained by the fact that if we thought through a Logical Coefficient one billion and one, and not 2, as is in the case of the human being, we would have a billion relative reportings upon other landmarks and only an absolute reporting, and, if we have thinking at the level of the Infinite Logical Coefficient, then we would have an infinity of relative reportings (Relative Truths) and only an absolute reporting (Absolute Truth).

This fact demonstrates us how insignificant is "percentage" of absolute of a Truth, compared to its percentage of Relativity.

More than that, even that percentage of absolute of the respective Truth is Relative depending on other Landmarks.

Thus, the Absolute Truth is and he, a Relative Truth, even though we call it as being Absolute to other landmarks, becoming the Absolute Truth, only and only for one Landmark compared to which it differentiates as being Unique.

This fact is the one that underlies the differentiation between the Finite and the Infinite, between the simple and the complex, between the opposites, but also the one that is the basis of the Reportings what will precede the Determinants and Indeterminants of the Coaxiological Logic.

Why are such large differences between the "Infinite Continuum" represented through combinative forms, of the Everything, of the Universal Pure Language, and, the Unique Expression of the Pure Universal Consciousness, represented through suggestive forms?

Why, through suggestivity?

Does the Suggestiveness in itself have anything to do with the Unique Expression of Universal Pure Consciousness?

About the suggestion we find in most dictionaries that it is a process of influencing the psychic, or the behavior of a person without that it to realize of the origin of this influence, without manifesting a spirit independent of **discernment**.

I did not accidentally name those forms of the Coaxiology as being suggestive forms, and which represent the Unique Expression of Universal Pure Consciousness.

And in Coaxiology, the suggestion is similar to the definition given so far by the philosophy that precedes the Coaxialism, where it is a process of influencing on someone or "something" without that that "something" to realize the origin of this influence.

What greater resemblance can be within the suggestive forms through which the Unique Expression of the Universal Pure Consciousness is represented on certain reportings, which although it is a Supreme Consciousness of Everything, but especially of Everything from the Back of Everything, is **NOT** focused on Knowledge, for that that " something " will know by realizing the origin of the influence that I had previously mentioned.

That Influence comes to us, the people, through the suggestive forms as being the Intervention, which for us is the essence of the Suggestive, Unique and Incidentally Intervention of our Creator Factor.

We humans, do not express an independent spirit of **discernment** with regard to the respective Intervention precisely because it precedes Destiny as being the Unique and Incidentally Intervention.

It is observed how well this term of suggestibility concretizes by which I have defined the suggestive forms attributed by their suggestive to the Unique Expression of the Universal Pure Consciousness.

The Unique Expression of the Universal Pure Consciousness is the one that underlies of Influencing of the "Infinite Continuum" through the medium of which the "Infinite Continuum" is "Continuum" precisely because this Influence is given by the Everything which is always in the Back of the Everything and which is the Unique Expression of Universal Pure Consciousness.

This Influence is made without the cognoscible **discernment** of the Everything defined through the "Infinite Continuum" where Knowledge is a simple Word -Matrix from the infinity of such Words - Matrices.

How the Unique Expression of the Universal Pure Consciousness is defined as being an Everything alongside the "Infinite Continuum" for the reporting to the "Logical Continuum", where the "Logical Continuum" will be the one that will "determine" the Back of that Everything, becoming he this time the Everything from the Back of Everything, means that the "Logical Continuum" has discernment, because it is reported and at the Word - Matrix of Knowledge within the "Infinite Continuum", just as it is also reported on the whole Unique Expression of the Universal Pure Consciousness, which means that Everything defined by the Unique Expression of the Universal Pure Consciousness is "Known" and by the "Logical Continuum" as being the supreme form of the Everything but also of the Everything from the Back of the Everything.

This determines us to understand the fact that any Logical Function defined through its "Logical Continuum" is a Function which among other and other infinities of attributes of its, determined by the reportings at the infinities of Words -Matrices and KNOWS, being a Logical Function which has discernment!

Thus any Logic can be defined as having its own discernment in itself and for itself.

So the Everything, which follows a certain logic, even and our face, is based on a certain discernment independent of the human brain, a discernment of which the Man is not aware, reaching him on suggestive ways, but which is the one what determines absolutely all the conjunctures of Logical order, starting with the laws that occur after certain logical structuralizations and up to the level of the most bizarre concordances or non-concordances, but which clearly show that they have a Logical correlate being attributed to a series of Events, etc., which occur in life and day-to-day experiences of the Man.

Therefore, any logical arrangements have their own discernment and nothing from this world as well as from all the worlds, where the divine breath of the "Logical Continuum" is, does not occur without discernment.

In conclusion, the "Logical Continuum" and the Unique Expression of the Universal Pure Consciousness, Knows, only the "Infinite Continuum" does Not Know!

Its influence on the "Infinite Continuum" is a suggestive one.

I have said many times before that the Unique Expression of Universal Pure Consciousness does not encompass the Universal Pure Language composed from the infinity of Words -Matrices, but are **reported** to these, as a Whole at another Whole.

This reporting as, a Everything to another Everything, is the reporting of the Everything defined through the Universal Pure Language of the "Infinite Continuum" to the Everything, defined through the Unique Expression of the Universal Pure Consciousness.

This **reporting** is given by all the Words -Matrices that are reported thus to the Unique Expression, defining it, but also redefining it "Continuum" on it, and once with the continuous redefinition of the Unique Expression of the Universal Pure Consciousness, another reporting is determined, which is the reporting of the "Logical Continuum" both at the "Infinite Continuum" and at the Unique Expression of Universal Pure Consciousness.

Thus for the "Logical Continuum", the Everything is both the "Infinite Continuum" and the Unique Expression of the Universal Pure Consciousness.

So, the Everything, inclusive the Everything from the Back of Everything again forms an Everything for which the Back of Everything becomes the "Logical Continuum".

The Unique Expression of the Universal Pure Consciousness not only that is reported to all the Words -Matrices of the Universal Pure Language, but within this infinity of Words -Matrices there is inclusively the Word -Matrix of Knowledge, and, through the reporting and at this Word -Matrix of Knowledge we can deduce that the Unique Expression of Universal Pure Consciousness **KNOWS**, and this aspect determines us to decide that her self is not one represented through **suggestive forms, because it discerns** through Knowledge, the Everything, defined through the Universal Pure Language of the "Infinite Continuum".

In conclusion, the Unique Expression of the Universal Pure Consciousness can be defined as the element that determines the suggestive forms, and therefore for us people when we want to define the suggestive it will have to we attribute it to the Unique Expression of the Universal Pure Consciousness, the one that determines the suggestive, only that her self is not defined through suggestion having the discernment, due to the reporting to the "Infinite Continuum" in the Pure Language whose is also the Word -Matrix of Knowledge.

If it is an Unique Expression compared to the Universal Pure Language, does that mean that and the Truth which represents her, is an Absolute Truth compared to this Universal Pure Language, but not compared to other landmarks?

It is as true as possible that the Unique Expression of Universal Pure Consciousness represents compared to the Universal Pure Language, an Absolute Truth, but not compared to the "Logical Continuum" for example.

This Absolute Truth reported to this Universal Pure Language indicates to us that only thus can the Unique Expression of Universal Pure Consciousness be Unique, reported at this Universal Pure Language, because this Unique Expression represents the Absolute Truth of Universal Pure Language compared to which, the Universal Pure Language becomes relative.

In this case, we must necessarily define the concept of uniqueness and at this level, because it is no longer defined by the disjunctive function that intervenes and acts on the Word - Matrix, Unique, or on the Word -Matrix Incidentally, because this uniqueness of the Unique Expression of Universal Pure Consciousness it cannot be taken from the Universal Pure Language that it defines him once with the reporting to it.

Therefore, the respective uniqueness arises on a completely different paths from those determined and known until now, namely through the disjunctive function that intervenes separately upon each Word -Matrix, in part.

Moreover, each Word -Matrix is defined by a determinant of the Truth, having thus included in its own development, its own Truth.

Each Word -Matrix if it is to we define it by its matrix part, we get to determine the very notion of matrices which by definition as any dictionary shows us, is a table representing the truth value of an enunciation, based on the truth value of its component elements.

For example, noting the truth with 1 and false with 0, the table:

A	B
1	1
1	0
0	1
0	0

A and B
1
0
0
0

represents the matrix of the statement "A and B".

The first two columns of the table represent the truth values of the components, and the third the truth value of the enunciation as, a whole.

In the proportional calculation the matrix of operators represents precisely their definitions.

This is in fact the universal definition of a matrix that we people can give it based on Logical Coefficient 2 of our judgment so limited.

Absolutely any system that has its own inherence on the basis of which it can develop a certain degree of inertiality compared to the rigor of meanings so common but also so misunderstood, can be defined immediately on the basis of a table.

This table will be a continuous reporting to a Truth without which its definition but also its inertial quality would become null.

I say "inertiality", because absolutely any enunciation which has as a basis of reporting to one of the truths that can develop other and other truths determined by it can be defined as a table which is especially a system with its own autonomous regeneration capacity.

The truth itself is the one that can give the autonomy of each system in part becoming an inertial system, and through this inertiality, that system no longer gravitates as a part of another system, but becomes a self-contained system precisely because it is a true system.

However much we would like to get the truth out of the respective equation and define the matrix apart from the truth it is impossible for us.

This means that any matrix, as I said and in Coaxiological Logic, has as basis, the Coaxiological Truth, which identifies with the "Logical Continuum" defining the Universal Pure Language ("Infinite Continuum") and once with it, the Unique Expression of Universal Pure Consciousness.

The fact that absolutely every Word -Matrix is defined in its development by Truth, it means that the Coaxiological Truth is at the base of it.

As I have said before, absolutely any Truth can be both Relative Truth and Absolute Truth.

It all depends on the reference system to which this Truth refers, namely, if the Reference System of a Truth is the Unique determinant of other reference systems that are validated each by their own Truths, then it means that the Unique Truth for all other Truths, it will be Absolute Truth for these, like all other Truths will be Relative Truths, and each of these Relative Truths will in turn become Absolute Truths for other reference systems compared to which, these are unique.

In this case from the example with the Unique Expression of Universal Pure Consciousness, this is in its capacity as a reference system defined by a Unique Truth, which becomes implicitly the Absolute Truth for Universal Pure Language.

Thus, the Absolute Truth is not defined as a Truth that belongs only and only to the Word -Matrix of Knowledge, but also to other systems and structuralizations, only that they appear only in this book, defined as such according to the Truth.

Therefore, the Absolute Truth is not a Truth in the true sense of the Word, such as the Coaxiological Truth for example, but is rather a particular characteristic of Truths.

Therefore absolutely any Truth in part can be both Absolute Truth and Relative Truth.

It is sad for us, the people, who we have such a limited judgment based on the always lamentable Logical Coefficient 2, that, we cannot know and other Status Characteristics of the Truths, apart from the two characteristics, namely: the Relativity and Absolute, which are defined by multilaterality in the framework of relativity and uniqueness, within the absolute.

If we were to reason on the basis of other Logical Coefficients in front of our mind's eyes, there would appear and other, Status Characteristics of the Truths, which would be increasingly wonderful and would integrate us into an increasingly fantastic reality.

In conclusion, any Truth is a Relative Truth but also Absolute at the same time.

Each Truth is Absolute for the Landmarks for which this is Unique and Relative for the Landmarks for which this is not Unique.

The Relative Truth which for us humans is the Absolute Truth, is the Intervention of the Creator Factor and Unique Incidentally.

No Absolute Truth can not be Truncated, so it is divided into several parts, where each such Trunk of the Absolute Truth to be a fragment from it, because each such Trunk

is another Truth within itself, which is both Absolute Truth for the Landmarks for which this is Unique as well as Relative Truth for the Landmarks for which this is not Unique.

The Absolute Truth must always be Unique for the Landmarks compared to which this is Absolute, because in comparison to those Landmarks, the Absolute Truth CANNOT be divided into smaller Absolute Truths, and thus divided, to we can speak of more Absolute Truths, because in this case each Truncated Truth from the Absolute Truth has another determinant of it and therefore it is another Truth as I have repeatedly said and it is by no means a part, from the Absolute Truth, that cannot be truncated.

Therefore we can NOT talk about several Truths whose sum to determine the Absolute Truth, and each such part from the Absolute Truth to be a Truth which to reflect "partially" the Absolute Truth.

Nothing is more false than this, because any Absolute Truth cannot be Truncated, since the Absolute Truth is the Absolute Truth, only and only in comparison to the Landmarks for which this is Unique!, becoming Relative Truth for all the other Landmarks in comparison to which this is not Unique.

Each Truth in part, is both Absolute Truth and Relative Truth.

The difference between the Absolute and the Relative consists in the way of reporting of this one to certain Landmarks.

The Landmarks in comparison to which the Truth is Absolute are Landmarks for which this Truth is the Unique and supreme determinant of the Everything and All, as is the Intervention of our Creating Factor.

From this Intervention, as from this Unique and supreme determinant, all other Relative Truths spring, reported to the respective Landmarks, but only and only, reported to the respective Landmarks in comparison to which, the respective Truth is Unique, thus becoming Absolute.

All other Truths that will report to the respective Landmarks will no longer be Unique, but will be Relative depending on certain circumstances arising from the reporting of several Truths where each Truth in part, becomes a possibility.

Thus every Relative Truth, however insignificant it may seem to us, is also an Absolute Truth for the Landmarks in comparison to which it is Unique.

The question that arises is why for us each non-insignificant Truth or even a colossal significance is not Unique, even if it is not Absolute Truth, but Relative Truth?

As I said before, each Relative Truth is and Absolute Truth reported to other and other Landmarks different from us people.

If the Intervention of the Creator Factor is an Absolute Truth for us humans, this Intervention in relation to other and other Landmarks is a Relative Truth so it is not a Unique Truth being Relative.

Only the Absolute Truth is a Unique Truth.

Even if and the Absolute Truth of ours is NOT Unique than for us humans, or the similar Landmarks with us, it means that each Relative Truth has both its Unique part for the Landmarks in comparison to which it is Absolute Truth but and its Relative part for the Landmarks in comparison to which it is Truth Relative.

Each Truth is also for us, humans, Unique in its own way.

This "Unique in its own way" indicates to us the duplicity of each Truth in part, a duplicity by which this can be both Absolute Truth and Relative Truth, all depending on the Landmarks to which it is reported.

The fact for which an Absolute Truth must be Unique for its Landmarks in comparison to which this is Absolute Truth, is due to the reasoning through which any Truth that does not determine through reporting to him, all other Relative Truths, is NOT an Absolute Truth.

What exactly could determine all other Relative Truths than the Unique and Incidentally Intervention of the Creator Factor from where our own world started?

If a very small part of all the other Relative Truths were determined "beforehand" by the Intervention of our Creator Factor, then this Intervention would NOT have been Unique since next to it would be Intervened and other determinants like her.

Therefore the Intervention could Not have been reported, to us, humans, to our Absolute Truth, being relativized by the reporting to the other Truths that would have intervened once with it and thus we could not give to it this aspect of Absolute.

Through its meaning, the Absolute means in the first instance Everything, and when we speak of the Absolute Truth, this must include within it the Everything, that is to determine in turn all the other Truths, because it can Not to include them, because I have previously demonstrated, that any Truth Truncated cannot be part from the Absolute Truth because this is either Whole or is not at all.

The Absolute Truth does not include all other Truths whose sum is precisely the Absolute Truth.

NO, by no means!

The Absolute Truth determines through his Whole and indivisible self, all other Truths through its reporting to certain Landmarks exterior to the Absolute Truth itself, because all the other Landmarks in comparison to which the respective Truth is Absolute Truth, are Landmarks where each such Landmark in part is defined through a Relative Truth which is reported to the Absolute Truth, defined and him as Unique Landmark in comparison to all other Landmarks, Unique Landmark that determines by its Uniqueness all other Landmarks.

This Unique Landmark of the Absolute Truth in the case of man is the Intervention of our Creator Factor.

The Intervention of our Creator Factor determines all the other Landmarks of the worlds in comparison to which the Intervention becomes Unique and Incidentally.

Thus the Absolute Truth of Man is an Absolute Truth, Unique and Incidentally, and all the Logic of Man is a Logic where, due to the Absolute Truth to which, this one is reported, it gives him the character of considering the Unique and Incidentally as belonging to the Absolute.

This is the Logic considered by Man as being the one who establishes the rule of the game between him and the Truths to which he relates.

It is a Logic of Man different from Coaxiological Logic where are an infinity of Absolute Truths like are an infinity of Relative Truths, because each Absolute Truth is also Relative Truth.

The logic of man is used as a Logic that becomes a consciousness of the Universal Language by Husserl and hence starts the phenomenology, while at me this is only a Logic of Man and by no means the Coaxiological Logic for which the respective Logic of man has no longer any relevance, being based on Knowledge, and Knowledge in its turn is a simple Word -Matrix, from the infinity of other Words- Matrices of the "Infinite Continuum".

In conclusion, the Absolute Truth cannot be divided into several Truths, like the sum of many Truths will never be the Absolute Truth, because all those Truths have each, in them their own Absolute Truth as well as their own Relative Truth, which, is due to the Landmarks upon which they report.

If we take the planet Earth, for example, and we consider her, absurdly, that it would be the Absolute Truth, and, an ant living on this planet as being a Relative Truth, just like an elephant.

In quality of, Landmarks, both the elephant and the ant are two Landmarks that are part of the Great Landmark which is the planet Earth.

I agree that the sum of these Landmarks, made up of all plants, animals, humans, etc., make up the Landmark (system) called planet Earth.

The fact that all these Landmarks are each in part a Relative Truth apart from the planet Earth, on which through absurd in this example we consider her to be an Absolute Truth is equally true.

Then why does the sum of these Relative Truths, which are the totality of plants, animals, humans, etc., NOT make up the Absolute Truth that is the planet Earth in this example, since in quality of elements of this system they are part of the Great Landmark that is the planet Earth?

All this is due to the fact that any Truth is defined as being a reporting to a particular Landmark.

Totality of the plants, animals, people within the planet Earth, is another Landmark, they are also Relative Truths, reported to the planet Earth.

Totality of the plants, animals, people within the planet Earth which is another Landmark, are Relative Truths, reported to the planet Earth.

But let's not forget that every Landmark alongside the fact that is a Relative Truth is also Absolute Truth.

Thus the ant in quality of a Landmark is part of the Landmark (system), which is the planet Earth, but only in quality of an ant (Relative Truth) and not of Absolute Truth, so of part, from the planet Earth, because the Absolute Truth of the ant is another, different from the one of the planet Earth.

And yet if the ant is part, in quality of Landmark, from the system which is the planet Earth, why is not part and the Landmark - ant defined as the Relative Truth from the Absolute Truth which is the planet Earth?

One is the Landmark that may or may not be part of a system and the other is Absolute Truth and Relative Truth.

The Absolute Truth of the Ant can never be part from the Absolute Truth of the planet Earth, because thus, the same Absolute Truth would become divided into several parts, and the question would be which is the most absolute part and which is not.

There is no such thing.

The ant will always be only a Relative Truth compared to the Absolute Truth of the Earth for example, it can never be part from the Absolute Truth of the Earth which is Unique, like the Unique is and the Absolute Truth of the ant and that despite the fact that the ant is part in quality of Landmark, from the Landmark (system) which is Earth.

When we affirm the Truth about planet Earth, we do not look at this planet as being a system with ants, humans, animals but we see her as All, as a planet, and if we want to see what other Landmarks are in this system that is the planet Terra, and herself a Landmark in her turn, will have to we consider, as being true each Landmark, in part, from the planet.

When we affirm the Truth about the ant, we report strictly to the ant and not to the planet Earth, we are going to report us to the planet Earth only when we want to know where the ant lives and finally we come to this planet.

So we get here, reporting the Truth about the fact that the ant exists as such, at, the planet Earth, which is one of the Landmarks to which the ant is reported in quality of the Landmark, which gives it the quality of Relative Truth in comparison to the Truth of the planet Earth.

Can the Relative Truths be included, some in other, or can they be divided or gathered compared to the Absolute Truths about which I have demonstrated that this cannot be done?

Neither Relative Truths, can not be divided, because any Truth that is Truncated, has another determinant, so we can never speak of the sum of some Relative Truths which to determine another Relative Truth, due to the fact that no matter how many Truths are and whether these are Relative (the plurality) or Absolute (the uniqueness), they always define one and the same determinant and never another!

How can they not define other determinants in the case of Relative Truths when these define precisely the plurality?

By the fact that Relative Truths define the plurality, it does not mean that there are more Relative Truths that define the same determinant, but more Relative Truths which each in part define a determinant reported to a single Absolute Truth, which also defines his determinant.

The differentiation between the Relative Truths and Absolute Truth does NOT consist in the fact that the determinants of Relative Truths are included or fit in the Absolute Truth, but in the fact that the determinants of Relative Truths are reported to a single determinant, which for them is the Absolute Truth, just like each such determinant of Relative Truths is and he, in turn, a determinant that other Relative Truths consider him the Absolute Truth.

In conclusion, no Truth regardless of whether it is Absolute or Relative cannot be Truncated, because if we considered, at absurd, that is Truncated it would be another Truth having another determinant.

And the example with the ant shows us clearly the fact that when we report to the ant we report to her Truth, to the fact that the ant exists, that it has certain qualities, appearance, etc., and only then can we report her at the Earth, and in no case, when we report to the Truth that is the Earth, the ant will not appear to us in front, but the Earth as a planet.

No Truth can be divided, just as the sum of several Truths never determines another Truth, because each Truth is both Absolute Truth and Relative Truth, and there can never be a sum from several Absolute Truths, because each such Absolute Truth involves Everything!

The Truths do not divide and do not gather but report, one to another because they are always, eternal, unchanged!

Each Determinant is both an Absolute Truth and a Relative Truth.

The Determinant is an Absolute Truth when it determines in turn other Determinate that become Determinants, and is Relative Truth when it is a Determinate of another Determinant.

When the respective Determinant in quality of Absolute Truth, therefore of Determinant which determines its own Determined ones, is reported to its own Determinant compared to which it is Determined, then this is a Landmark compared to its Determinant, being a reporting of the Determinant in quality of Absolute Truth to a Determined one of his, which is regarded all in his capacity as an Absolute Truth, so of Determinant which has his own Determined ones, and not a Determined one of his own Determinant, thus being a Relative Truth.

Therefore, the Determinant will always be the Absolute Truth and the Determined will be the Relative Truth.

Always, the Determinant will determine more Determined ones where each in turn they will become Determinants.

Thus, the Determinant (Absolute Truth) will determine more Determinates (Relative Truths).

When we report two Determinants, in fact, we report two Absolute Truths that become Landmarks one compared to another.

When we report two Determinates, we report two Relative Truths which become Included in the Landmarks of their own Determinants or Absolute Truths, but also according to their own Absolute Truths, so of Landmarks through which they are Determinants in their turn.

Thus any reporting of two or more Determinants as well as of two or more Determinates such as between a Determined and a Determinant or between a Determinant and a Determined is done only and only by reporting what each means in its capacity as Determinant to his own Determinates, therefore by Absolute Truth.

As all the Determinants have their own Determinates, and the Determinates have their own Determinants through the fact that their Determinates become Determinants, it means that each Determinant is at Infinite Level, Everything in Everything, like each Determined is Everything in Everything, and thus is completed, the Theory of the Eternal Everything and of the Eternal Everything from the Back of Everything.

III.THE CREATION

III.1.CHAPTER I

PRINCIPLES OF THE STATE OF CONCEPTION

The most important thing from my entire philosophy is precisely this State of Conception, which reflects the most important answer to the most important question of philosophy, namely: - What is the origin of the Everything, but especially what namely is, this Everything?

Therefore, I will state the Principles of the state of Conception at which I have meditated intensely and which I consider to be the closest to the Truth in terms of my condition of human being, who thinks with a Logical Coefficient 2, like, good-bad, beautiful-ugly, etc.

Principles of the State of Conception

1) The Principles of the state of Conception become implicitly the Principles of the state of Conception of Coaxialism, becoming, and the continuation of the Principles of Coaxialism, which pass the frontier of the Infinite Semantic Mirror of Knowledge. Thus God is the state of Conception that possesses the Deistic Domain.

2) Any Happening becomes Non-incidentally, if another precedes it.

3) A Happening can not occur, than once through a single Event.

4) The Happening Incidentally, or the Incidentally is the Creation, attributed only to Creators Factors. Thus Numerology is Creation.

5) Creation occurs only once through Happening, being everywhere in Knowledge.

6) All that follows after the Incidentally (Creation) is the Non-incidentally Happening.

7) The Happening that has a precedent in Creation becomes Non-incidentally, being: Destiny.

8) Once with Destiny, the state of Conception delimits from its Creation, becoming the "Infinite Continuum" from Creation and not the one before Creation, thus God is over the Everything and Nowhere, being through Creation and to those before Creation the one that determines among others and the Destiny known by the Primordial Element of Knowledge from always and before the Everything for to be Primordial Element the Knowledge, Word and Symbol in the Everything - Endless, a cause of the Contradiction, which will determine among others from the Infinite: the Creation or the antechamber of Destiny.

Creation does not obey to Destiny, being only once, a Happening Incidentally, while Destiny is subject to Creation being a Happening Non-incidentally.

Any Happening in Knowledge becomes Incidentally (Creation) if it has no precedent and Non-incidentally (Destiny), if it has precedent.

Any Happening as a Primordial Element can not be than only one, a Single Word from the Universal Pure Language, which can be neither Incidentally and nor Non-incidentally, because it is not subordinated or reflected in some way or another in the Primordial Element of Knowledge, becoming only the Primordial Element of Happening.

9) The God of Man is the Common Element that gave him his appearance, just as the God of other beings are their Common Elements.

All these Common Elements of Beings are Typological compared to the Primordial Element of Knowledge, because their Primordial Elements (the Self of Beings) are Neotypological compared to the Primordial Element of Knowledge in the whose worlds are

reflected and thus the reflection is made only through a Common Element, which becomes Typological and intermediate at the same time compared to the other two Primordial Elements, of Knowledge and of the Self which are Neotypological between them.

10) The God of Man or of Beings is reflected in the worlds of Creation of the Primordial Factor, of the Creator Factors and Unique Incidentally and of our Creator Factor and Unique Incidentally which by his creative essence becomes the Creator in the worlds where the God of the each Being in part (the Common Element) reflects his own its Typology.

Thus God reaches us through the Creation of our Creator Factor as a Creator God, without Man being able to concretely discern his Typological connection with Creation, the God of Man superimposes on the Creator Factor becoming God of Man the Creator Factor which also gives meaning to human typology through Creation.

The Creation occurring only once, what follows it is nothing but a glimpse of one portion or another of this Creation through the Infinite Mirror of Knowledge and implicitly of the Illusion given by it.

Creation once Created will make room for Destiny, which can not Create than show (reflect, mirror, awareness or discern) the Creation through one way or another.

11) At the origin of Everything will be the First Analogy: Any Primordial Element is always located IN Infinity and never IN its exterior, because if we assign to the Primordial Infinite the notion of EVERYTHING, and only from this point of view, never, a Primordial Element will not be able to be outside of the Everything through which and this one is ultimately identified.

Thus appears the First Analogy or the Analogy of the Everything.

Thus, each Primordial Element will have to be found or to be in All the Other Primordial Elements, even if there are Neotypologies between them, the reflection will be done through a Common Primordial Element that will have a double quality of Typology compared to the two Neotypological Elements between they.

Only the Typological Elements between them, can be found some in others.

12) Each Primordial Element is a Word that has a Meaning and Symbol of its, which is reflected as it is in the case of the Knowledge which is also such a Word, or is found, in the case when the Knowledge does not interpose, within other and other Meanings and Symbols, forming the Universal Pure Consciousness built on the Words of Universal Pure Language.

13) Universal Pure Consciousness has no connection in any possible or impossible form with Logic, the latter being a simple instrument used by the Illusion of Knowledge, therefore Universal Pure Consciousness is not based on Logic in any form and nor on Knowledge except in the extent to which this is a simple Primordial Element, hence, a simple Word, from the infinity of Words of Universal Pure Language.

14) At the origin of Everything seen only and only through the prism of Knowledge, follows two other Analogies which are: THE SECOND ANALOGY OR THE ANALOGY OF KNOWLEDGE, where in this Everything, appears the Semantic, Neosemantic and

Periodic as a result of the Lack from Semantic, which from the point of view of Knowledge keeps place of Everything.

It is valid only within the Primordial Element of Knowledge.

THIRD ANALOGY: The third analogy is the Analogy of the Denunciation of Predestination, which implies the succession of Events and of course the Event-Phenomenon duplex.

These three Analogies are the engine that leads to the development of all the Universes of Knowledge, they being followed by an infinity of other and other Analogies, but reported to other levels from a structural point of view.

And this one is valid only within the Primordial Element of Knowledge.

15) The rule of Analogies is: An Analogy always determines it and unconditionally on other, to infinity, structuring the Infinite.

At the origin of Everything but only and only from the point of view of Knowledge, there is the Rule of the three Analogies, namely: An Analogy always determines it and unconditionally on other, to infinity, structuring the Infinite, which is defined through the three Analogies, through Everything, Semantic, Neosemantic, Periodic and Denunciation, and, the Denunciation Predestins the Everything in the Mirror of Knowledge, reflecting the Elements of Knowledge from Before It!

The Infinite in the Knowledge always appears in the form of Mirror of the Infinite.

The Infinite outside the Knowledge is totally different from the one within it, because it no longer has only the characteristics: Semantic, Neosemantic or Periodic, but also others.

16) At the origin of Everything will always be Everything from the back of Everything, because Everything cannot be Endless, like the Endless cannot be Everything, but precisely the Everything- Endless determines the Contradiction.

17) The contradiction, Everything -Infinite, is at the base of the "Infinite Continuum".

18) The characteristics of the "Infinite Continuum" are the basis of the Everything and All. These are: Asymptotic Function, Landmark of Negation, Structuralization and Undefined.

19) The characteristics of the State of Conception will always be the same with the characteristics of the "Infinite Continuum" and of the Primordial Elements, which by the reflection of these into each other, determine new and new characteristics, such as within the Primordial Element of Knowledge, the Semantic (the Semantic Mirror of the Infinite), the Neosemantic or the Periodic.

20) The words of the Universal Pure Language can be reflected and KNOWN through our Matrix which is the Matrix of the Primordial Element of the Knowledge which and She is in turn a Word from this Universal Pure Language.

21) If the Words of the Universal Pure Language which are and Primordial Elements and Matrices at the same time, would NOT be Known through Our Matrix of the Word and the Primordial Element of Knowledge, so Our Matrix would NO longer be the source of these Words independent of her, not created by it, I repeat, the source term indicates only the way through which these words come and not what namely create them, these would no longer belong to the Universal Pure Language given by this Matrix of Knowledge.

Language is an appanage of the Knowledge.

Thus the Universal Pure Language seen through the other Matrices-Words-Elements Primordial may no longer be perceived in quality by Universal Pure Language, but Matrix Forms of Expression.

These Matrix Forms of Expression are the equivalent of Universal Pure Language but seen through the medium of another Word of this Universal Pure Language, different from the Word -Knowledge.

22) The Matrix Forms of Expression, similar to Universal Pure Language have the same provenance characteristics, referring to the four basic characteristics of the the Everything- Endless, encompass the same EXPRESSION (Universal Pure Consciousness or State of Conception) in their totality, so the terminology of Universal Pure Language can be used further, and on that of Matrix Forms of Expression only when a clear distinction has to be made between the Word- Knowledge as a Primordial Element and its Matrix development and the other Matrices or Words of Universal Pure Language.

I have stated that every Creator Factor is a Word of this Universal Pure Language.

So it is, just that it is a Word of the Universal Pure Language in and through the medium of the KNOWLEDGE which is not the same with a Primordial Element, because within the Our Matrix only the Knowledge is the Unique Primordial Element, in fact being precisely Our Matrix, which develops in her turn the Instinct, the Absolute Truth and the "Ego" of the Primordial Factor.

The Creator Factors are the Totality of Universal Pure Language seen through the Word -Knowledge, from within this Universal Pure Language, thus the Creator Factors do not have the same Symbol and Meaning with the one of the Words of the Universal Pure Language, on which represent them by their reflection in the "Ego" of the Creator Factor, because one it is the Meaning and Symbol of the Word of the Universal Pure Language reflected through the medium of a Matrix (WORD), others are reflected through other Matrices (WORDS), and others are their Meanings and Symbols in themselves, unreflected and indeterminate by any other Matrix (WORD).

23) The Universal Pure Language is divided into two major groups, namely, in the Matrix Forms of Expression, that is the Universal Pure Language where the Words are Primordial Elements, which define in their entirety the Expression, or the Universal Pure Consciousness defined as the State of Conception, and among these Words is also the Knowledge.

24) The second group is the Matrix Universal Pure Language where each Matrix in part, being a Word and a Primordial Element of the Matrix Forms of Expression develops

within them their own Universal Pure Language, as a result of interdependence with the other Words of the Matrix Forms of Expression.

Thus within Our Matrix, which is the Word- Knowledge, the Matrix Forms of Expression receive the name of Universal Pure Language, and its Words are found within our Matrix which is, the Word-Knowledge and the Primordial Element-Knowledge, in various hypostasis, depending on how they interact due to the First Analogy with Our Matrix, developing other and other Analogies.

25) The Semantic, the Neosemantic and the Periodic, implicitly the Lack regarded as the motor of the Word (Primordial Element, Matrix) of Knowledge is nothing more than part from the Matrix Universal Pure Language, of the Knowledge.

The Semantics, the Neosemantic and the Periodic through the Lack generated by the interdependence between them achieves nothing but a development within the Matrix of the Word-Knowledge, even though these are "before" the Purpose, the Instinct and the Absolute Truth, they are in fact the essence of Our Matrix, which is the Matrix of Knowledge, and the Meanings of each, in part, as well as the symbols of each, in part, respectively, Semantic, Neosemantic, Periodic and Lack, taken as Words of Universal Pure Language regarded as Matrix Forms of expression are totally different from what we have established through and in Knowledge.

The Provenance or Origin from the perspective of Our Matrix which is precisely its Origin, consists precisely in the essence of this Matrix, or of this Word which is composed of Semantic, Neosemantic, Periodic and Lack, which gives this Matrix, its own motor of self-determination in its quality of Knowledge.

26) Through the interdependence of Our Matrix with the Word -Creation, the Primordial Factor, finds in its "Ego" all the Words of what Knowledge defines the Matrix Forms of Expression as being Universal Language.

Within other Matrices, (Words, Primordial Elements) the Universal Pure Language can be defined quite differently from how the Word-Matrix -Primordial Element defines it: the Knowledge.

All the Words of the Universal Pure Language seen through Knowledge are Matrix Forms of Expression because their totality involves the EXPRESSION, which is at the same time and the Universal Pure Consciousness as well as the State of Conception.

Why does the same thing have three names?

Normally it would be a single name for to simplify the so complicated process which we are discussing.

The cause consists precisely in the plurality of the meanings that it has from certain points of view, both the Expression and the Universal Pure Consciousness or the State of Conception.

From the point of view of the Expression, there is the significance of enunciation, which becomes implicitly and the Universal Pure Consciousness where its significance acquires other valences, such as those of Self-Personalization of the Everything -Conscious upon its Endless, of self-determination of the Endless - Finished indeterminant, etc., which in their turn, they define the State of Conception.

Starting from the basic principles of Coaxialism, I cannot affirm that what I say is true, because no Man knows the Absolute Truth, but I will try to get as close as possible to this Truth, and more than that, to its essence which it consists precisely in the State of Conception, the essence that has moved to our Matrix even before it was the Instinct, and Absolute Truth of its, and why not to I admit it, the Absolute Truth of the whole Matrix structure, not only of Our Matrix, which is one and indivisible even if it is reflected in its turn in all the Matrix structural evolutions, regardless of Matrix.

The state of Conception is defined as being the Everything, that is uncreated in reality by nothing, which is eternal and at the same time complete through its own eternity, but also Everything from the Back of Everything.

Only we have the Illusion of Life that we are the founders of a new and new development that in reality does not exist.

Structurally, the State of Conception can be defined from the point of view of the most "first" elements, which in fact, includes all the other elements, as the Semantic, Periodic and Neosemantic.

This, Everything, is first and foremost wrapped with the crust of these three elements so that ultimately we can look and at the core from their "interior".

About the Semantic Mirror of the Infinite I have spoken so many times before in my books, but also about the fact that the Semantic could not have become, determined even and by the human mind, if this one would not have self-determined on self, precisely through his Lack, and this Lack not being anything other than the Neosemantic which highlights the Semantic.

However, neither the Neosemantic as being a Lack from Semantic could not have determined on itself if, than through its Lack, what determined the Periodic, as being a Lack, part from Semantic, and a Lack, part from Neosemantic, because the Neosemantic is a Lack from Semantic, and the Periodic is a Lack from Neosemantic, so both together.

However, the State of Conception fulfills them all three.

When I used the term "first elements" or infinity, shell or bark, of the Everything, I did it figuratively, because at this level we cannot speak of a determined structure of Everything, of Numerology which to succeed a certain succession of events than to the extent that this succession of events is of infinite level or more correctly would be infinitesimal, so that at this level any determination of the succession of events through the occurrence of new and new Events, is not numerologically structured because at infinite level, when Event 0 extends to infinity, it becomes equivalent to the previous Event, surpassing each other, uniting, so that the whole succession of events to become one and the same Primordial Event.

Therefore the infinitesimal succession of events is the Primordial Event to which it is reduced absolutely the Everything.

This aspect is reflected distorted, what is right, and within the Illusion of Life of Man in the form of Event-Phenomenon-Event, which takes place receiving different ideational aspects depending on the Logical Coefficient 2 of the human being.

The characteristic that the Phenomenon has received is equivalent to that which the Primordial Event fulfills within the State of Conception, that is to reduce to a whole the whole range of successions of events, whole due to the Infinite.

The state of Conception includes in its domain among others, and the Infinite.

The infinite is, as we have seen from our perspective as human beings, a whole which has included within it an endless series of successions of events .

Once the Infinite is an Integer, this fact denotes that it is not alone, since any Integer must become, completed by "something".

Who can give the quality of completeness of the Infinite, than the Neosemantic part, which is nothing else but a Lack from the Infinite or more correctly said from the Semantic Mirror of the Infinite.

Thus the Lack from the Semantic (Infinite) determines the Neosemantic, and the Infinite (the Semantic) becomes determined as Whole precisely by its Lack, which is the Neosemantic, instead this Lack that is the Neosemantic, and another Whole, at the same time becomes determined as Whole, also by its Lack, which this time is the Periodic, another Whole?

Practically, there are two Infinities and one Endlessness through Periodic?

Things are on one side, like that, but not on the other.

The two infinity, the Semantic and the Neosemantic are part of the State of Conception which is the supreme title of the Everything.

Once there are two it means that neither can be Infinite to the other, since two infinities always have a frontier between them, fact which symbolizes at least one finite at a certain end, and everything that is finite at one end, can be infinite, only to the other, but not and if he meets another Lack from him which is the Periodic.

The appearance of the Periodic, notes the fact that none of the two, the Semantic and the Neosemantic, are not Infinite.

Then how can the Semantic be the Mirror of the Infinite in which are reflected all that are, but especially all that are not?

Returning to Lack, this Lack is not a Lack of any other element, but precisely of the element itself, be it Semantic or Neosemantic, so the Lack of the Semantic is the Neosemantic, but that Lack is **IN** the Semantic and not outside it.

Thus the Neosemantic is **IN** the Semantic and not on the outside of it, just like the Periodic is **IN** the Neosemantic, and not somewhere located in its exterior, especially since the EXTERIOR of the Semantic cannot even exist, because it represents absolutely Everything.

Thus the Infinite and the structure of its basic elements are determined.

Once it doesn't exist the exterior of the Semantic, it means that it doesn't exist, neither its interior, therefore how can be that Lack In Semantic or Neosemantic once the exterior itself is missing?

It is as true as possible that without exterior we cannot speak of an interior of it.

The Lack in itself represents precisely the fact that the "something" is missing from the Semantic, therefore **from** that "something" whose exterior is missing, and precisely the Lack from "something" without exterior, so from another Lack, because the Lack of the exterior attracts after itself and on that of the interior, so it implies a Total Lack, and the Semantic appears in this phase of Total Lack, from which is missing precisely the Neosemantic, which "animates" the Semantic.

Of course, that "animates" is used as figuratively as possible in that example, because only about the soul we cannot speak in this case.

Thus the Semantic itself is a Lack from which another Lack is missing which is the Neosemantic, and from this in his turn another Lack is missing which is the Periodic, made up of both the Lack of the Semantic and that of the Neosemantic.

Therefore the key question that is being asked at this moment is what exactly determines this Lack from the Semantic and then from the Neosemantic to determine them the other two, one compared to the other and then according to Periodic?

Perhaps this is one of the most interesting but also basic questions of the whole coaxiological philosophy.

From the answer to this question, the whole Coaxiology begins.

So far we have determined that, at the Semantic and Neosemantic level, we cannot speak of a certain exterior or an interior, because the Semantic is defined through Infinite, and the Infinite cannot be finite, because in that case it would no longer be Infinite.

I know how childish this answer sounds, but it is actually one of the hardest answers about Infinite from the entire coaxiological philosophy.

Why?

Often I appreciated the fact that both the Semantic and the Neosemantic have a certain frontier of the finite, between them, that defines and separates them at the same time.

I was using that, "IN" interior, of "something" that actually has no exterior, but no interior, so how can we use that "IN"?

It can be used only in the acceptation of to be located as an infinity, and not to the own mode of "interior" of that infinity.

Therefore the Neosemantic is part of the Infinity of the Semantic itself as well as, the Periodic, an infinity, "IN" which, defines on itself as Neosemantic.

Thus, there are no two or more infinities, but only one infinity, namely the infinity of the Semantic, on which in the Coaxialism, I have called the Semantic Mirror of the Infinite.

The Neosemantic is the same Infinite as the Semantic, but it differs from the Semantic through its property different from this, namely, all I can affirm with my mind of human being is that this different property ultimately consists precisely in the fact that the Neosemantic is a Lack from Semantic.

Being a Lack from the Semantic, cannot be Semantic, in the sense that it cannot be what the Semantic has, but only what is missing to the Semantic.

Once it is not what the Semantic has, but what is missing to the Semantic, so it has a different property in itself of its, of the Neosemantic compared to the Semantic.

Therefore, the Periodic can as well be defined in this way by which we defined the Neosemantic as a Lack from the Semantic, only that it must be added the fact that the Periodic, not only is a Lack from the Neosemantic, but he is also a Lack from Semantic, because the Neosemantic in turn is a Lack from Semantic, and thus, the Neosemantic has transferred, through its own Lack toward Periodic, and its Lack from the Semantic.

In this case, the Periodic is both what the Semantic does not have and what the neosemantic does not have, so it is another different characteristic.

These characteristics are separated by a frontier between them and not the Infinite itself is separated, because otherwise it would no longer be Infinite but would become finite, being reduced to a certain limitation.

At the level, of Infinite, we cannot use no limitation.

Not the Infinite is limited, but its characteristics.

Does this mean that the Infinite has only three basic characteristics such as, the Semantic, Neosemantic and Periodic?

Are these in fact some characteristics of what the Infinite means?

However, the three are nothing but the traits of the Infinite that we as human beings, which think based on Logical Coefficient 2, can deduce them, using Knowledge, or what we consider to be Knowledge, because we are not able to we decipher, not even a single opposite of

the Knowledge which for us is the Nothingness, equivalent to the Non-knowledge, although I have already talked about the Nothingness much more extensively in another book of mine.

These properties of the Infinite really have a frontier of their own so that they can be separated from one another, only that each is one and the same Infinite.

Why I used only these three characteristics caused by Lack from within the Infinite, from where the Whole Everything starts, and I did not use and other characteristics of the Lack.

What could determine the Lack from the Periodic ?

It is known that the Semantic is in fact the Mirror of the Infinite, to which lacks the Neosemantic, and the Neosemantic lacks the Periodic, but to the Periodic why does he not lack anything in order to can determine himself at the Infinite?

Because, the Semantic is the Mirror in which is reflected the Neosemantic whose Lack is the Periodic.

The periodic is the Phenomenon, the Semantic is the Mirror and the Neosemantic is the Knowledge or all its possible and impossible opposites!

I said in a previous book, that the difference between an Event and a Phenomenon, consists precisely in the fact that the Event occurs once and then it alternates within other Events, while the Phenomenon, barely begins with a certain Event and ends after an entire succession of events, when the Phenomenon completes itself as such, developing a new Event, which to include in his womb the entire succession of events, that happened before.

Therefore, the Periodic can no longer have a Lack from Itself which to determine another characteristic as the Neosemantic determined him, because this Lack defines in fact a new beginning, of a new Event that is part of the Phenomenon that is the Periodic, which will determine a succession of events and finally, an Event will be reached again that will encompass the entire succession of events, produced due to the Phenomenon.

The phenomenon itself is not Knowledge, as it belongs to the Neosemantic which is mirrored in the Mirror of the Semantic Infinite.

As Knowledge is not a Phenomenon, it cannot be subjected to any logic, because in that case Knowledge and all its opposites should be subject to the law of some Events but especially to the succession of events, which cannot be possible and more than that, it makes no sense.

However, coming back to the previous question, namely, why they are only Semantic, Neosemantic and Periodic, and Lack must be from "something" without being able to be from "something else", that is, instead of Semantic, why they are no longer many elements as such from which to lack "something" and then the development we would realize would not only be reduced to the three basic characteristics of the Infinite, namely, the Mirror, the Knowledge and the Phenomenon but would be highlighted in many more characteristics?

Even if at first sight I come to accept the fact that, the more superior is the Logical Coefficient based on which one thinks about the properties of the Infinite, the more we will be able to deduce new and new characteristics of the Infinite, by the assigning of some new and new partners to the Semantic as well as to the Neosemantic or Periodic.

My answer consists in the fact that such a track is totally false and I will tell you why.

First of all, the Semantic is a single Infinite, which also has a characteristic only of its own, which belongs him next to Neosemantic and Periodic which already they become a Lack.

It has no importance, the fact of to think with a more superior Logical Coefficient, because any Lack from an Infinite is one and the same Lack, it cannot be attributed and to another Infinite.

On the other hand, to attribute to this triad other and other characteristics is as if you surpass the Phenomenon toward the Event and you affirm that the Event is the one that can determine a succession of phenomena and not the Phenomenon the one that can transform a succession of events into a new Event, which has become himself a Phenomenon.

Moreover, the Periodic represents the Finite precisely through its amazing characteristics of Event-Phenomenon and Phenomenon-Event.

The basic characteristics of the Infinite **seen only and only through the Knowledge are:** the Mirror (the Semantic), the Knowledge (the Neosemantic) and its infinite opposites and the Event - Phenomenon or the Phenomenon - Event of the Periodic.

The sum of these characteristics represents the State of Conception reflected only in the Knowledge, at the level of Knowledge and NOT the State of Conception, in her ensemble.

About the State of Conception in her ensemble, I will talk in the following pages and you see how the Knowledge together with the Semantic, Neosemantic and Periodic not represents than a Primordial Element, a Word, from the infinity of Primordial Elements (Words) of the State of Conception, in her ensemble.

Attention, from here on I will replace the term of creation with the one of Conception because by creation are understood new and new achievements at the level, of, Knowledge, things, phenomena, events.

In reality it is not so, because all these we perceive them, only due to the space-temporary dimensions of the Illusion of Life.

Everything is, has been and will be as uncreated as we have the Illusion of Life that is created!

Returning to the question what namely determines this Lack from Semantic, in which, stand, in fact, all that are, but especially those that are not, as I have said before.

The Lack from the Semantic is "determined", I say in quotation marks, because, how nothing can not be created, it can neither be determined, so that the Lack is the delimitation of the Infinite from its characteristics?

Why?

The answer consists in the opposites of the three characteristics, first of all of the Mirror, respectively of the infinity of opposites of the Knowledge (the Neosemantic) and of the Event-Phenomenon (the Periodic).

What is more interesting is the fact that the Mirror is precisely the Infinite itself.

What opposites can the Infinite have in himself?

The answer would not consist in other characteristics but is much ample, consisting in the opposites of the characteristics.

Thus the Mirror would have, an opposite of her, as well as the whole infinity of opposites of Knowledge would have their opposites, but also the Periodic, through Event - Phenomenon.

What can these opposites be if they are not characteristics of the Infinite from which they all started and how namely can they be classified?

First of all, through what namely do we perceive the Infinite if not through the Knowledge?

If the Infinite is perceived through Knowledge, does it mean that he also is implicitly a characteristic of Knowledge, or only we see it that way, because another given variant, is impossible for us to put into practice?

What is certain is the fact that the Lack from Semantic, nor what has determined her, does not depend on the Logical Coefficient 2, except to the extent that she is thought through the prism of this Logical Coefficient of the human being.

By ignoring this and attributing to the fact that all the Logical Coefficients are part of the great field of Knowledge, we can affirm that, Knowledge itself can have a tangency with the Infinite, but the fact that the Infinite is there it would not be due to the Knowledge or the Lack of him, because I have already said, the Infinite is in fact the Semantic.

Again we reached from where we started without to find out what namely has determined the Infinite, but especially its Lack.

Knowledge is a simple instrument, very complex just like the Logical Coefficients that structure it, but it is not a Phenomenon-Event that to propel her in the posture of to "determine" in one way or another the Lack.

If Knowledge (the Neosemantic) is an instrument, how can this instrument be the Lack from the Semantic?

And again we return to the question what namely has determined this Lack from the Semantic, as to finally fulfill the State of Conception, together with Periodic, another Lack this time from Knowledge (Neosemantic).

More than that, if Knowledge is an instrument of the Semantic and therefore of the Infinite, how can this instrument determine, in turn, from itself, the new Lack which is the Periodic, and which becomes characterized by the Event-Phenomenon duplex?

What is an instrument, first of all.

Through its acceptation, the instrument is a tool with the help of which one can determine a particular Purpose.

This tool is used by Semantic (Infinite) to fulfill its Semantic Purpose, namely the Event - Phenomenon, initially, the Event - Phenomenon - Primordial.

Thus Knowledge (Neosemantic) is only a state of translation toward what becomes the Semantic Purpose itself, namely the Event-Phenomenon.

As Knowledge is a palliative of ours and we cannot think without using Knowledge and implicitly Logical Coefficient 2, and they are an instrument in their turn and for Man, it means that the Semantic Purpose of the Infinite is almost totally different from what I have said here so far, because we perceive this Semantic Purpose as being one which can be determined only by the help of Knowledge.

On the other hand, it is not so, because and the Knowledge has an infinity of opposites, the first would be the Unknowledge, and on the others we cannot even locate them in one way or another.

In this case, the Semantic Purpose is no longer the Event - Phenomenon (the Periodic), but a totally different one.

Which is this?

If we get closer, to some extent, to the Semantic Purpose of the Opposites of Knowledge and implicitly of the Knowledge, we will be able to understand what has determined the Lack of the Semantic, among which is the Knowledge with all its infinite opposites in quality of instrument.

Why?

Because it is much easier to see how the tool was determined, how it "looks", if the Purpose for which it was made was found.

But as long as not even the Purpose for which it was made we do not Know it, then we do not even know what kind of tool it is.

Thus, the Lack of the Semantic is an instrument made up of Knowledge and, its infinite opposites.

The first infinite opposite of Knowledge is Non-knowledge.

Non-knowledge does not mean at all that it is not another typology of Knowledge, but only for us, for our mental faculties, Unknowledge is a kind of "nothingness" which cannot be passed.

From where we can deduce that and Non-knowledge is another typology of Knowledge, it is the fact that and Knowledge, as well as anything has an infinity of opposites.

Therefore, and Non-knowledge has an infinity of opposites just as Knowledge has, and Non-knowledge is a form of Knowledge for its infinity of opposites, among which and our Knowledge.

Thus all these opposites of Knowledge are an infinity of typologies of Knowledge.

III.2.CHAPTER II

TYOLOGY AND NEOTIPOLOGY

To assert about a typology of Knowledge that it is Knowledge compared to another and another typology of Knowledge that it is all a Knowledge is again false, because we will have to know what we understand by the typology itself.

Nothing more than a cumulation of characteristics given to an Element, Event or Phenomenon.

What are all these than Knowledges with different characteristics?

But if the typologies would have in consequence, their opposites, we would arrive at the formula like: Knowledge-Typology, Nonknowledge-Antypology, etc.

Only in this case, we see that the faces of the opposites, of Knowledge are not merely simple Knowledges with different characteristics, but must be opposites which to possess different typologies.

These opposites are no longer none, a simple another form of Knowledge, as it was to we believe in the above rows, and how we came to the conclusion that, any opposite of a Knowledge is also a Knowledge for other opposites from the infinity.

Not for Knowledge.

Why?

Because when we speak about an opposite of the Knowledge, we will necessarily have to use all possible ways, respectively all the possible notions that can determine an opposable differentiation of the act of Knowledge, respectively of everything that can be opposable to the Knowledge, and you have seen that only if I approach the typology, the result immediately takes another contour, which for any other structures other than Knowledge would not have been applicable, but here: YES!

Because to talk about an opposite of Knowledge you implicitly state all the possible possibilities that to become opposable to the respective process.

Therefore, the Non-Knowledge as the first opposite of the Knowledge will have a characteristic of Antitypology, which is no longer Knowledge, because any Knowledge will have as its first characteristic the Typology.

Without a certain Typology we cannot speak of Knowledge.

The other Opposites will have opposite characteristics to the Antitypology and so on to infinity.

What does this tell us?

The fact that, the Knowledge in quality of instrument of the Semantic Infinite, is only one and all its other infinite opposites are unique, each in its own way.

All these, show us, the fact that the opposites when it comes to Knowledge, do not possess and certain typologies that could associate them in some way or another, as is in the case of Existence and the other Personalizations of the Person.

In the case of the Knowledge all the other infinite opposites of it are different due to the fact that they possess opposition at the Typological level, which is why I will call them Neotypological.

Neotypological opposites are opposed to Knowledge and each possesses, in part, an inverse of the Typology of Knowledge but, attention, and of the Typology itself, which is no longer Typology, but called generalized, Neotypology.

Thus, within the State of Conception enters the Semantic (the Infinite), the Neosemantic (the Knowledge and its Neotypological Opposites) and of course the Periodic determined by the Event-Phenomenon duplex.

What is the meaning and the Purpose that generated the Lack (Knowledge and Neotypological Opposites) of the Semantic (the Infinite)?

First of all, one of these is Knowledge and together with it are still an infinity of causes of each Neotypological Opposite.

According to Coaxiology, somewhere at infinity, the opposites receive similar characteristics.

Does this happen and within the Neotypological Opposites?

If one such Neotypological Opposite had at infinite, characteristics similar to another such Neotypological Opposite, it would mean a typological approach, which would dethrone status of Neotypological.

This is carried out in accordance with the principles of Coaxialism, only that, talking about Neotypologies, these will be associated through some similarities at infinity, but these similarities in the case of Lack or of Neosemantic (the Knowledge and Neotypological Opposites) do nothing else than to strengthen even more the basic characteristic of these, namely Neotypology.

The similitude at the Neotypological level denotes and an even greater dissimilation and differentiation between the Typological, and therefore, only about similarity, cannot be said, but nevertheless and in this case also the differentiation or non-similarity may consist in the similarity as long as, the differentiation occurs as a common characteristic.

Thus the Neotypological Opposites receive this common characteristic at infinity, which is precisely based through differentiation, so neotypology, which becomes a resemblance at a given moment.

Thus, the Lack of the Semantic which is the Neosemantic consists in the Knowledge and its Neotypological Opposites.

Thus, alongside Knowledge, longer are an infinity of other forms that are NOT Knowledge and nor have, nothing in common with Knowledge, but with other such forms that represent the Neotypological Opposites, between them.

Each such Neotypological Opposite is different from the other.

And Knowledge is such an Neotypological Opposite compared to others.

The infinite in turn with its entire Semantics is actually due to the Neotypological Opposites that are included with knowledge in the Semantic factor of the Infinite, determining the Semantic Mirror which is not valid only for Knowledge, but for all other Neotypological Opposites, opposites that are reflected in a one way or another in this Mirror in their turn.

Even the term to "reflect" should be regarded as such, like and that of "Mirror", because reported to, the Neotypological Opposites, this mirror in which Knowledge is reflected, as well as its reflection, becomes ambiguous, being necessary, for every Neotypological Opposite from infinity of such Neotypological Opposites, a special denomination.

However, the Semantics itself is due primarily to these Neotypological Opposites, and the Infinite taken as perception by the human being, implicitly them, viewed of course through the spectrum of Knowledge.

Thus the Infinite of the Semantic Mirror visualized through an Neotypological Opposite would no longer be neither the Mirror nor the Infinite, it being thus only due to the Knowledge.

If one of these Neotypological Opposites could be determined by Knowledge, and of course by one of her structures, be they even and of level of some Logical Coefficients, then the whole structure of Neotypological Opposites would collapse, and the Infinite would become immediately more than Known.

This means that the Mirror of this Infinite which is the Semantic based on the Neotypological Opposites is due precisely to these Neotypological Opposites just like the Infinite.

These Neotypological Opposites represent Infinity (Unknown) and Mirror (Unknown) compared to Knowledge.

Thus the Unknown in the present case involves all the Neotypological Opposites which are highlighted by the Knowledge as being Infinite and Mirror.

The Mirror of the Semantic Infinity is these Neotypological Opposites in which only the Knowledge is reflected and never another Neotypological Opposite for to become Known.

Therefore, Knowledge would not Know without the help of Neotypological Opposites, so without its own total opposites regarding the act of Knowledge.

Thus, the generalized Non-Knowledge through the Neotypological Opposites becomes Mirror and Infinite.

The cause for which the Knowledge Knows is due to this Mirror of the Infinite.

Knowledge is only one from the infinity of characteristics of each Neotypological Opposite for which is the Lack of the Neosemantic.

Therefore we see the Semantic as being the Mirror of the Infinite, precisely due to the Knowledge.

If we did not perceive the Neotypological Opposites through Knowledge, but through any other Neotypological Opposite, would we still see the Semantic Mirror of the Infinite?

Would the Infinite still exist?

Certainly NOT!

The Infinite is a result of the reflection of Knowledge in its Neotypological Opposites.

If the process did no longer develop through Knowledge but another Neotypological Opposite, then surely the Infinite and the Mirror would disappear immediately.

The other Neotypological Opposites do not Know?

Such a question is particularly complicated, because not knowing is one and using other typologies for the opposite act to the Knowledge is quite another.

I don't want to return to the quite heavy demonstrations that I did earlier, but even if absolutely everything becomes opposite even from the typological point of view, any opposite implies at some point a form which, even if it is the inverse at the comparative form, it can have, inserted within it precisely those characteristics that make it opposable and therefore, the opposability would consist in a form that would determine through the reporting precisely the opposite at which is reported, in our case: Knowledge.

So, the Neotypological Opposites are totally opposed to Knowledge, but, precisely these taken in totality are those who determine the process of Knowledge by reflecting this Lack in the Semantic Mirror of the Infinite, fact which denotes a relationship of interdependence.

Thus the Purpose of Lack of the Semantic is next to the Knowledge, all the other Neotypological Opposites.

We do not know this Purpose than through the Knowledge for which all Neotypological opposites represent the Semantic Mirror of the Infinite, and the Purpose is of to Know the Semantic Mirror of the Infinite.

If we "see" through another Neotypological Opposite, let us not forget that and Knowledge is one of them, then the Purpose of Lack of the Semantic which is the Neosemantic, would not be the Semantic Mirror of the Infinite and implicitly, neither the Infinite.

All these differ from one Neotypological Opposite to another.

Therefore the Semantic, the Neosemantic and the Periodic cannot be changed if they are regarded only from the point of view of Knowledge, otherwise if they are regarded from the point of view of any other Neotypological Opposite, they should be changed.

Depending on any other Neotypological Opposite, the Infinite is not the same as in the case of Knowledge precisely due to the Neotypology, the basic characteristic.

Once we cannot define the Infinite in that case the dissertation regarding to the Semantic Mirror of the Infinite or to the Neosemantic and Periodic becomes obsolete.

This clue determines the fact that even and the Lack in the case of neotypologies is replaced by other and other representations if they can be expressed by other artifices than through those of knowledge.

But all Neotypologies structured in quality of, Infinite Opposites, are part of the great family of the Lack of the Semantic, so the Neosemantic, seen through the prism of Knowledge.

Once we use the attribute of family, we can also use the concept of Whole, concept which implies from the point of view of Knowledge a certain structuralization, in which is precisely the Infinity of Neotypological opposites.

Thus the Neotypological Opposites are reflected by the Knowledge as being the Whole from which and this is part, and the Knowledge merely reflects this Whole from its point of view: the Neosemantic.

From other points of view of the Neotypological Opposites , it can mean absolutely anything.

Therefore in coaxiological philosophy I will use the attributes of Knowledge, because only through this we can define the first two main Lack of the Knowledge from the three phases of the State of Conception from it, which are the Neosemantic and the Periodic.

At the level of the Periodic, things are even more complicated than at the level of Neosemantic, because here the Event-Phenomenon duplex intervenes, a duplex that includes the reflection of the event in a certain Phenomenon that can fulfill an entire succession of events and on which can reduce her to another single Event but with different characteristics.

This factor becomes totally improper in the case of Neotypologies of order of the Neotypological Opposites from Neosemantic, Opposites that totally use other principles than reflection from the case of Knowledge.

Within the Neotypological Opposites, we cannot speak of a reflection of the Events at the Phenomenon level in order to print to the Phenomenon certain characteristics, and then, on this one in its turn to a new Event as a sum of the succession of events.

Why?

Because any process of reflection implies in one way or another the Mirroring, therefore, the Knowledge, through reporting this typology to Semantic, Neosemantic and Periodic.

If the typology of Mirroring would not be valid, then it would not be possible to find any Event in a certain Phenomenon but it would give other and other structuralizations, which would overturn the entire status of events of succession of the Purpose, but also of the Lacks within a structuralization.

This fact leads us to the formidable conclusion, namely that at the origin of Everything but first of all of the first Semantic Lack is precisely NEOTYPOLOGY!

This is that one which determines the Lack so that the Typology of a form, in this case the Knowledge to take place.

Without Neotypology, Knowledge would be impossible, just as Neotypology would be impossible without Knowledge.

From this it appears the fact that the Semantic, the Neosemantic and the Periodic are due to the Neotypological.

But I will say, the Neotypological occurs only in the moment of the Neosemantic, that is, of the Lack from the Semantic and not before it, which means that the Lack, would not be due to him?

Not at all like that.

From the point of view of Knowledge, this is reflected to us in this way and not differently, as being before the Semantic or at least being once with it.

If we make an analysis based on a more thorough structuralization and go to what I wrote above we will see that the Neotypological Opposites are the ones by which Knowledge defines the Infinite and therefore the Semantic.

So the Neotypologies were in the Semantic, becoming his Lack only when the Knowledge appeared.

In fact, the Lack of the Semantic are not these Neotypologies or Neotypological Opposites as we are given, to believe through Knowledge.

The Lack of the Semantic is only one: the KNOWLEDGE!

And nothing else.

The Knowledge is the Neosemantic, which reflects, through the Mirror of the Semantic, the Infinite of it, therefore the Neotypological Opposites which are thus also found at the Neosemantic level, but ONLY reflected, by the Knowledge, as being the Neotypological Opposites, and in no case as being the Semantic itself, as they are found in the Semantic.

Therefore the Purpose of the Lack of the Semantic is the Knowledge, and the Semantic is composed of the infinity of Neotypological Opposites.

Thus the Semantic is the infinity of Neotypological Opposites, for the Knowledge that becomes Neotypological Opposite for these through its own Lack which became Neosemantic which will determine the Periodic, as being another Lack of the Knowledge, thus another Neotypology towards it, fact which means that any Event or Phenomenon is Atypological toward Knowledge, therefore, their characteristics are never in concordance with the characteristics of Knowledge.

Therefore the Semantic is the Typological infinity compared to the Knowledge which becomes the Neotypological Lack which determines an Neotypological Periodic towards it, but Typological compared to the Semantic through Event and Phenomenon, which belongs to the Periodic.

However, the first Event is structured at the level of the Neosemantic as a Lack from the Semantic.

The Event and the Phenomenon are only within the Knowledge.

They are not in any form in the Infinite Continuum, than highlighted through the prism of Knowledge.

The Primordial Event is precisely the Lack, from the Neosemantic which through succession of events determines the Periodic.

To be Typological compared to the Semantic means to be Neotypological compared to the Knowledge and vice versa.

These characteristics imply the Event and the Phenomenon as actually being an Neotypological Opposite of Knowledge, even if it has a part of it.

This principle reminds us the fact that whatever defines the Infinite becomes Neotypological towards it, even though has the Infinite itself, and does nothing but to determine another part from the Infinite.

Thus, the Infinite circle always closes toward a new and new opening.

In conclusion, Knowledge is a Neotypology of the Semantic, through the Neosemantic taken as Lack, but viewed only from this perspective, because Knowledge can also be a Primordial Element that has its own characteristics, and this Primordial Element will develop in its own Matrix, Semantic, Neosemantic and the Periodic, which will have this development.

In this paragraph I refer to the Phenomenon of Knowledge itself or to the Knowledge taken as Phenomenon, which comes from the Neosemantic taken as Lack.

I do not mean Knowledge from the point of view of the Primordial Element, a development that I will talk about in the next pages.

Thus any Lack is an Neotypology compared to the Typology from which it originates.

From our point of view the one that provoked the Neotypology is the Knowledge, so the Lack in itself is the Knowledge, but just as well it can be and one from the infinity of Neotypological Opposites compared to the Typology of the Knowledge, and in that case in the Semantic it remains next to, the infinity of Opposites that became Typological and Knowledge, and the Neotypological quality of Lack will be received by one of the former Neotypological Opposites of Knowledge, the Knowledge becoming Typological, next to the others Typological Opposites towards Semantic.

In that case, Lack is no longer Knowledge, but is defined as being one from the infinity of Typological or Neotypological Opposites, depending on who specifically defines Lack.

If the Lack is defined by Knowledge all the other Opposites are Neotypological towards it which becomes Neosemantic, and if it is defined by any other Opposite of Knowledge, all other Opposites towards that one, become Neotypological.

Therefore the Lack is determined by the difference between Typology and Neotypology respectively between Semantic, Neosemantic and Periodic.

In this case, in which the Semantic Typology is defined as being the infinity of Opposites among which and the Knowledge, and the place of the Lack is defined by another Opposite than the Knowledge, then the Neotypological Neosemantic will be defined through the Opposite which represents its Lack itself.

This Opposite will be the one that will contribute by another Lack from itself to the determination of the Periodic, respectively of the Event-Phenomenon duplex, with the entire range of succession of events and her transformation through a single Phenomenon into a new Event.

This succession of events, in case in which is not a Lack from Knowledge, longer can it be determined as a particular Event?

It must necessarily that a certain Event to be and Known, for to evolve as such in a succession of events to define a Phenomenon or No?

The question is not as simple as it seems, because if we compare the infinity of Events and Phenomena that alternate in nature without to have self-awareness, it makes us wonder if it is possible.

From the many examples we could take a waterfall that flows.

The number and succession of the swirling waves are not aware of this aspect and yet it occurs.

Even if it occurs and they are not aware of the aspect itself, the one who becomes aware of them (Man) determines them through his own experience, through Knowledge, from a phenomenological point of view, both their value and their initial significance on a certain axiological scale compared to other similar phenomena.

As Knowledge is neither linked to the brain (the material part being non-existent from all points of view in Coaxialism) nor by logic, this being only a simple instrument, it means that, the cascade with its swirling waves which alternate menacingly toward the rocks, ideally, it exists only as the basis of a Phenomenon of Knowledge although the Event itself, as and the Phenomenon, but especially the elements participating in it are not Aware of his production.

It is a disturbing thing that we will eventually have to attribute to the Typology of Knowledge as being a Neosemantic Typology compared to the Semantic Neotypologies in which the Neosemantic is mirrored.

III.3.CHAPTER III

THE INFINITE AND KNOWLEDGE

All that is on the side of Knowledge becomes its Typology being considered a Lack from Neosemantic, and all elements of the Neosemantic become Neotypologies, being the opposites of Knowledge.

Again, are not Neotypologies, and in the moment in which another element is reflected in Semantics, and Knowledge is in Semantic, then all others become Typologies and the other Neotypology.

In conclusion, it depends on what point of view we are looking at.

When the Knowledge is in the opposite camp it will automatically become an Neotypology if we call the other camp Typology or Typology if we call the other camp Neotypology.

The Neotypology and Typology are not similarly with the Semantic and the Neosemantic, in the sense that everything belonging to the Neosemantic must necessarily be Neotypology and vice versa.

This fact is also due to the possibility that alongside Knowledge in Neosemantic, to be and other forms which are Opposites of Knowledge, but being in Neosemantic (in the case in which the Knowledge is in Neosemantic) they are of the same Typology with the Knowledge even if they are opposite.

Thus, the opposites can be both Typological Opposites and Neotypological Opposites.

I have talked about the Neotypological ones so far, being characterized through different Typologies compared to a Typological Opposite but about the Typological ones I have not yet made a definition.

The Typological Opposites are those that have similar characteristics but different Forms.

By Different Form, it is understood another Form than Knowledge in the present case.

What exactly can different characteristics and different Forms have in the case of Typological Opposites?

If we take as a reference the Knowledge we will observe that these Opposites can be entirely something else than Knowledge, therefore they will not have as Purpose, the knowledge of a particular subject, even though they will define, from a Typological point of view, the reflection in the Mirror as being a Purpose for to define a new Form completely opposite to Knowledge.

Another question that is asked is the fact, if when the Knowledge is in Neosemantic it is alone there or always accompanied by its Typological Opposites like when it is in Neosemantic it must be accompanied also by its Typological Opposites and those of Neosemantic becoming Neotypological?

When exactly is Knowledge in Neosemantic and when is it not?

When are the Opposites, Typological towards the Neotypological ones, and when are Neotypological towards the Typological ones?

First of all, Knowledge does not have how to be the only Opposite, which is in Semantic or Neosemantic, like the others are not alone in either Neosemantic or Semantic.

Since the Typological and the Neotypological Opposites are of an Infinite number, it means that both the Typological and the Neotypological ones are Infinite in number, but be careful, I use the number term although at this level the numbers have not yet appeared, and the term of infinity does not mean numbers, but exactly Typologies and Neotypologies.

Thus, Typologies and Neotypologies are the pillars of the Infinite, being both, an Infinity, in a word without end.

In this case, the Semantic becomes a Mirror, only, referring to Knowledge and only to this one without to become thus and for any other Typological or Neotypological Opposite.

Since the Infinite is based on the two terms, namely on Typology and Neotypology, this fact means that under the umbrella of the Infinite what is Neosemantic will be a Lack from Semantic, and this Lack from Semantic will determine the Periodic, or the characteristic, without end, of the infinity, which is its main Typology.

Once the Periodic becomes the main Typology of the Infinite, in which it can never be found, no other Form from the Infinity of Forms, it turns out that both the Knowledge and the other infinite Typological and Neotypological Opposites will never be found in the Periodic.

Once we have established this desideratum, we will find out when namely one of the Typological or Neotypological Opposites can become Semantics or Neosemantics, what namely determines them to be in such a certain state and according to what?

I have previously stated that the Periodic represents the personal Typology of the Infinite, but let us not forget that the Infinite appears to us thus due to knowledge, because if we use another Opposite of it it is certain that neither the Periodic, the Semantic, the Neosemantic or the Infinite would not exist.

But because we are human beings, we can only observe this on the basis of Knowledge and therefore we will use absolutely every application according to it.

Thus the Periodic being the only Typology of the Infinite, will determine its reflection in all the other Typologies or Neotypologies of the Opposites.

As the Periodic is never stable but Periodically, it will always change its quality towards the Typological and Neotypological Opposites.

By changing this quality, once, it will be "reflected" in certain Opposites so that it will determine them as belonging to the Semantic, and once to the Neosemantic.

This is the mode of "functioning" of the Infinite only through the Elements of Knowledge which in turn is one of the Infinity of Primordial Elements.

Why is it that we put in the quotation marks the two words, namely "reflect" and "functioning", because they are two figurative terms in the sense that we cannot see through the Knowledge another more concise way of representing something that is reflected in something else, but which in reality does not use reflection, because it is only within the appanage of Knowledge, and not in the one of the infinity of Typological and Neotypological Opposites compared to it, so I used it as a figurative term and put it in quotation marks, as well as we have done with the other term, namely "functioning", because neither can it be in that place, because in reality the infinite does not "function", it is eternal there.

Even the word "is" at that moment becomes improper as Existence appears as a determinant at another level more distanced from the one at which we are now.

Because things do not stop here I must return to the example of the waterfall.

It is not aware that it flows, and makes and provokes waves to hit the rocks.

Man is aware of this aspect.

Then what is the waterfall itself actually?

I have concluded that it is Knowledge and it is part of its arsenal.

Then how can be Knowledge, which has no connection with the mind of man, but man is aware of it?

In my other books I explained as concisely as possible the Awareness-Knowledge phenomenon via an Element-Domain.

All this happens under the aspect of Knowledge, the cascade being nothing but an Awareness transmitted as being Knowledge to another Fingerprint, which is not Man, but whose content is perceived by Man as a foamy waterfall, etc., once Man sends his this Awareness, that will be received by its Mirror which is the planet or the world in which it is.

We can see how different the process of Knowledge can be.

Returning to Lack, the Neosemantic will always be a Lack, an Neotypology of the Semantic, and the elements of the Semantic will become Neotypological only when they become part of the Lack.

Regarding the Periodic, this is an Neotypology of the Neosemantic which is in turn an Neotypology of the Semantic, therefore the Periodic is only half Neotypology towards the Semantic and total towards the Asemantic.

This gives it and the character of Periodic.

By the example above I have explained that the Event does not occur only consciously, to define the Knowledge, but its elements (of the Knowledge) can be produced and unconsciously or with different representations depending on the receiver.

In this case being the Man.

Any Event-Phenomenon of the Periodic occurs Atipologically only on half compared to the Semantic and total compared to Neosemantic.

This shows us that when Knowledge becomes Lack, as in the case of the Human World or our planet, any Event-Phenomenon automatically becomes Neotypological compared to the knowledge itself, which in order to be Known, should first and foremost as in place of the Neosemantic, characterized by Lack, not to be anymore, precisely the Knowledge but another Opposite of the infinity of Opposites of the Infinite.

Then the Events - Phenomenon could be Known because the Periodic would no longer become totally Neotypological compared to the Knowledge.

This Neotypology consists and is summarized as and in the case of the example above.

If it were not reported to our world, the Knowledge as Neosemantic, then the Awareness-Knowledge phenomenon would no longer occur and I would implicitly Know the Infinite with its full range of elements.

But once the Knowledge itself becomes Neosemantic and Neotypological towards the Infinite, the Periodic in turn, becomes Lack and Neotypological compared to the Knowledge, and the Event-Phenomenon can no longer be highlighted in any form as Knowledge, but Lack of it.

Hence the entire pleiad of Illusory worlds where the Illusion of Life prevails, and the successions of events are recessed in dimensional frames of spatial-temporal type of our world, frames that further blur the view and so, distorted of what, should be Known.

Everything that takes place and in our world is totally unknown to us, because the successions of events do not belong to the Knowledge, but to other elements neotypological opposed to this one.

The Awareness Process is an Neotypology compared to Knowledge which is reflected distorted in an element with the role of Mirror, precisely because the Mirror represents the Typology itself of the Semantic, and, the Knowledge is the Neotypology represented by the Lack of the Neosemantic, and, the process of Mirroring is reversed and distorted.

The Neotypological (Neosemantic) will never be able to Mirror in Typological (Semantic) without the result of these mirrorings to not be rendered inverse.

However, if we consider and the Periodic, the result becomes quite catastrophic.

I spoke in the previous pages about the fact, due to the case in which the Lack (Neosemantic) is no longer defined by Knowledge, would the system initiated so far be the same of type, Semantic (Typological), Neosemantic (Neotypological), Periodic (Event - Phenomenon).

My answer was yes!

Only, in this situation, however, there would be some changes due to the Periodic, which, being formed of Event-Phenomenon, at a time in case when the Knowledge would become

Typological in the Semantic, thus, a member with a "veto" right of the Semantic Mirror of the Infinite, the Phenomena would become immediately known next to Events and the successions of events that define them.

Once they become Known, would automatically disappear the difference of the Awareness-Knowledge process via a Mirror Element, and once with this and the quality, of reflection in a certain Mirror.

By disappearing the Mirror it would disappear by default and the Semantic Mirror of the Infinite, so the Semantic is the Mirror only when its Lack is knowledge and never otherwise.

If the Mirror disappears, would the structure of the Periodic of Event-Phenomenon disappear or not?

As we have stated, Events and Phenomena can occur and independent of the act of Knowledge by Man, see the example with the cascade, but nevertheless and they are ultimately elements of the Knowledge through the Awareness that produces them, being part as elements of the Awareness.

Once such elements are present, it is useless to say whether the Periodic would change structurally or not.

Of course, yes!

In that case, the Eveniment-Phenomenon duplex would disappear, being completely replaced by other structures, but be careful!

Even if all of these were to disappear and be replaced by other structures once with the passing of Knowledge from the Neosemantic (Lack) level into a Semantic one, all three basic levels would remain unchanged as a system, only structurally, total changes would occur.

By this I mean that both the Semantic and the Neosemantic as well as the Periodic would remain the same only their structures would change.

Moreover, the Neosemantic would be a Lack from Semantic, like the Periodic from the Neosemantic.

Thus viewed from the point of view of Knowledge, the Infinite appears to us under the mask of the Event-Phenomenon type, respectively of succession of events.

It is more than likely that and the temporal dimension is also a reflection of our world in the Semantic Mirror of the Infinite, and I say this, because our world, we want, we don't want, is not a distinct world from knowledge but rather a world of the Knowledge.

Even though I gave the example with the waterfall, the waves certainly do not know that they fall into the precipice and form the waterfall, but we know.

We will say that also the waves belong to our world.

Of course, I will answer, but, only in the moment in which, we human beings know this with the help of Knowledge.

If we, human beings, would have no idea of those waves that break of rocks, forming a cascade, surely we would say that they do not exist and therefore do not belong to this world of ours.

Consequently, our world is a world of knowledge that extends to where we can Know it based on our senses.

Perhaps what we do not Know but we may find out that and what we do not Know is, also in this world, still belongs to this world? Not!

I say it as resolutely as possible.

Everything that belongs to this world must be Known because the world itself is a world of Knowledge.

If something is not Known and afterwards it will be Known, it will belong to this world only when it will become Known.

In another hypothesis, perhaps even and in these moments, (more than sure) we are surrounded by all sorts of successions of events, which cannot be Known, of other and other phenomena, that determine things or other aspects reported to knowledge.

This does not mean that all these belong and to our world even if by their presence these are involved in the good or bad course of this world.

Here I do not necessarily refer to Angels or supernatural characters, but from a philosophical point of view I want to make a parenthesis and to this aspect which can very well (and is) to participate in certain successions of events which in turn determine Phenomena.

Even so, it is sufficient to speak of, a succession of events, or phenomenon, because then we necessarily involve the Periodic, together with it the Lack from Semantic , so the Neosemantic and of course the Semantic, respectively the Semantic Mirror of the Infinite and therefore, the Knowledge.

However much we would like to make a distinction between Knowledge and our world, this is impossible because our world is a world of Knowledge.

In another order of ideas, another question that is necessarily asked at this moment is the relationship between Knowledge and Logic.

I have also said it in other books of mine and I repeat it and in this one: Logic has nothing to do with Knowledge.

Logic is nothing more than a **game** of the Happening, and everything that appears to us Incidentally is due to the Illusion of Life, because the Unique, Incidentally, is our Creator Factor, along with the other Creator Factors from the infinity of Creator Factors and Unique Incidentally.

Therefore, Logic exists only as a simple game of the Illusion of Life.

The notion of Incidentally cannot be given to Logic because it would become a Creator Factor.

If, by absurdity, we name the Creator Factor as being the logic, then the Illusion of Life would no longer exist and the Logic from this would disappear completely, but and more, the Logical Coefficients within the Knowledge process would disappear, because, they would no longer be structured within a level of Knowledge.

In **Coaxialism** I talked extensively about the elements of the Open Knowledge that come from the state of fact of Our matrix and the elements of the Closed Knowledge that come from Our Creator Factor.

Our Creator Factor, together with the infinity of Creator Factors, are the unique Incidentally, and therefore are the only ones that can be classified in determining of some actions of Logical typology, determining and influencing the elements of Knowledge through the elements of Closed Knowledge in the case of Our Creator Factor, to which are added and the elements of the Open Knowledge of Our Matrix.

This shows us that the only Logic that can be structured as such is that which takes place within the perimeter defined by the Creator Factor in Knowledge, by the appearance of the Levels of Knowledge or of Awareness as I have called them in other books, and one of these holds in its composition the infinity of Logical Coefficients, and in Logical Coefficient 2, good-bad, beautiful-ugly, is reflected and our world.

Therefore, although we live our own Illusion of Life, practically our own dream it can be structured, illusory, on certain logical landmarks given by Logical Coefficient 2.

Attention!

The Knowledge, Generalized, Typological or Neotypological, depending on a certain landmark, Semantic or Neosemantic, Open or Closed, has nothing to do with Logic, than to the extent of the structuralization, Incidentally, of some of its elements on certain levels that can be treated Logically !

Why?

Because Logic cannot function in any form without the Incidentally Factor.

III.4.CHAPTER IV

THE RULE OF THE THREE ANALOGIES

Logic must be first and foremost: Incidentally and not Destined, because if it is Destined any arrangements can be made according to the destination and not by Happening, thus being absolutely possible any statement, be it Logical or not.

The elements of knowledge are not Incidentally, they being, definitive, but especially, defined by the Semantic Mirror of the Infinite, which immediately gives them the aspect of Destination totally opposite to the Happening.

This fact moves away totally the Logic from the Knowledge.

Even the Typological or Neotypological structuralizations of the Semantic or the Neosemantic, through the Periodic, can not determine Logical structures, because they are not subject to the factor of the Happening, than to the Destinatorium one, which sets a destination.

In this context, what determined the occurrence of the Happening and once with it, of the Logical Coefficients through which the Phenomenon of Knowledge is perceived?

First of all we will have to go on the scale of "Creation", that is to say at the "Ego" of the Primordial Factor, of the Primordial God.

This "Ego" said, both the Instinct that determined it and its Absolute Truth.

He denounced!

The denunciation is no longer a Destination but the Predestination of the Happening that has been highlighted with the atemporal appearance of the Infinity of the Creator Factors.

Why is Denunciation, Predestination and not Destination, what has changed this aspect of vision on the elements of the Knowledge, which, as I have said in book Death, Nothingness, Un-nothingness, Life and Bilderberg Group, belong to the Universal Pure Language?

What exactly caused this aspect, that the Knowledge to be filtered by a certain Logic, within a Level of its, defined by the worlds of our Creator Factor?

I've arrived at Denunciation.

The Denunciation itself involves Awareness.

An awareness element was reflected in the Mirror of Knowledge becoming "Ego" of the Primordial Factor.

This Element of Awareness is Not an Element of the Knowledge!

The Awareness Elements become Elements of Knowledge only when they are reflected by the Mirror of Knowledge and once with this reflection each Awareness Element receives an Element of the Knowledge according to what he means.

The Awareness Element is NOT an Element of Knowledge, but once reflected in the Mirror of Knowledge it receives one of the Elements of Knowledge that becomes compatible with the Awareness Element and through this compatibility it can, at another level much "lower" (there is no up or down, I use figurative), be created an **Analogy** of compatibilities which leads to structuralizations of the type of Logic, and thus the Logical Coefficients were formed.

Returning to the Destination which the first Awareness Element had, which was the "Ego" of our Creator Factor, being once reflected, in the Mirror of Knowledge, and if we remember the fact that Instinct and Absolute Truth have determined this Destination (see Coaxialism), this fact takes us to the source of Destination, namely to Our Matrix.

What exactly determined this source which is Our Matrix?

What exactly has determined the infinity of Matrices, among which also Our Matrix, if not, the Typological-Neotypological-Semantic-Neosemantic Analogy of the Periodic, among the elements that belong to the Knowledge.

What namely determined these Elements of Knowledge?

The Periodic, I will respond.

He is the one involved in determining of new and new Elements of Knowledge through the Infinite of which it is part, having as a motor: Lack!

This fact leads us to the conclusion that the Analogy between the Elements of Knowledge due to the Periodic has determined the Matrices, which are, also Elements of the Knowledge, and more than that the infinite totality of the Matrices equals the infinite totality of the Elements of the Knowledge and consequently, each Element of the Knowledge through the Periodic Neotypology of Analogy becomes a Matrix.

Why Periodic Neotypology and not Semantic Typology or Neosemantic Neotypology?

Because the quality of ANALOGY is given only by the Periodic which is in turn, a Lack from Semantic and Neosemantic.

Thus all the Elements of Knowledge are Neotypologically Analogous.

By Analogy is meant the similarities, complementarities, dissimilarities, which at the group level become precisely similarities, because the dissimilarities of some elements if they are similar and to other elements, these are similarities, but also the links of any other type, Typological and Neotypological between the Elements of Knowledge at all levels: Semantic, Neosemantic and Periodic.

Therefore each Element of the Knowledge being a Matrix, our Matrix has its Typology to determine the denunciation through Instinct due to its Analogous qualities.

What does this thing mean?

The fact that Denunciation is a result of what Our Matrix means associated by Analogy with the Instinct and Absolute Truth, which are two other Elements of Knowledge different from that of Our Matrix but which have been reflected by it on Analogical basis.

The structuralization of the Primordial Denunciation eventually led to the Creator Factors and Unique Incidentally and implicitly to the occurrence of the Happening.

As the Elements of Knowledge are infinite and the Happening is also an Element of the Knowledge in its turn only that in its "amorphous" phase of Element of the Knowledge, it does not determine, the Meaning of Happening, totally opposite to the predestination, which we Know.

In that phase it can determine any other Meaning.

How it was reached, as precisely here to determine this Meaning and precisely to the Creator Factors?

Also due to the Analogous Typologies of the Elements of Knowledge, namely, once formed by Our Matrix, "Ego" of the Primordial Factor or of the Primordial God, the same Analogous Typology intervened at the level of the Creator Factors.

How?

The "Ego" of the Primordial Factor is an Element of Knowledge that, if it had not entered into Analogy with Our Matrix, it would not have become this "Ego"!

This fact means that not only once with the Analogy of the Element of the Knowledge of Our Matrix was the "Ego", denouncer as an Element of the Self-knowledge, but and before of this, being one from the infinity of Elements of Knowledge.

If it had not been the Neotypological Analogy of the Periodic, it would not have been possible to achieve similarities and "reflections" through the Periodic between the Elements of Knowledge.

I put in the quotes "reflections" because I use it figuratively and not at the own way.

So, even the "Ego" of the Primordial God of Our Matrix "existed" as "Ego", so as a mere Element of Knowledge before being Denounced through Analogy by the Periodic which is responsible for these qualities including Analogy.

In a word, All which are, but especially, All which are not, absolutely and including Everything, were before of to BE!

This maxim is one of the most important of Coaxialism.

Then what exactly caused that All of these to be and why?

More than that, what are in fact the Elements of the Knowledge within themselves?

May they still represent exactly what they represent filtered through the prism of the Illusion of Life by the human being?

To the last question the answer is short: NO!

Man sees the reality in a way, through the prism of the Illusion of Life.

However, as I said before, not even, we cannot create coaxiological applications upon other systems, different from Semantic-Neosemantic and Periodic, because we can only use Knowledge.

I also said that if we did not filter Everything through Knowledge, neither these would no longer be involved in the application, their place being taken by other possible systems.

Returning to the question above, what exactly are the Elements of Knowledge in themselves, we will need first of all to know what they are not.

First, these can not be associated than through the Semantic, the Neosemantic and the Periodic.

The Periodic is the one that realizes Analogous structuralizations between the Elements of Knowledge and never the Semantic, which takes the place of Mirror in which the Neosemantic is reflected.

All these Elements of Knowledge will submit to the Phenomenon that has become an Event and implicitly to the succession of events, of the Periodic, without being able to evade from these as long as their filtering is done through the Knowledge which, after all, is also such an Element of the Knowledge as all other Elements of Knowledge.

Thus, no Element, will not be able to have its own structural system than on the one through which it is filtered as a landmark having and this one, in turn, its own landmark: *Knowledge, in this case.*

This means that "something" filters an infinity of Primordial Elements, as we can call them, and these in turn receive certain notations, such as the significance of becominga

CERTAIN Matrix, a certain "Ego" of a certain primordial factor from the Universes developed by a certain Matrix, etc.

That "something" that filters these Primordial Elements for now, they becoming Elements of Knowledge only after they are filtered by the Knowledge through this one, that "something" being through the Knowledge, the Periodic, the succession of events, Event - Phenomenon.

What exactly did this one determine from the point of view of Knowledge?

Here intervenes a sinuous path, as the Semantic appears as the Mirror role of the Neosemantic which will determine the Periodic, which through the Event-Phenomenon duplex will be able to Analogically filter all other Primordial Elements that have become Elements of Knowledge once filtered through Knowledge.

We could say that Analogy is that "something" that intervenes in the transformation of these Primordial Elements into Elements of Knowledge.

From the point of view of Knowledge, and from the level of the Periodic, yes!

The Analogy can successfully have this task, but thinking even more structuralist, what namely has determined the Analogy, but all the others that determine it, even if the word, determines in itself, can only be used figuratively, because All are determined long before of to be.

Then?

The Analogy is a result due to the Event - Phenomenon, of the Periodic.

It means that any similarity or connection between two Elements of the Knowledge is an Event in itself which after its events succession, determines a certain Phenomenon.

Thus, the Analogy is the one that will determine the **Denunciations of Predestination**, regarding other and other successions of events that will be finalized starting from Our Matrix to the "Ego" of the Primordial Factor, to the Creator Factors among which, the Our Creator Factor (Our God), with the development of his Knowledge Closed, implicitly with this of the Person, of the Personalizations, that each receive a Notion, and one of the Notions, of the Personalizations of the Person, being and our Existence, in which there is an infinity of worlds structured at different levels of Knowledge, among which and our world at the Logical Level of the Knowledge, respectively of the Logical Coefficient 2.

Where Logic begins is and the Illusion, because Logic itself does not exist, it being a premise of Illusion.

No Element of Knowledge is structured after some logical model or another, but according to the model of the Analogical Denunciation of Predestination, a model that precedes and implies the Predestination on which will transform her into Destination, but only with a particular Purpose, that, of to represent the Infinity of Knowledge in an Infinity of Forms in new and new possible aspects.

Thus, Everything is formed starting from Our Matrix to all which are, but especially which are not, but which were long before being!

I repeated this maxim of mine to return more easily to the basic structuralist level, namely to the Primordial Elements, that is, the infinity of Elements that will become Elements of Knowledge once they will be filtered by it.

What determined that "something" for the Primordial Elements to receive their main function, namely the Analogy that to precede the Denunciation, which will precede, in turn, the Predestination and Destination?

For now, we know well how the Analogy seen through the filter of Knowledge is formed and which are its predecessors.

But before it was formed from the point of view of Knowledge, what namely gave that impulse to the infinity of Primordial Elements, so that at least at the level of the Knowledge to appear the Analogy and once with this the quality of the Primordial Elements to filter each other?

The answer is: THE INFINITE!

It is responsible for the "filtering" ability of the Primordial Elements.

How?

1) THE ANALOGY OF EVERYTHING: It is defined through the fact that any Primordial Element is always located IN the Infinite and never IN its exterior, because if we assign to, the Primordial Infinite, the Notion of EVERYTHING, and only from this point of view, never a Primordial Element can not be outside Everything, by which and he is finally identified.

Thus appears the First Analogy or the Analogy of the Everything.

Thus, each Primordial Element will have to be found or to be in All the other Primordial Elements, even if there are Neotypologies between them, the reflection will be done through a Common Primordial Element that will have a double quality of Typology compared to the two Neotypological Elements between them.

Only the Typological Elements, between them, can be found themselves some in the others.

2) ANALOGY OF KNOWLEDGE, where in this Everything, appears the Semantic, Neosemantic and Periodic as a result of the Lack from Semantic, which from the point of view of Knowledge, takes the place of Everything.

It is valid only within the Primordial Element of Knowledge.

3) ANALOGY OF THE PREDESTINATORIUM DENUNCIATION: implies the succession of Events and of course the Eveniment-Phenomenon duplex.

These three Analogies are the engine that leads to the development of all the Universes of Knowledge, they being followed by an infinity of other Analogies, but at other levels reported from a structural point of view.

And this, it is valid only within the Primordial Element of Knowledge.

The rule of Analogies is: An Analogy always determines it and unconditionally on the other, to infinity, structuring the Infinite.

At the origin of Everything but only and only from the point of view of Knowledge, there is the Rule of the three Analogies, namely: An Analogy always determines it and unconditionally on the other one, to infinite, structuring the Infinite, which is defined through the three Analogies, through Everything, Semantic, Neosemantic, Periodic and Denunciation, and, the Denunciation Predestinates Everything in the Mirror of Knowledge, reflecting the Elements of Knowledge from Before It!

That the Infinite is defined through Everything, Semantic, Neosemantic and Periodic we have found out, but how is defined through Denunciation, once it is responsible for Predestination, Destination and finally for the whole "development" of the worlds starting from the Matrix and to the smallest bit of dust in every corner of the Universe.

Leaving the poetry aside the Denunciation does nothing but determine the Infinite through the Knowledge, to distinguish him from the whole pleiad, of elements of the Knowledge that will follow, having and matrix characteristics.

The Denunciation will consequently determine the matrix characteristics and once with them the infinity of independent developments through the Knowledge of each Matrix or of each Element of the Knowledge that is filtered by this, otherwise it would have been a Primordial Element.

Thus it is seen that the Denunciation, defines just as well, the Infinite in Knowledge, as well as Everything.

Everything defines the Infinite through the filter of Knowledge with predilection as being a constantly expanding exterior, neosymptotic that cannot be overcome and which, no matter how hard, it is trying, to be reached through some tangent to this, intervenes automatically the asymptotic function of the Everything, that of never being able to make a tangent with anything else apart from, its own characteristic, that of Infinite.

In reverse is produced on the basis of the third Analogy and in the case of the Denunciation, a function as asymptotic as that of the Everything from the first Analogy, because the Denunciation only determines the Infinite from another angle, namely not from the inside to the outside, as the first Analogy of Everything does, but from the outside to the inside through the Denunciation which, as asymptotically, will build a new and a new structure at Infinity, a structure based on diversity that can never be reached.

The Asymptotic function is found through the First Analogy of Everything in all the other main Analogies of the Primordial Element of Knowledge, respectively in the other two Analogies that belong only and only to Knowledge.

This fact does not mean that the Asymptotic Function is not found and in the Analogies of other Primordial Elements different from Knowledge, only that on these Analogies the human being will never be able to know them, because they do not belong to the Knowledge.

The Asymptotic function is and the main characteristic of the "Infinite Continuum" but I will talk about this in the following pages, a feature that is perpetuated through different ways depending on the type of Analogy and of the Primordial Element in which, this takes place.

For the Primordial Element of Knowledge, the perpetuation of the characteristic of the Asymptotic Function consists, in the Everything, about which I have already mentioned previously (Analogy 1), in Semantic, Neosemantic and Periodic (Analogy 2) and of course in Denunciation and Predestination (Analogy 3).

The Denunciation and Predestination implies and the Periodic from Analogy 2 only that, on its duplex which consists from Event -Phenomenon, the Denunciation intervenes directly to define the Predestinatory character of what will become determined.

"Will become" is again inappropriate because we do not use the temporary dimension yet but there is no other way to explain this intervention in one way or another.

It is only now that we can understand why the Asymptotic Functions in Coaxialism are needed and what namely they determine by the rule of the three Analogies, and more than that by the three Analogies themselves, namely nothing more than a new structuralization of some Elements of the Knowledge, which are, before being the Knowledge infiltrated with them, or better said, of, to pass through the filter of Knowledge becoming Elements of Knowledge from Primordial Elements.

All this is due to the Asymptotic Function and the three Analogies.

Thus the "Ego" of the Primordial Factor "was" before being reflected here by this world, before being determined by Our Matrix and by Instinct through Absolute Truth, before being the Knowledge infiltrated with Him.

This "Ego" of the Primordial Factor, just like and the "Ego" of our Creator Factor and Unique Incidentally, just like and the "Egos" of the infinity of the Creator Factors and Unique Incidentally, just like and the Person, the Personalizations, the Notion and the Notions, just like and the Existence with its infinite worlds, just like and our world, just like and us, every being in

part whether we are Human or animal, just like the most insignificant bit of dust from this world or from any other world, ALL but All these were BEFORE to be Our Matrix, "Ego" of the Primordial Factor, of our Creator Factor (Our God), of the infinity of other Creator Factors, of the Person, the Personalization and the Notion, of the Existence, of ours, of the beings whether we are humans, plants or animals, ALL these were BEFORE BEING US!

We Are From Before Us!

As strange as it may seem, but each of us are a certain Element of Knowledge that we have thus become from the Primordial Element and we have this role in one world or another due to the Three Analogies and more importantly due to the Asymptotic Functions.

Immediately a new question arises in this case, namely, what distinguishes us from God if we see that neither God is not above us or of the most insignificant bit of dust ?

What I believe is the distance that each Typological or Neotypological Opposite has towards Knowledge.

All I think is that the smallest "distance" (I put in quotation marks being used figuratively because there is no space at that level), between Knowledge and the first typological Opposite, defined as Element of Knowledge, is precisely Our Matrix, following the entire pleiad of Typological and Neotypological Opposites filtered by the Knowledge which and she in itself is an Element just like and the Man, a plant or an animal.

The greater the "distance" between Knowledge and its Opposites, the more and their place in the pleiad of levels of Knowledge will be more insignificant.

This fact indicates that Man is really on a level very far from the Element of Knowledge itself.

The same thing happens and in reverse.

And Knowledge is reflected in turn in Man and thus she finds her world in Man, but just as insignificant just as the Man has it in Knowledge.

However, one thing remains to be clarified, namely, Man is a plurality, is not an archetype.

In this world billions of people live and the future announces us that their number will continue to grow.

In this case how exactly can we talk about the Primordial Element, Man or of the Element of Knowledge, Man?

Shouldn't we use the plural?

Not in any case.

In this aspect, the Analogy also intervenes.

How?

I have talked before about Typologies and Neotypologies that are realized between the Elements of Knowledge especially, but these can equally well be and between the Elements which are characterized not only through Knowledge but also through their quality of Primordial Elements.

By excellence the Rule of the three Analogies as well as the Three Analogies are defined only through Knowledge and not through other Primordial Elements.

Man is part of the "other Primordial Elements" range.

Once there is such a plurality of human beings in this world of Knowledge, it means that Man in itself as a Primordial Element or as Primordial Elements if we refer to each Human Being exists as being an Neotypological Opposite very far from Knowledge.

Why?

Because the Primordial Element of every human being must first and foremost be reflected in a Common Element, in which all the Primordial Elements can be reflected, which only in this way can be found in the Knowledge.

According to the First Analogy each Primordial Element must be in all other Primordial Elements.

In this case, Knowledge intervenes as, a Primordial Element.

This fact shows us that Man is Neotypological compared to Knowledge, because it is found in billions of human beings in this world of Knowledge.

Thus Man will need a Common Primordial Element (Intermediate) which to be Typological for both the billions of Primordial Elements of human beings, and for Knowledge, (that is to intermediate the retrieval of these Primordial Elements that represent the Self of the human beings in Knowledge according to the First Analogy), the other Primordial Element in this case.

Thus, the Primordial Common Element of Man gives to the Primordial Elements Neotypological compared to Knowledge, the characteristic of Typology if all the billions of Primordial Elements gather the characteristics of the Common Element, that of Man.

Thus the Knowledge becomes Typological compared to the Primordial Element that was before Neotypological, but the Common Element typologized him.

Therefore the Common Element has the characteristics of Man and only this one, without any other Element which becomes Element of Knowledge through it.

Personally, I think this is the reason for the hostility of this world to Man.

Namely, the fact that the Self of Man is in a total contradiction with the characteristics of Man, always feeling closed and unable to understand, the character of Nonsense and petty of this world, which, whatever one would say is a diabolical one, and, by no means, a welcoming world.

How could Man turn this Inferno into Paradise?

Perhaps only if it were Typological through itself and not through a Common Element as in the First Analogy.

In another book I talked about the restrictive nature from Man, about the quality that he should have in this world in order to be happy and which he should develop, namely his sacerdotal quality, which Man, I think he forgot, throughout history.

What implies such a quality, than of to be restrictive with its own quality of Man, which in fact does not belong to his Self, but to a Common Element which is Typological with Knowledge and only thus can be found in this.

What happens to the part of the Primordial Element of the Self of Man that is found in other Primordial Elements different from Knowledge compared to which this is Typologically directly without the need for a Common Element?

Does the Self of Man live unconsciously in parallel more lives?

Yes!

But not the Self of Man, but the acceptation generalized by Self, that the Primordial Element of the Self of Man gives, which, in addition to it, the same Primordial Element that gave the Self of Man can have an infinity of other denominations of Self, other than the Self of the Man, which becomes of Man only through the Element Common which is thus found in the Common Element of Knowledge.

Each Primordial Element in particular has an infinity of Selves that are found in an infinity of Common Elements thus becoming each a certain Self, such as the Self of the Man, the

Self of the cat, the Self of the poplar, etc., where each one in part, the cat, the poplar, Man, etc., have their own Common Element.

The Common Element is the one that makes, Typological, through its own Typology, the retrieval (interdependence) between two Neotypological Primordial Elements between them.

Thus, Each Primordial Element is found in another Primordial Element if they are Neotypological between them through another Primordial Element that has the quality of Common Element between the two which are Neotypological between them, but become Typological through the Common Element.

Being an infinity of Primordial Elements, to say that half of the Primordial Elements would be Typological between them and half, Neotypological would mean to we divide the infinite into two and thus to we have two infinite.

This urges us to accept the fact that an infinity of Primordial Elements are Neotypological between them, and an infinity are Typological, so an infinity of Common Elements is necessary in order to make the two infinities find between them and thus to can become interdependent, according to the First Analogy.

Thus, once there are an infinity of Common Elements, for each Primordial Element in part, or more correctly said, each Primordial Element has and the characteristic of being a Common Element, but also a Word of Universal Pure Language, it means that each Primordial Element in part will it reflected in an infinity of ways through the Primordial Elements which have the characteristic of being a Common Element to become Typological with the whole infinity of Neotypological Primordial Elements, without taking into account that that Primordial Element will be reflected and in the infinity of Primordial Elements, where the quality of the Common Element is no longer necessary, because compared to this infinite group of Primordial Elements, the respective Primordial Element is Typological.

Thus, each Primordial Element will have two ways to reflect, the first, namely the direct mode, without intermedium of a Common Element, in the case that, are Typologies between the Primordial Elements and the respective Primordial Element, and the second case is the indirect one, through intermedium of the Common Element if between the respective Primordial Element and the other Primordial Elements in which the reflection is made, are Neotypologies.

Once what and the Primordial Elements in which the reflection is made through intermedium of the Common Element are infinite, then it means that and the number of the Common Elements is infinite, therefore each reflection will be made through intermedium of an other and another Common Element, because it involves another and another Primordial Element Neotypological compared to the respective Element, discussed.

However, any Common Element can make Typological the reflection of billions of Primordial Elements, but only within a single Primordial Element, as is the case of the billions of people in this world where each one in part has its own Self.

Because a bunch of so many Primordial Elements have been found through the Common Element, Man, the only one that has and gives the others human characteristic, in Knowledge.

Who is that Common Element - Man?

The Common Element - Man is the God of Man!

Every thing, object, being, whether it is part of the world of plants, animals or humans, has a Common Element of its, from the infinity of the Primordial Elements.

By Self is meant a Primordial Element that is reflected through a Common Element in a certain world of another Primordial Element, such as is the Primordial Element of the Knowledge from our world.

Let us not forget the Imprint and the Karmic Imprint of Man and of every other being, who will follow the Self passed from one Common Element or another, always.

The Self of Man is a Primordial Element, which can mean anything, being a Word that has a Symbol and a Meaning in Universal Pure Language.

The Self is found in the World of Knowledge, so, of the Primordial Element of Knowledge only through the Common Element through which the Self becomes Typological compared to the Primordial Element of Knowledge.

When the Self is reflected in another Primordial Element this Typology compared to the Primordial Element of Knowledge is no longer necessary and therefore another Common Element intervenes.

No matter which is the Common Element by which the Self becomes Typological compared to one Primordial Element or another, the Karmic Imprint, or what the Man has imprinted in Existence, it will follow the Self, transcending from the Existence which is a level of the Primordial Element of the Knowledge, where this one is reflected, through the same or another Common Element.

The Karmic Imprint will be the Trace in the Form of which the new reflection of the Self will develop.

This Trace (Karmic Imprint) will always be with the Self of Man or any other Self in the case of another Trace, like a shell of the Self.

The place, where it will be reflected, the Self of Man or any other Self after "Death" in other levels of Existence or in the levels of another Primordial Element different from the Primordial Element of Knowledge, depends on the Expression or Consciousness of Universal Pure Language.

In the event that it will be reflected in another Primordial Element different from the Primordial Element of Knowledge then and only then will the Common Element be changed, moving to the God of the new status of the Self.

Even the Primordial Element of the Self of Man is God for the infinity of Primordial Elements compared to which this becomes a Common Element.

When we speak of the Primordial Element of the Self of Man, we are actually talking about two Primordial Elements, respectively the Primordial Element of the Self and the Primordial Element, which is the Primordial Element Common between the Primordial Element of the Self and the Primordial Element of Knowledge, being the Primordial Element of Man.

When the Self passes through its reflection from the Primordial Element of Knowledge and no longer requires the Primordial Common Element of Man, then the Man disappears from Self.

Only when the Man disappears, from Self, will disappear and the God of Man from Self.

The self is the reflection of a Primordial Element within certain levels of another Primordial Element or in other Primordial Elements, but which always has its own identity through the Karmic Imprint that will follow it eternally, being the Eternal Trace which each Form will leave, in which it will be realized a certain reflection of the respective Primordial Element through a Common Element in the case of Neotypologies or without that Element in the case of Typologies.

Thus the Self is the identity given by the Trace of the Karmic Imprint, which transcends where the Primordial Element (the Word of Pure Language) is reflected at other levels of the same Primordial Element or in other Primordial Elements.

The Self is above all a transcendental identity, which includes in its Karmic Imprint all other reflections of the Primordial Element which belong to one Self or another Primordial Element which belongs to another Self, in other Primordial Elements or within the same Primordial Element, but at the levels different, such as in the case of the Existence at different spiritual levels of the Logical Coefficients, etc.

Any reflections that occur between two or more Primordial Elements but which do not have a "history" or a Karmic Trace of them, do not have, not one Self of theirs, until the Karmic Trace is formed.

Through the Karmic Trace, the respective Primordial Element will form its sum of its own reflections having an infinity of Selves, in its turn, an infinity that is in fact its own Self or its own Karmic Imprint.

The Karmic Imprint of Man is the UNIQUE CONNECTION that the Self of Man or of any being or thing has, with the Universal Pure Consciousness and the EXPRESSION of Universal Pure Language.

Because through the Karmic Imprint it contributes to the identity of the Self of the Primordial Element, which is made up of an infinity of Selves, where each one in turn has reflected in other and other Primordial Elements or levels of these, contributing through their Karmic Imprints to the Karmic Imprint of the Primordial Element, the only one able to carry a Symbol and a Meaning, within the Universal Pure Consciousness created from the Universal Pure Language.

If the Word (the Primordial Element) is the retrieving in the other Words (Primordial Elements), the Karmic Imprint, the one which gives the Self- identity, and consequently of the Self, is the result of the reflection of the Word (the Primordial Element) in the other Words (Primordial Elements), just as the Universal Pure Consciousness is the result of Universal Pure Language and not Universal Pure Language (the Words or Primordial Elements) the result of Universal Pure Consciousness.

Through the Karmic Imprint and the most insignificant thing apparently, it becomes part of the Expression of Universal Pure Language, and this Expression is precisely the Universal Pure Consciousness.

It is the only connection, because it is the Trace of all that resulted from the Form of a reflection of the Self (Primordial Element and Word of the Universal Pure Language) through the Common Element, in another Primordial Element (Word) such as is Knowledge in the case of the human being.

The Karmic Imprint, thus becoming the Trace in whose form the Self will be, thus the Karmic Imprint will be the Imprint of the birth of a new Man, or whatever else, depending on the Common Element by which the Self will be reflected, thus becoming Typologically with the Worlds of a Primordial Element (Word, in the great EXPRESSION of the Universal Pure Language.

What exactly determines the Self (the Primordial Element concerned) that has a Symbol and a certain Meaning in quality of a Word of the Universal Pure Language, to be reflected in a certain Primordial Element or another, as is in this case, Knowledge?

The answer lies in the Universal Pure Language whose code cannot be deciphered by the human being because knows only a very small part of a single Word of this Language, namely from Knowledge.

The Universal Pure Language has its own Universal Pure Consciousness by which it exclaims a certain Expression.

In order for this Expression to can be exclaimed it is absolutely necessary that the reflections or interconnections of the Primordial Elements (the Words of this Language) occur only and only in a certain order well established by the Universal Pure Consciousness which, as I have said, has NO connection with Logic.

III.5.CHAPTER V

THE COMMON ELEMENT

The Typology and the Neotypology are not characteristics opposed between them only within the picture of Knowledge in quality of, Elements of the Knowledge.

These (the Typology and Neotypology) can be opposite characteristics and within the Primordial Elements which have nothing in common with the Knowledge in the case of other pictures, in which the Knowledge no longer appears, only the First Analogy is valid, namely that all the Primordial Elements must be found between them through Typology.

Why?

Because all of these Primordial Elements are opposites infinite in number, to each other.

But according to a principle of Coaxiology, each opposite has at infinity another opposite identical with him, which denotes the fact that always, that opposite from infinity will be Typological with the opposite in which all the other Primordial Elements must be found, but, not being that Primordial Element in which it has to be found, but its opposite.

That opposite at infinity will always be a Common Element for all other Primordial Elements that will have to be found in its opposite from infinity.

This rule being valid for all opposites of the Primordial Elements from infinity.

Therefore, the law of the Common Element is: Each opposite which is at infinity compared to other opposite, becomes Common Element compared to it, being Typological, and having the quality to reflect all other Primordial Elements, in the opposite which is at infinity, of the Common Element in order to fulfill the First Analogy in which each Primordial Element must be found in the other.

The Common Element of Knowledge compared to the Primordial Element which is the Self of Man, is the opposite of the Knowledge that is at infinity from this, and which has the total Typological quality towards it, but nonetheless not being Knowledge.

This means that the Common Element of Man for the world of Knowledge in which it is located, is the opposite of it located to infinity, it is the God of Man.

In this case, the God of the cat, or of the goat or the daffodil, the rose, the mountain, the rock, the absolute all that exists are other Common Elements, but they are, the same, the opposite of the Knowledge that is at infinite, so all that Common Element with the Man?

The answer to this question is trenchant: No!

No way.

Each archetype has its own Common Element. The rose, on his, the goat, on hers, the cat the same, etc.

How can all these be located to infinity compared to Knowledge, as infinite opposite of its?

It is possible, because, according to the asymptotic function, the infinite is endless, just like two straight lines that approach continuously but never meet.

Thus all those Common Elements of the mentioned Archetypes are integrated as being opposites within that "continuum" of the two straight lines, "continuum" which cannot be defined in any way bounded as being a certain number in itself, or a certain limit from where is no longer anything, or on the contrary something else starts and at the respective border there would be and the unique opposite infinite to the knowledge that would be the only Common, Typological Element compared to it.

Things not only are not so, but they are completely opposite, since we cannot talk about that limit within the "continuum" that lies between the two asymptotic lines that approach at infinity, but without being able to they unite again it means that in the respective "continuum" there can be an infinity of infinite Opposites of Knowledge.

This radically changes everything because it implies without the power of denial and the fact that Everything that represents the infinity of opposites constituted from the Primordial Elements, and these opposites, can be within that "continuum" and therefore all can be Typological in their turn, no longer being necessary the Common Elements.

The answer, and this time, is negative, because even though the Neosemantic as being a Lack from Semantic, belongs only to the structures perfected through the Knowledge, even though I initially introduced Neotypology as being the Lack from Semantic, the Neotypology is just as well and before the Semantic, alongside Typology, first of all, any opposite becomes Neotypological compared to another opposite.

Only two opposites that are at infinity become Typological between them, so they can have one compared to another the quality of, Common Element.

This first and secondly, Neotypology is in fact at the basis of Everything, of the Primordial Elements, because it is the quintessence between the "Infinite Continuum" and the Primordial Element that is delimited outside this "Continuum" but at the same time as being finite, determined and structured into infinity.

To be better understood, each reader will have to imagine an infinite scale of Primordial Elements where, each one in part is opposed to the other, having oppositions of certain degrees, but all Neotypological, because the Typological intervenes only on the line of the "Infinite Continuum", by the fact that any opposite at Infinite is identical to its opposite that is to infinite, compared to this one.

They are identical but not similar, which denotes that they are nevertheless two Primordial Elements, in our case identical, therefore Typological, but not the same Element, being separated through Infinity.

Thus the Typology is always given by the Opposites that are in the "Infinite Continuum" some compared to others, and the Neotypology is given by the opposites that are not on this line of the "Infinite Continuum" but are determined as distinct structures, some compared to others.

The Typologies and Neotypologies are transferred and within the worlds determined by the First Analogy, so by the "retrieval" of the Primordial Elements, some in others, to form, a UNITARY EVERYTHING.

According to the above it means that each Primordial Element has its Typological opposite at the Infinite, but attention, not only that opposite but all the other opposites, which are on the line of the "Continuum".

And again we return from where we started, to the cat, the rose, etc., which are also found in this world of Knowledge.

However, according to the First Analogy, as well as of the "Infinite Continuum" within that "Continuum, there can be an infinity of opposites.

Thus each opposite (viewed by us through Logical Coefficient 2) is bipolar, that is, it possesses both the Typological characteristic towards other opposites and the Neotypological one.

This gives him the opportunity TO FIND its BALANCE, in each, another opposite, depending on the distancing, that is between the two within the Neotypological system.

For example, if two opposites are Neotypologically distanced from a third opposite, even though all three are Typological within the "Infinite Continuum", the third will find itself in a higher posture in the two opposed compared to the two between them.

Thus it is demonstrated why the cat, the rose, other and other representations of our world have certain characteristics regarding this world and not others.

The fact that Man is an important pawn in this dream given by the Illusion of Life, means that, like the third opposite, the Common Primordial Element of Man is "closer" in its Neotypological phase of Knowledge than the Common Primordial Element of the cat.

From here the relative diversity of the world in which we dream we live begins.

More than that, if we were thinking through another Logical Coefficient, respectively 5, then alongside Typological and Neotypological would there still be at least three such characteristics that the Primordial Elements could have?

The answer is that in that case there should be three other additional characteristics, because the two fundamental characteristics viewed from the filter of the Logical Coefficient 2, the Typological and Neotypological, are characteristics that represent the totality of the possibilities of being a generalized opposite, compared to an other opposite.

What does this mean?

First of all the fact that at the levels of the Typological and the Neotypological there are other and other characteristics that each one has, in part, but all the others can be divided only within the two great classes, which define the opposition of a Primordial Element or Element of Knowledge, etc, compared to another.

If we were thinking with a Logical Coefficient 5, surely the two groups, from opposition, the Typological and the Neotypological one would be reduced to 5, or 7 if we were thinking with a Logical Coefficient 7.

Why Typological or Neotypological, though?

Firstly, because in our world, the human being cannot divide the opposition between two Primordial Elements unless these are Similar (Typological) or Non-similar (Neotypological).

Within the Typologies or Neotypologies there can be hundreds or thousands of other characteristics, but all of them are ultimately reduced to, the similar and the non-similar, just like all are reduced to, good - bad, beautiful- ugly or other such examples.

This fact highlights us a rather interesting aspect of Neotypologies and Typologies, namely that, viewed through a much greater Logical Coefficient the interdependence between the Primordial Elements on the basis of the Common Element is getting bigger and bigger and thus at infinite level not only by "Continuum" Infinite", but also at the level of infinity of other

opposites of the Typologies and Neotypologies in case they would be filtered through the Infinite Logical Coefficient, it would mean that there are an infinity of such fundamental characteristics for each Primordial Element in part, and thus not only that each Primordial Element, in part, is also a Common Element for Typologies and Neotypologies, but more than that, it is a Common Element for All the Typologies and Neotypologies of all the other Primordial Elements, and even more than that it possesses all other characteristics at infinity, other than Typologies and Neotypologies.

Thus Everything is One and One is Everything.

In fact what exactly is a Primordial Element and how this "film" of the differentiation of the Finite by the Infinite was unfolded?

As in the case of Typologies (Similarities) and Neotypologies (Non-similarities), and, this highlighting of finite compared to infinity occurs only within the Logical Coefficient 2, and correctly, it would be, not within it, but through its filter, because in reality does not occur, such a thing, because if we introduce again the same stratagem, of highlighting at infinite of the Typologies and Neotypologies, we will notice that alongside Finite and Infinite, will appear as many other opposites of theirs, as is the number of the Logical Coefficient.

Therefore for the Logical Coefficient 5 we will have three more opposites of the Finite and the Infinite, as of the good and the evil or the beautiful and the ugly.

So, filtered this problem through the Infinite Logical Coefficient we will see that alongside Finite and Infinite we will have an infinity of such opposites of theirs.

This means that in this case we are again on the red carpet of the "Infinite Continuum" or in other words of reducing Everything to Infinity, where the Finite or any other opposite of it is nothing but an Illusion given by a certain Logical Coefficient.

I say "certain" because all other Logical Coefficients greater than 2 will be able to define finiteness.

In other words, Logic is always reduced from where it started to nothing, in fact to the eternal "Infinite Continuum" where she alone asserts its own inefficiency by reporting on herself as being a mere instrument of Illusion, in the case of the human being of the Illusion of Life.

What exactly should Logic do to become from a simple instrument of Illusion in a Pure Consciousness of Universal Pure Language, where each Primordial Element is a Word in part?

For this reason, the Logic should to not get lost in the "Infinite Continuum" but the Asymptotic Functions to can be described with the illusory lucidity of its self-control, which is as untrue as possible.

Logic is lost in the biggest trap that even Knowledge can stretch for her, namely in the set of Laws.

Laws are logical structuralizations that possess a certain enunciation but which, precisely by their enunciation itself, become ambiguous to the logic that supports them.

The most important example is that of the "Infinite Continuum" which from a logical point of view is structured as being a law, but which in turn precisely by its own enunciation of "Infinite Continuum" it can NOT be a law because it is lost in its own structuralization, starting with the Typologies (the Similarities), the Neotypologies (the Non-similarities) and continuing with the infinity of their opposites, a fact which establishes the denial of any law and more than that, implicitly of the logic.

If we conclude as law, the law itself, and we determine it to be a Primordial Element on the basis of an enunciation like this, "whatever defines a structure is law" we would immediately reach the opposites of this enunciation (although we could use any other enunciation possible).

These opposites surpass each other at infinity so that we once again reach the same "Infinite Continuum" where the law itself disappears by the nonreporting at an opposite of its own.

How so?

Does the same duplex Event -Phenomenon repeat as in the Periodic of Knowledge?

In no case, it is not necessary the occurrence of no Event or Phenomenon, because all these are apavage of the Knowledge and of no other Primordial Element.

Once the landmark to which the enunciation of the law itself is reported does not exist, he being in an "Infinite Continuum" this means that in fact, neither the law itself not "exists" (I put the quotation marks because I use figuratively the Existence being impossible for me to I express otherwise) and this leads to the fact that once the law does not exist, does not exists, nor the logic, as being a law after which the Primordial Elements surpass.

Thus, at the level of the Primordial Elements, does not intervene neither a law and nor a logic.

The only thing where all these appear is in the worlds of Knowledge where, apparently, Everything is produced under the impetus of certain laws being controlled by the logic of the Logical Coefficient on the basis of which the act of thinking is performed.

Then what exactly determines the Pure Consciousness of the Universal Pure Language consisting of the Primordial Elements which are actually the words of this Language?

Since we cannot speak of law nor of logic in the case of Universal Pure Language, we will have to report to what this Universal Pure Language is reported, namely at the "Infinite Continuum", in fact the only possible landmark within this dissertation.

This thing in turn makes possible the fact that the entire Universal Pure Language is based on the "Infinite Continuum", which becomes the Pure Consciousness of the Universal Pure Language in which this one is located.

In a word, the Pure Consciousness of Universal Pure Language is precisely the "Infinite Continuum".

However, when we speak of Consciousness as being an association of characteristics (cognitive, volitional, affective), in the case of human beings through Logical Coefficient 2, but in the case of talking about Pure Consciousness of Universal Pure Language, what characteristics should this to fulfill in order to be the legatee of the Everything, from all that are, but especially all that are not?

Going back to what I said before, the Universal Pure Consciousness of Universal Pure Language is the "Infinite Continuum".

To speak, about her characteristics, we must first of all talk about his characteristics.

What would these be?

I mentioned about **the Asymptotic Function** namely the two straight lines which however much they approach each other, they never touch.

It is true from our point of view one of these characteristics is **the Asymptotic Function**.

Another characteristic of the "Infinite Continuum" is that of a landmark of negation.

Another characteristic of the "Infinite Continuum" is that of landmark of negation.

The Landmark of the Negation, a term I use for the first time, is that landmark which, by the reporting to the Landmark of the Negation of any other landmark, the latter disappears, being considered to can not be landmark.

This characteristic becomes the main cause for which the logic but also any notion of law is nothing but a simple instrument of Knowledge.

Another important characteristic would be that of **Structuralization**, by which absolutely any structuralization is maintained despite the Landmark of the Negation which absolutely cancels any laws or enunciations, precisely by this cancellation.

If it were not the Landmark of Negation, the characteristic of Structuralization would have disappeared immediately, since the law through its logical enunciation does nothing but to annihilate the characteristic of Structuralization.

How, exactly?

By the characteristic of Structuralization is meant first of all the characteristic of the "Infinite Continuum" of having a structure of its own, on the basis of which it "develops" its own characteristics.

From what namely, this structure of the Universal Pure Language is formed ?

Which are the Words of this Universal Pure Language?

Of course, they are the Primordial Elements.

The characteristics of the Primordial Elements consist of the Typologies, Neotypologies and other infinite opposites of thereof.

How could a certain Typology be maintained as being an enunciation of a law once it is removed from the beginning precisely by its reporting in quality of characteristic of a Common Element compared to an Neotypology which in turn "develops" new and new associations?

Even in such cases the enunciation would be accepted but not when All the Primordial Elements are found in All the Other, see the First Analogy, and more than that All are in Everything and Everything in All and Everything is precisely the "Infinite Continuum"!

However, any characteristic in itself is not an enunciation.

It cannot be a law?

Of course, yes, but absolutely every characteristic is ultimately reduced to the structure of the "Infinite Continuum" which is not a structure that can be defined, but an undefined one.

Thus, the fourth and one of the most important characteristics of the "Infinite Continuum" is, the **Undefinition**.

Thus, the Structuralization always tends asymptotically towards defining its characteristics but they are always separated by the Undefinition.

Therefore sent again through the Asymptotic Function, to the Negation Landmark for a new Structuralization!

This is the way in which the "Infinite Continuum" can be defined whose basic characteristics are based precisely on the continuous redefinition of the enunciations of the new laws, which define new characteristics but only in the Structuralization phase, to become at endlessly, Undefined.

Although I wrote in another book that one of the basic characteristics of the Infinite is the Mirror, I cannot deny, but this characteristic becomes valid, only reported to Knowledge and the Primordial Element of Knowledge.

As each Primordial Element in part will find its own basic characteristic of the Infinite, but only from its point of view and by no means of the Infinite, because the characteristics of the Infinite not filtered by any other Primordial Element are the four: the Asymptotic Function, the Landmark of the Negation, the Structuralization and the Undefinition.

Everything we saw at the "Infinite Continuum" seems a non-sense at first sight, but precisely this non-sense becomes one of the meanings best defined even by the instrument of Knowledge which is logic.

How namely?

Without trying to enter one way or another deeper into Coaxialism, I will try to define the following enunciation about characteristics.

This is: *-All that is behind Everything will once become Everything, just as Everything which is behind the worlds of Our Matrix has been before, Everything.*

This enunciation sends us to the fact that everything what surrounds us is from before us, after us and possibly once with us.

How would all these be possible if we accepted the rigidity of characteristics and laws, including of logic?

Of course, they would not be possible precisely because Everything in the acception of any logic is that "Infinite Continuum" which is above EVERYTHING, in EVERYTHING and can no longer be, no other EVERYTHING before EVERYTHING, because he is EVERYTHING.

Through the State of Conception, it is precisely this desideratum that I wish to discuss it, and more than that, to demonstrate that in Phenomenological Coaxiology, logic is a simple instrument of Knowledge, and that, each law is reduced in relation to the "Infinite Continuum" to nothing and thus no enunciation would not be valid, so implicitly neither the characteristics I have mentioned so far, then what, exactly are these characteristics used in this philosophical debate if not characteristics?

And I, until now, have named them characteristics.

Now the characteristics are no longer characteristics just because we cannot determine the "Infinite Continuum".

III.6.CHAPTER VI

THE PRIMARY STATE OF CONCEPTION

The human being par excellence will never be able to determine the "Infinite Continuum" for the simple fact that he cannot Know the Infinite.

This thing leaves her, prey to the logic and laws, that have appeared from the enunciations of logic.

Everything we define as being a "characteristic" is nothing more than a form of logical enunciation based on a certain law.

Since these are not, in fact, when we report to the "Infinite Continuum" than some simple fumes carried by the wind, what, namely, are the "characteristics"?

Viewed through the filter of Phenomenological Coaxiology, the characteristics are Primordial Elements that thus become through a Common Element compared to which this has a certain Typology highlighted to another Element to which the respective characteristic "refers", and thus it fulfills a certain **task** on, that Element.

The task is in fact a kind of characteristic of the characteristic, in fact the task is responsible for reducing the enunciation regarding self to a simple approach that has as landmark the "Infinite Continuum", which and he, in turn, *has* the **four basic characteristics**, where the task of each one is to differentiate from the other in order to reach the Undefinition, and thus the process resumes again, starting with the Asymptotic Function, passing to the Landmark of Negation, Structuralization and again to Undefinition.

What namely can be the task than the cause of a new cycle of Everything, for to define with the help of the Undefined, the "Infinite Continuum".

In this case means that the Task is Cause or Effect of the Characteristic?

To use notions such as Cause and Effect in this example, at this level seems ambiguous to me, because the Task of a Characteristic can never be a Cause based on which a certain effect occurs, not because from a logical point of view it would not be so, but precisely because we cannot use the logical instrument, precisely because we are at a level where this one does not have its place, not yet appearing as an instrument of Knowledge.

Thus notions such as Cause and Effect fall from this demonstration.

Then what can be the Task of a Characteristic if this is not the Cause which to precede a certain Effect which to deviate over the cycle of Everything regarding on the course of the four basic characteristics of the "Infinite Continuum"?

How the Task can't be a Cause or an Effect, it can be a Purpose?

Can the Purpose belong to a certain logical structure which to precipitate itself depending on the enunciation of a law?

Not!

I say this knowingly because within Coaxialism, the Purpose appears from the level of Our Matrix which has been called even a Matrix -Purpose, without its Purpose being subject to any law in itself or to any enunciation of this law because it is due to the de facto configuration of Our Matrix, which allowed such a development which to degenerate into enunciations and laws much "later", once with the appearance of Truths, which to follow to the Absolute Truth, which also appears only after the Matrix-Purpose defines Instinct, and barely this will be the one able to define barely the Absolute Truth.

I personally do not think that the Absolute Truth can determine a law because for this at least two terms are needed in addition to the Absolute Truth, namely, the enunciation and the work, the Phenomenon, the Event, the Object, the Being or anything else upon to which, to take place the enunciation endorsed by Absolute Truth.

While immediately after the occurrence of the Absolute Truth, appears the "Ego" of the Primordial Factor and once with it the Knowledge of this "Ego", therefore the Absolute Knowledge within our Matrix.

Once with the Absolute Knowledge and the Absolute Truth, appears the Original Thought, once with this, the Neonational Truth and then, immediately, the Person with its Personalizations who due to the Illusion possess another type of Truth, namely the Notional Truth.

Any law and implicitly any enunciation of its, will have to be accepted by one form or another by Truth, in order to become law and to be subject to a certain logic, which is not the case in the respective level, where, the Task of a main Characteristic of the "Infinite Continuum" is devoid of some form or other of the Absolute Truth, this appearing once with one from the infinity of Matrices but, attention, each Primordial Element in turn becomes a Matrix, precisely due to its characteristic of to become a Common Element, and to be both Typological (Similar) to other Primordial Elements and Neotypological (Non-similar) to other Primordial Elements.

About this aspect, only from now on we will discuss more.

What we are referring to now, namely the Task of a Characteristic, it can be stated that there is NO Cause or Effect, instead this Task has a Purpose, and the Purpose is to perpetuate the Cycle of the four basic characteristics of the "Infinite Continuum", by which Everything from

behind Everything becomes again Everything in front of Everything, but it turns out that Everything is in All and All are in Everything.

From this moment we can move on to how it unfolds the occurrence of Matrices, Truths and other developments, within the Matrices, starting from the Primordial Elements and from their basic characteristic of being Common Elements.

Each Primordial Element, becomes Man, cat, plant or whatever else according to the Common Element in which it is found for to become Typologically with another Primordial Element that will develop within its Matrix what the Primordial Element that was reflected through the Common Element will initiate.

The Primordial element is the one responsible for the Self of Man or of any other being, thing or phenomenon.

Once they have been sifted through a Common Element, the Common Element is the one responsible for what it will be, for the identity it will have in the worlds of the Primordial Element Matrix, the Self sent by the Primordial Element that was reflected through the Common Element.

Each Primordial Element in turn develops its own Matrix, as is and a Common Element, but also an Element that seeks another Common Element for to become Typological compared to the Primordial Elements for which it is Neotypological.

Thus each of us, the people, who are in this world possessed by the Matrix of the Primordial Element that was Neotypological to our Primordial Element, thus it being forced to develop a new Typology through a Common Element.

This does not mean that we humans do not have and other Primordial Elements that use our Primordial Element as being a Common Element or more than that, it does not mean that and we humans or animals, plants or any thing or object, has not its Primordial Element which to be and Matrix in its turn and thus develop its own worlds.

We are at this moment in the Matrix of a Primordial Element that has developed the Knowledge because this Primordial Element belongs to the Knowledge.

In this context, the State of Conception would include only the "Infinite Continuum" and once with it its own main characteristics: Asymptotic Function, the Landmark of Negation, Structuralization and Undefinedness?

But, the first phases from within Knowledge, namely Semantic, Neosemantic and Periodic, would not do in one way or another from the State of Conception?

Is the State of Conception not defined as being Everything and Everything from behind Everything?

How far does it actually extend?

It is a question at which we will have to first of all think a little about the Purpose above that we find in the Task of characteristics and about which I have stated that it is the one to redefine the Cycle of Everything endlessly, namely from the last characteristic, Undefinedness, it goes again to the first, namely to the Asymptotic Function and then to the Landmark of Negation, to the Structuralization and again to the Asymptotic Function.

This Cycle of the Everything continues at Infinity, being the main one defined as **the Primary State of Conception**.

When we use terminologically the idea of cycle, but especially that of the Cycle of Everything, we refer to an Everything, which at a given moment ends, immediately intervening, in its place, another Everything.

The question that arises but which I have asked and before, but in a different form, this Everything, is not everywhere?

If it is everywhere, does it suddenly disappear and a new one appears in its place?

The answer to this question is as follows: Everything does not suddenly disappear, because it is not dimensioned by any temporary dimensional form, nor does it suddenly reappear.

That Everything is actually the "*Infinite Continuum*" which "Continues" endlessly.

That "Continues" in this case, represents the Cycle of Everything and the eternal Everything from behind Everything, because Everything is above Everything, it "covers", practically Everything, but then where has "place" and Everything from behind Everything?

The "Infinite Continuum" is part of the Primary State of Conception, which has the four main characteristics.

The first characteristic is the Asymptotic Function, a characteristic that is also reflected within the Knowledge, that is to say, of our Matrix or also within other Matrices, which each one, in part, are Primordial Elements and Common Elements at the same time.

The characteristic of the Asymptotic Function once being moved to other Matrices, each one in part will have its own mode of "development", but all will achieve this development starting from the Asymptotic Function.

Within the Knowledge, the Asymptotic Function is based on the Rule of the three Analogies, therefore even, on the three Analogies.

The first Analogy being that of Everything, which we see him reflected in Knowledge, the second Analogy being that of the Semantic, Neosemantic and Periodic, and the third Analogy being that of Denunciation and Predestination.

If we want to make a remark comparatively, we notice that the First Analogy is in fact the first characteristic of the "Infinite Continuum", and the other two Analogies are different from the characteristics of the "Infinite Continuum", since here the Semantic, the Neosemantic, the Periodic, etc, no longer takes place, but nevertheless the Asymptotic Function is that responsible and of development of the other two Analogies on the "Infinite Continuum" model, fact which leads to our reasoning, through the Logical Coefficient 2 that: the "Infinite Continuum" is everywhere and within Knowledge, being the "foundation" on which this Knowledge is built.

Thus the Purpose of the "Infinite Continuum" is precisely to "Continue" endlessly, its own EVERYTHING, which is reflected in All, among which also at the level of Knowledge.

This continuation is done by the intermedium of the characteristics of the four, or the basic characteristics, but passing from the first characteristic and reaching the second one, we notice that the Landmark of the Negation of which I said that *is that landmark, which through the reporting to itself of any other landmark, the latter disappears, being considered to can not be a landmark.*

This determines along with the characteristic of Structuralization and of Undefinedness the whole range that will reflect the perpetuation of the "Infinite Continuum" by always bringing the Everything behind the Everything, which was in fact in the Everything.

The "Infinite Continuum" is also in that Everything from behind him because he is Everything, but with All this he must perpetuate and therefore he does not "recognize" the whole Everything.

I put in the quotation marks the term "recognizes" because we can not otherwise define based on our Knowledge than through this term, but he is not the correct one, since "Infinite Continuum" cannot "recognize", but determines new and new matrices through its own state, that of to perpetuate.

Any perpetuation is made by "recognizing" new and new landmarks, while the Landmark of Negation from the "Infinite Continuum" precisely this thing he does not want to do, he opposes totally, and from this opposition is determined the third characteristic, namely Structuralization, a characteristic that denotes a structure of its in itself that will eventually be Undefined, precisely as on the basis of the Asymptotic Function, this Structure will take it from the beginning, being again rejected, but and created, through the Negation of the Landmark of the Negation.

It is very interesting, how, precisely the Negation is responsible for the emergence of a new structure, so if it were to we emphasize what is the main characteristic that determines the perpetuation within the "Infinite Continuum" I would suggest at first all four, because each one in part is equally important in this process, but nevertheless the perpetuation itself is disposed first of all by the Landmark of Negation, where the "old" landmark is volatilized, causing a new Structuralization based precisely on the denial of the "old landmark".

How, exactly?

Very simple: Once the place is left "empty", through denying the "old" landmark, even that "empty" place is actually a new place.

Being a new place he is "full".

Again, the quotation marks indicate the figurative approach of the case.

Therefore, the Primary State of Conception is the state that foresees the "Infinite Continuum" with Purpose and its basic characteristics, those that lead to the infinite perpetuation of that "Infinite Continuum", and, the Secondary State of Conception starts from the level of the Primordial Elements, of the Common Elements and of the Matrices (even though I used three names, all three are one, because each Primordial Element is also in the other two names) and it is carried out on all levels developed by each Matrix, in part, starting in the case of our Matrix with the Semantic, the Neosemantic and the Periodic, continuing with the Denunciation and Predestination up to the level of the Primordial Factor, and of the worlds of the Creator Factors.

I have stated that the God of Man is the Primordial Element which becomes a Common Element for the Primordial Element of Man.

This means that billions of Primordial Elements have found in that Common Element the only means of becoming Typological, compared to the Knowledge.

Why?

For the simple fact that there are billions of people on this planet, where each has its own Self, so a Primordial Element that is reflected in Knowledge through that Common Element, responsible for human characteristics.

Even in the Christian Bible it writes that "God made Man in his image and likeness", I would add that also the God of the cat or of plants or things or other and other, representations, made them in their own image and likeness, their God.

Why?

Because God is actually that Common Element.

The Common Element is the one that gives its Typological characteristics to the Primordial Element (in our case the Knowledge) compared to which it has in turn Typological and not Neotypological characteristics.

Does this aspect reveal that the Self of every thing, object, being or any representation in this world has Neotypological characters in relation to the Typology of Knowledge?

Not all, except those that are par excellence a lot of such Typologies, because the Common Element has the task of transforming the Neotypological Typologies of other Primordial Elements and moving them Typologically here for example in our world.

What Primordial Elements are Typological with the Knowledge or our World that belongs to this one?

The answer would consist in those Primordial Elements that are reflected in this world as being singular.

If we observe everything that is the being and it has access to Knowledge in one way or another, it is in the plurality phase in this world.

I don't know what access to Knowledge has an insect for example, but it knows how to avoid certain kidnappers, it possesses certain instincts, even though Knowledge (so much we know now about this tiny world of insects), is only in an instinctual primary phase.

As the degree of Knowledge increases at other and other beings, the more intervene a greater number of elements which belong to this world.

What does this thing mean?

The fact that the human world is not the same as the insect world for example?

As much as we laugh, at such a question, the human world is the same as the insect world only that the Common Element of man has given him a certain Typology compared to the Common Elements of insects which have given them other Typologies compatible with our world of Knowledge.

Everything that seems unique in this world is not reflected on the basis of a Common Element so it does not have a God?

Regarding the idea of God I will return immediately after answering this question.

Yes, everything that is unique has the greatest chances of not being determined by a common element.

But let's see if we truly discover a unique element in this world.

Let's take an ocean.

He is unique as a Man, but there are more oceans as there are more People.

Let's take a mountain, or whatever, and see how hard it is to discover something unique that doesn't belong to any species or race or to any other possible association.

What results from this?

The fact that nothing is unique and everything in this world comes through a certain Common Element, so each has its own God in its own image and likeness.

Then who is in fact the true God?

The God of Man is the Common Element of Man.

Can this one have discretionary powers in this world that can help Man in distress?

Given the fact that through its are reflected billions of other Primordial Elements, in this world, I think so, but how have power and the Gods of other and other living beings from this world.

Moreover, I tend to believe that true dialogue with the world in which we live can only be achieved through God, that is, of our Common Element that gave us the Typology compared to this world.

Whatever we do, every action we take is done through our God.

Does this mean that and the hateful deeds are done, also with the help of God?

As much as we would like to deny this, because we want to have something pure and righteous at least in the person of our God, the answer is: YES!

Everything absolutely Everything in the world of Man is carried out through the Common Element which is our God of People, just as everything that an insect or cat performs is done through the Common Elements which are the Gods of insects or cats.

Does this lead us to see where the Devil from the Common Element is?

I said it again and I repeat it in this book.

If it were not the Devil, there would be no Evil that could be reported to Good.

The Common Element for Man from the point of view of his Typology is also Devil but also God.

The Self of each Man is a Primordial Element which is and a Matrix but also a Common Element (God and Devil) for other and other Primordial Elements which are also in their turn Common Elements, and Matrices.

What exactly is the Self of a Man?

If and he is a Primordial Element that has and the quality of being a Common Element but also a Matrix, does it mean that each Self becomes a God for, other and other, Primordial Elements?

Does it mean that in Man are found other and other worlds?

Then also in Man are both the Devil and God, so inferno and paradise?

I also said that the Typology of Man gave it to us, our God, which is our Common Element that makes us Typological of the world of Knowledge.

Well, Man is not the same with his Self, because his Self, as I have said before, is quite another Primordial Element, compared to Man which is the reflection of that Primordial Element in a Common Element.

The qualities and characteristics of the Man belong to the Common Element and not to his Self.

For this reason the Self of Man has no connection with Man except that it becomes the "soil" on which the Common Element (God) builds its own Typology in order to become accepted by the world of Knowledge and thus to fulfill the First Analogy which says that each Primordial Element must be found in another Primordial Element, or Everything is in All and All are in, Everything.

Thus the Common Element of Man is responsible for its characteristics, and when we speak of Man we are actually talking about the Common Element of Man and not of his Self.

As a remark, the Self of Man is nothing but a part from the respective Primordial Element, which is found in the Common Element (the God of Man), to become Typological with the Knowledge, but beware, other and other parts of that Primordial Element, are and they, in their turn, reflected in other and other Common Elements to become Typological with other and other Primordial Elements, as well as, other, Primordial Elements, use as the Common Element the Primordial Element of the Self of Man.

Everything I explain in the present work is under the apanage of Logical Coefficient 2, but for another type of Logical Coefficient, Everything in All and All in Everything is quite different being another opposite of All for Logical Coefficient 3 and an infinity of opposites of All for the Infinite Logical Coefficient, which once again, denotes the undoubted characteristics, undeniable of the "Infinite Continuum" which once they being thought through the Infinite Logical Coefficient, all the infinity of opposites of the Everything and All is again reduced to a single opposite of the Infinite Everything, in a word to a new Cycle of the Everything, or to bringing back the Everything from behind the Everything.

Thus God is according to the Common Element and the Typology of this Common Element reflected in another Primordial Element, which and he is in turn, Matrix and Common Element.

The "Infinite Continuum" is the one responsible for the perpetuation of these Primordial Elements at infinity that do not disappear at each Cycle of the Everything as some will probably try to believe.

Such a Cycle, does nothing but pass, in front of Everything, that was behind the same Everything.

By this we mean precisely the non-content of the Everything, the difference between the acception of the Everything which means absolutely the Everything and the Non-content.

Between these two there will always be, perpetually an opposition, because Everything in its practical acception includes both **the Content** and **the Non-content**, but the perpetuation of the Everything shows him that behind him there is still in him **Non-content** which must become **Everything**.

In fact it is only now that one can finally answer the most important question from the entire Coaxialism, namely what, who and why determined the Task of each characteristic and for what Purpose?

The answer lies in the **Non-content and Everything**.

Absolutely Everything, the Perpetuation of the "Infinite Continuum", its basic characteristics, the Asymptotic Function, the Landmark of Negation, the Structuralization and the Undefinedness were determined by the Contradiction between Everything and the Non-content.

This Contradiction determines the Perpetuation of the "Infinite Continuum".

Everything are the Words, and the Non-content is the Expression or the State of Conception of their, Everything is the Universal Pure Language, and the Non-content, the Universal Pure Consciousness.

What gave birth to the Non-content?

The Non-content is not born thus, nor the Universal Pure Consciousness was not born, but it determines eternally the Words, just as unborn, through its own Expression.

Not the Words have determined the Expression, but the Expression is the one that "asymptotically" surrounds the Words of Universal Pure Language, but without ever being able to embrace them.

From here comes the eternal contradiction by which Expression can never be finalized (seen through the Logical Coefficient 2 of our world).

There has never been a Beginning for to be the Word, because this one is eternally an Expression, together with the infinity of Words of Universal Pure Language, where each is an Unfinished Expression in the Expression of Universal Pure Consciousness, the only Finished Expression.

Thus the Non-content (Universal Pure Consciousness) is the Finished Expression and Everything (Universal Pure Language) is made up of Unfinished Expressions.

Expression becomes Word, only reported to the Expression of Universal Pure Consciousness, to Asymptotic, so each Expression completes a Symbol and a Meaning, being a Primordial Element, which is defined as being a Word, only, reported to the Non-content, where it substitutes for the Expression of all Words - Expressions, which becomes one alone, namely the Non-content of Universal Pure Consciousness, or Everything from Behind Everything!

Because in the eternal "beginning" is always Everything, the Non-content which by its own Expression determines eternally the infinity of Universal Pure Language, precisely because

this Language will never be able to defeat the Everything, which is its own Universal Pure Consciousness, so its own Expression, of some Words -Primordial Elements-Symbols-Meanings-Expressions, within the Non-content, Everything from behind Everything, which is the Expression of the Universal Pure Consciousness of these Words given by this Universal Pure Language determined precisely by the Everything from behind the Everything, so by the Non-content.

There will always be an Everything behind Everything and this is the Universal Pure Consciousness or the Finished Expression given by the totality of all Unfinished Expressions of the Words of the Universal Pure Language, therefore Everything determines by its Unfinished Expressions the Non-content which is an Finished Expression, therefore always behind Everything will be an other Everything.

What a paradox, precisely the Non-content, possesses a Finished Expression being the Universal Pure Consciousness, and Everything possesses an infinity of Unfinished Expressions of each Word in part from the Universal Pure Language that belongs to it.

Consequently, the Universal Pure Language belongs to the Everything and the Universal Pure Consciousness belongs to the Non-content.

Thus, the Language rests on an Infinity of Unfinished Expressions, and Consciousness, the Non-content on a single Finished Expression.

Which is the true Non-content?

The infinity of Unfinished Expressions of the Language within the Everything or a single Finished Expression of the Non-content?

And the Infinity of Expressions within the Everything is a Non-content as well as the Finished Expression within the Non-content, is a Content, an Everything.

This interdependence is the one that generates the retrieval, reflection or interdependence of the Primordial Elements - Words or Expressions, some, between others according to the First Analogy.

The expression of the Universal Pure Language which is also the Universal Pure Consciousness is actually in its general acceptation: the State of Conception.

This "extends" up to the level of the Creation of the Creator Factors of the Knowledge.

Everything is not just what is in the development of our Matrix, which is the Matrix of Knowledge.

Even if the Primordial Factor, the Creator Factors, the Person, the Personalizations are Words of Universal Pure Language, they in their quality of Primordial Elements have completely other Meanings and Symbols if they are not within the Knowledge.

Even though I stated in another book of mine that the source of the Words of Universal Pure Language is Our Matrix, Instinct, Absolute Truth and "Ego" of the Primordial Factor which is the same thing with Universal Pure Language.

Indeed in the "Ego" of the Primordial Factor we will find all the Words of Universal Pure Language reflected, but, only if this "Ego" is in the Word -Knowledge, because otherwise it no longer has the quality to reflect all these Words, among which the Knowledge is one among them.

All these Words are found reflected in the Knowledge according to the First Analogy.

When we stated that the source of the Words of Universal Pure Language is our Matrix, I did it only in the sense of demonstrating that all the Words of Universal Pure Language can be reflected and KNOWN through our Matrix which is the Matrix of the Primordial Element of Knowledge which and She in turn is a Word from this Universal Pure Language.

If the Words of Universal Pure Language which are also Primordial Elements, and Matrices at the same time, would NOT be Known through Our Matrix of Word and the Primordial Element of Knowledge, therefore Our Matrix would NO longer be the source of these Words independent of Her, uncreated by her, I repeat, the source term indicates only the mode through which these words come from, and not what namely creates them, these would no longer belong to the Universal Pure Language given by this Matrix of Knowledge.

The Language is an apanage of the Knowledge.

Thus the Universal Pure Language seen through the other Matrix-Words-Elements Primordial can no longer be perceived in quality of Universal Pure Language, but by Forms of Matrix Expression as I called them in another book.

These Forms of Matrix Expression are the equivalent of Universal Pure Language but seen through another Word of this Universal Pure Language, different from the Word - Knowledge.

The forms of Matrix Expression, like Universal Pure Language have the same provenance characteristics, referring to the four basic characteristics of the Everything - Endless, encompass the same EXPRESSION (Universal Pure Consciousness or State of Conception) in their totality, so it can be used in continuation, the terminology of Universal Pure Language, and that of Forms of Matrix Expression only when a clear distinction has to be made between the Word -Knowledge as a Primordial Element and its development Matrix and the other Matrices or Words of Universal Pure Language.

I have stated that every Creator Factor is a Word of this Universal Pure Language.

So it is, only that it is a Word of the Universal Pure Language in the INTERMEDIUM OF KNOWLEDGE which is not, just like a Primordial Element, because within our Matrix only the Knowledge is the Unique Primordial Element, in fact it is precisely our Matrix, which develops in its turn the Instinct, the Absolute Truth and the "Ego" of the Primordial Factor.

The Creator Factors are the Totality of the Universal Pure Language seen through the intermedium of the Word of Knowledge within this Universal Pure Language, so the Creator Factors do not have the same Symbol and Meaning with the one of the Words of the Universal Pure Language, which they represent them by their reflection in the "Ego" of the Creator Factor.

Thus the Universal Pure Language is divided into two major groups, namely, in Forms of Matrix Expression, that is the Universal Pure Language where the Words are Primordial Elements, which define in their totality the Expression, or the Universal Pure Consciousness defined as being the State of Conception, and among these Words is and the Knowledge.

The second group is the Matrix Universal Pure Language where each Matrix in part, being a Word and a Primordial Element of the Matrix Expression Forms develop within them, their own Universal Pure Language, as a result of interdependence with the other Words of the Forms of Matrix Expression.

Thus within our Matrix, which is the Word- Knowledge, the Forms of Matrix Expression receive the name of Universal Pure Language, and its Words are found within our Matrix which is, the Word -Knowledge and the Primordial Element -Knowledge, in various hypostases, depending on how these interact due to the First Analogy with Our Matrix, developing other and other Analogies.

Through intermedium of the interdependence of our Matrix with the Word -Creation, the Primordial Factor, finds in its "Ego" all the Words of what Knowledge defines the Forms of Matrix Expression as being Universal Language.

Within other Matrices, (Words, Primordial Elements) the Universal Pure Language can be defined quite differently from how the Word -Matrix - Primordial Element defines it: the Knowledge.

All the Words of the Universal Pure Language seen through Knowledge are Forms of Matrix Expression because their totality involves the EXPRESSION, which is at the same time and the Universal Pure Consciousness as well as the State of Conception.

Why does the same thing have three names?

Normally, it would be a single name to simplify the complicated process we are discussing.

The cause consists precisely in the plurality of the meanings that it has from certain points of view, both the Expression and the Universal Pure Consciousness or the State of Conception.

From the point of view of the Expression, there is the significance of enunciation, which becomes implicitly and the Universal Pure Consciousness where its significance acquires other valences, such as those of Self-Personalization of the Everything -Conscious on its Endless, of self-determination of the Endless -Finished indeterminant, etc., which in their turn, they define the State of Conception.

The ones inserted by me highlight the Twentieth Principle of the State of Conception.

III.7.CHAPTER VII

DEISTIC FIELD AND ASYMPTOTIC FUNCTION

Never, Everything will not be Non-content, because if the Non-content would become Everything, then neither Everything nor the Non-content would no longer be.

The Non-content will never be Everything, and Everything will never be, the Non-content.

No matter how hard we try to say, "that Non-content is Everything" comes the immediate response "which Everything? ", "the Non-content? "

"This one can never be Everything"

"There will always be another Everything behind Everything to define the Non-content."

From here, from this Contradiction begin all which are, but especially all that are not.

So does this mean that this is actually the God of our God?

Yes, but only through the creation concept that is attributed by the Man, to his God, because Man can conceive the State of Conception, Primary or Secondary only as part from Creation.

The answer to this would consist in the fact that Man is aware from the point of view of his Typology received from the Common Element (his God) precisely by the fact that any Knowledge in this world and anything that can be reported at God means creation, because God is The Creator, the one who in the acceptance of Man has made this world and by this does he is not wrong at all, as long as I am aware that Man does nothing else than to imply his own Typology received from his God.

Why do I say all this?

Precisely because the way the world is presented to us, to people, is due to the Typology received from the Common Element (God), a Typology that no matter how much we try to remove it we will not be able to, because we humans are not our Self but this Typology, we are a part from our God or our Common Element.

This Typology, compatible with Knowledge, the Primordial Element in which our Self is found through God, determines us to see the world in this way, not how is the world of Knowledge in its reality in quality of Primordial Element, where any object seen or felt by us it can mean anything else, but it determines us to see the world through the Typology of Our God, a Typology that, due to other interventions such as the Person, the Personalization and other and other developments of the Knowledge is reflected totally distorted, even the Typology itself, due to the Illusion.

This Illusion actually creates us once with the reflection of our Divine Typology: The Illusion of Life.

It is not the Typology that is responsible for the Illusion of Life but the way in which has developed its own "Content", the Matrix that we consider our Matrix, that is, that which belongs to the Primordial Element of Knowledge.

Thus our Matrix receives us with the Typology of our God "here" which in turn is the Common Element of our Self, in fact, and this the Primordial Element of ours.

It is known that up to now, within Coaxialism, I have approached with predilection the way how our "Matrix" was developed, which we have also called Matrix-Purpose and which belongs to the Primordial Element of Knowledge.

I have highlighted how the Open Knowledge was determined starting from the the state of fact, respectively from the Instinct, and to the most insignificant elements of the Closed Knowledge, of the Creator Factors and Unique Incidentally, in fact, the only ones who can achieve the creational process in the perimeter of Our Matrix.

The notion of "Our Matrix" is the Matrix where Our Self was reflected, Typologized by Our Common Element (God).

Also, in Coaxialism, we granted the title of God to the Creator Factors and Unique Incidentally, respectively to our Creator Factor and Unique Incidentally.

What is in fact the true God, our Creator Factor and Unique Incidentally or our Common Element?

Our Creator Factor, becomes Creator precisely because it is Incidentally.

Only what is Incidentally can become implicitly and Creator.

Creation without Happening cannot exist, because the acception of Creation in Coaxialism provides for the achievement of something new.

This new one, if it became Predestined, would no longer be new, but the old one moved from behind a screen to be new.

This quality, of, Unique Incidentally is perhaps the most important quality that a Matrix can have in the "interior developed" by it.

What exactly determines this quality?

I will answer without any doubt that it is the reflection of the second characteristic of the "Infinite Continuum", namely of the Landmark of Negation, in Our Matrix.

Thus, the "Infinite Continuum" is found in Our Matrix through the Creator Factors that become precisely due to the Landmark of Negation: Unique Incidentally.

This quality gives them the possibility of Creation.

How, exactly?

Everything that determines such a Creator Factor cannot be predestined, but once determined, it belongs to Destiny, as being a predecessor determination of a past Landmark, thing that is not found and at the level of the "Infinite Continuum", because there, are not past landmarks, because any landmark become par excellence a Primordial Element, which is involved in the rule of the Everything In All.

At the level of the Creator Factors, every landmark no longer becomes a Primordial Element, but part from His Creation, which will receive other and other characteristics, such as the Pure Thought of our Creator Factor, composed of His Absolute Truth and His Absolute Knowledge, moved in a certain form from the Primordial Factor of Our Matrix.

Thus the Pure Thought of our Creator Factor has determined the Person who has its own Self-Consciousness different from the Pure Thought of the Creator Factor, which has determined her.

The Person is structured in Personalizations and these in turn make up the Notion, because each Personalization has its own Notion, and all in their turn make up the Notion as a Whole, a kind of copy of the Universal Pure Consciousness, made up of the Primordial Elements of the "Infinite Continuum", but which is neither based on the same structures nor characteristics, because at the level of the Person begins the Illusion and the Notion is in fact the totality of the Illusions of the Personalizations structuralized according to the principles of what this Illusion from the Universal Pure Consciousness of the Primordial Elements might mirror, namely a reflection distorted and inverse in Illusion.

Our existence is a notion of a such Personalization.

As can be seen, at the "realization" of our world, several factors intervene, starting from the "Infinite Continuum", to the Primordial Element of the Self, to the Common Element (God), to the Primordial Element of our Matrix, to the structure developed by our Matrix, up to the world around us, all of these contribute in one way or another to what we, the people, know that it surrounds us, or to what namely is our world which we rarely define as being the human world.

If the "Infinite Continuum" was "born" I put the quotation marks because the "Infinite Continuum" is never born, he perpetuates himself, but I did it to make it easier to understand.

If this "Infinite Continuum" perpetuates and comes from the Contradiction -Everything - Endless, it is due to our human way of being able to discern things, because if we thought based on another Logical Coefficient this Contradiction -Everything - Endless that generates the four basic characteristics of the "Infinite Continuum" would be quite different.

Therefore we humans see but especially conceive the act of creation as being, first and foremost, precisely this Fundamental Contradiction - Everything - Endless that is transmitted to us in this form by the "Infinite Continuum", a Contradiction, which represents the deepest essence of what Man can create, dissociate, associate and perceive.

No matter how much any Man will try to penetrate beyond the base of this Contradiction, she will remain there firm, forever.

Due to the Landmark of Negation, this Contradiction is also transmitted to us through Intermedium of the Creator Factor, as being the main landmark of Universal Creation, respectively of our world.

This aspect presents him to us as being God, because Man is focused through his principles about the world as being the apanage of Creation, of a demiurge God from Himself but also from outside.

Who else could claim this quality than Our Creator Factor?

Surely that no one and yet, the true God is the one of our Typology, the one who gave us this Typology of to accept as being God, the Demiurge, the one who builds a world and not the one for whom the world is already built, respective our Matrix or even "The Infinite Continuum".

Thus, it is Our God who founds a world through its capacity but especially its Demiurgic quality of to be the Unique Incidentally.

Who gave Man the understanding but especially the perception of this capacity?

The Typological Common Element with this world.

Who defines the God by attributing it to a particular Typology?

The Common Element.

By what and by whom does our Common Element become, God?

Through the Creator Factor and Unique Incidentally.

Thus the Creator Factor is the face of our God of our Common Element from this world, given by our Matrix in which we find ourselves reflected with the Typology received from the Common Element for Our Self.

Does this mean that God or the Creator Factor like all the other Creator Factors were created specifically for the human world, so that Man can be found in a particular God?

NOT!

This in no case.

It is only now that we can find the answer to another question that I would have asked long ago, but we have not yet reached the stage where we can answer it.

The answer lies in the fact that this is precisely why the Typologies are necessary between finding Primordial Elements in other Primordial Elements, because by Typology each Primordial Element has a Complementary in the other Primordial Element.

This *Complementary* being the Creator Factors and the Unique Incidentally that are found and in the Primordial Element of Our Matrix as well as in the Primordial Element that gives us the Typology in Knowledge, therefore the Primordial Common Element of Man.

Thus the Creator Factors will be found both in the Matrix of the Element of Knowledge and in the Matrix of the Common Element that gives us the Typology.

In this example, the Typological quality is defined through the Creator Factors and Unique Incidentally, which is ultimately reduced to Creation and Happening.

Thus *the Typology consists not only in certain particularities given by the similarity or compatibility, of characteristics, but first of all in determining God through God in God.*

This is in fact the true Typology, a fact that the Neotypological relationships between the Primordial Elements cannot do and that is why the Common Elements are needed.

Why are not Typological all the Primordial Elements between them?

This is primarily due to the Contradiction - Everything - Endless that involves the dissociation of the Primordial Elements precisely so that these can be further structured, and more than that, to they can become new, and new Divine landmarks, for, other, and other Primordial Elements.

In a word we cannot talk about a common Typology because Everything will always be in contradiction with the Endless, even though Everything implies by its broadened terminology the Endlessness to some extent.

Thus, it appears, still from the beginning, the necessity of the Common Elements which to possess Typologies by which to find and, the Elements with Neotypological status compared to the Typological ones.

If the Typology determines Common Elements, therefore it determines the Deistic Domain, that is to say, God, Neotypology will determine an Neodeistic Domain, that is, Satan?

Such a philosophical development seems to me somewhat hilarious because the Deistic Domain is formed precisely on the basis of a need to retrieval, communication, correspondence of the Primordial Elements between them with the help of the Common Element, which is also a Primordial Element but which has the capacity compared to some, the Neotypological ones, to determine them a certain Typology in order to be found in Primordial Elements of a certain Typology.

Does this Thing happen and at the Neotypological ones?

My answer is: Definitely YES!

Because the Neotypological Primordial Elements between them are Typological in fact, they being Neotypological only in relation to those which are Neotypological in relation to them, but which among them are Typological and these.

By Typology and Neotypology we have in fact two types of Typologies that unite and Communicate with each other through a Common Element.

Can that Common Element which for Us or the Primordial Element of our Self is Typological as well as for the Primordial Element of Knowledge, be the same, in quality of Common Element, if the Primordial Element of Knowledge would no longer be Typological compared to it?

In this case it would not be possible to establish the typological connection bridge, so it could not determine the Deistic Domain, which would lead to the need to find another Primordial Element which to form with the help of the Typology, the Deistic Domain, a Domain that is finally formed between all the Common Elements and as each Primordial Element is a Common Element as well as a Matrix, this leads us to the amazing Conclusion that God is over Everything and in All, but more than that, the Deistic Domain is in fact Everything and its Endlessness.

It is the "Infinite Continuum" with its eternal "run" toward a new and new perpetuation toward Endless.

This is God, even though, our connection, of Man, with God is done first and foremost through us, and when I say the word We, it means People, it means Man, it means the Self of every one who has received the quality of Man in the image and likeness of his God, of Man who gave him this Typology of being Man through which his Self, of this Man, has the connection with the Deistic Domain.

Which is the connection in this case between the State of Conception and the Deistic Domain?

The State of Conception is the Balance of the Deistic Domain, in a word God has its Balance in the State of Conception and more than that, the State of Conception is the sum of all the characteristics and the Elements that make up the Deistic Domain, starting from the "Infinite Continuum", and its characteristics, at the Semantic, Neosemantic and Periodic from Our Matrix and up to the most "insignificant" Events, Phenomena, things, Elements from the developments of each Matrix, including of the Element of Knowledge (Our Matrix).

The state of Conception is in the Everything and behind the Everything so that the one from the back to become Everything for the perpetuation at endlessly.

The state of Conception is also the Contradiction between Everything and Endless.

The state of Conception is reduced to Nothing to create Everything.

How is it reduced to Nothing?

Can the Nothing, to be located?

The Idea of Nothing represents in fact the "moment" of the transition from the Everything phase to the Endless phase, where, a new Everything appears in order to be able to perpetuate the "Infinite Continuum".

This means that the Nothing is, also a phase like any other phase, only that it is neither Everything nor Endless being precisely the intermediary that survives between Everything and Endless, that intermediary that never lets the Endless to become Everything, but nor the Everything to become Endless.

If *the Nothing*, it would be a frontier, would no longer be, neither the Endless nor the Everything.

Therefore even though I used logistically speaking that term of intermediary this means that by "intermediary" I do not mean a strip that delimits a territory.

Not even talking about this, although phenomenologically it realizes this delimitation.

This is why I called it *Nothing*, because otherwise it would have received its own name depending on its qualities.

I am aware that if we were thinking on the basis of another Logical Coefficient, this Nothing, along with Everything and Endless, would have received other and other opposites depending on the respective Logical Coefficient.

If the State of Conception is the Balance of the Deistic Domain, if this State of Conception is in a word Everything and Nothing, is it really God?

She is the Deistic Domain.

I have emphasized so far several times that the God of Man is the Common Element which is Typological with this world, but the Deistic Domain is the sum of all these Common Elements and not only theirs as I have stated before.

This fact leads us to the phrase "the God of Gods".

Thus, and our God has another God?

As strange as it may seem, the answer is yes and no, because Our God is just like us, a Primordial Element, that compared to us has the quality of being a Common Element for this world of the Primordial Element of Knowledge.

The same we are also, each Man or Being in part, each thing or object, depending on what Common Element we have for to project our Self into this world.

And we are a Common Element for other Primordial Elements compared to which we establish Typologies and which we can project into other Primordial Elements compared to which these are Neotypological, but we are Typological.

This thing is carried out like a law at this level, but because we cannot speak of predestination, at this level, we cannot imply neither the term of law, an aspect that I have talked about extensively in the previous pages.

What namely replaces law if Predestination and Destination do not occur as in the second Analogy within Our Matrix?

And to this question can be answered, only now, namely, the Nothing, which is the one, which is between Everything and Endless, which determines the Contradiction between them and guarantees the perpetuation of the "Infinite Continuum".

If the Nothing is not a frontier because it cannot be delimited, neither phenomenologically, we cannot speak of a Phenomenon or an Event because these appear only at the level of the Periodic as Lack from Neosemantic and Semantic, and any support given by us to which we assign it the terminology of Phenomenon or Event, to the Nothing, is anachronistic from the beginning.

So what exactly could this one be called?

Is the Nothing, the Unknowledge?

Not!

Because if it were, this one would no longer be Nothing, but the Unknowledge of something Known that wants to come to the surface, and, that "something" would also have a certain delimitation of his, even, phenomenological.

Because it is all about Phenomenology, this term includes to a greater or lesser extent the notion of Phenomenon from where it comes, but I have just recently stated that there can be no such thing at this level.

Thus, the Nothing, can not even be determined from a Phenomenological point of view in one way or another.

Coaxiological Phenomenology does not accept Knowledge nor Logic as being a Pure Consciousness of Universal Pure Language.

For Coaxiological Phenomenology, Logic is a simple tool of thinking, and Knowledge has the characteristic of Phenomenon only from the phase of Periodic where the Matrix development of Knowledge determines the Event-Phenomenon duplex.

And yet, what namely is the Nothing in this case?

I am particularly interested because no matter how much I would like to put it aside, he is one of the most important links in the State of Conception, because from Nothing, starts the Everything-Endless Contradiction that generates the perpetuation of the "Infinite Continuum".

Maybe other philosophers would have given it a more consistent name that implies a certain symbolism, but I like being closer to the natural bark of the wood than seeing it painted with all kinds of colors that distance it from itself.

The same thing happens in this example.

What is, this Nothing, after all?

Is he an answer to a question?

Yes!

How, exactly?

What is the answer and what is the question?

The answer is Everything-Endless, and the question consists in Contradiction.

In this case Contradiction is a question that generates the Everything-Endless.

Yes!

What exactly can determine a question?

A Word.

What is this Word?

This Word is Nothing!

Once this Word symbolizes NOTHING, it means that he is not, NOTHING, but he is the Word that determines through his own Contradiction, the Everything - Endless.

YES!

I'll answer.

Who created, then this Word?

This Word is, Uncreated, because it does not exist Creation, than at the level of thought and of the Primordial Element of Knowledge.

The State of Conception does not accept Creation.

Everything has always been behind Everything and will always be before it, so as to ensure the perpetuation of the "Infinite Continuum", what cannot accept Predestination at this

level and implicitly Creation, because if it would accept Predestination and Creation it would have to also accept the Happening and thus we come again to the Creator Factors and Unique Incidentally through Destination.

Once the Word is Uncreated, he was no longer spoken by Nobody.

The fact that it has no longer been uttered, justifies us to admit that from this "place", "point", etc., starts the Everything-Endless, which is the result of the Contradiction of this Word which represents Nothing and which has no longer been uttered, by Nobody.

Not being uttered, could it, have been, thought?

Every Word is the result of a thought, of an action based on Knowledge.

At this level we cannot speak of Knowledge and less of a thought.

Thus this Word is a Primordial Element, so it is not a Word in the acceptance which we humans know her?

If it were such a Word it would have to be thought of by someone, but this one is well above thought, consequently it is not a Word in our acceptance.

He is in fact the First Primordial Element which, by its Contradiction of being in that place, determines the perpetuation of the "Infinite Continuum" and implicitly once with it Everything what will follow from its unfolding, starting with the Primordial Elements, and continuing with the worlds and Universes of them.

Therefore, the Nothing, is a Primordial Word, unspoken, unthought, but which by its essence determines a Contradiction that is found in the Everything- Endless.

Prior to this I stated that the other Primordial Elements are each in part a Word that make up the Universal Pure Language and that ultimately completes the Universal Pure Consciousness.

And in all this infinity of Pure Words, the Nothing, is the one that represents precisely the Beginning.

Once we talk about the Beginning, we talk and about the End?

What kind of Beginning can this be, based on the Perpetuation of the "Infinite Continuum"?

Can it be a Beginning, precisely in Nothing?

Each Beginning provides a frontier by itself, because no matter how much we wish to ignore this fact or, conversely, no matter how much we want to involve this frontier, it is precisely to make our representation according to our thinking easier, in the end we will reach the next result, namely that this frontier cannot be drawn, because the Nothing, is a Perpetual Beginning of the "Infinite Continuum", and this perpetuation can not define a true beginning in the acceptance of a border than at the figurative and suggestive mode.

This beginning, in fact, is subject to the Asymptotic Function that we have already mentioned, being in fact and the first characteristic of the "Infinite Continuum", Asymptotic Function, which, no matter how much, two lines would approach they will never unite.

The Nothing in question, by its own Contradiction has determined, precisely the Asymptotic Function.

So the Nothing, is by broad acceptance a Word in the sense of a symbol and thus, nothing from what we consider to be a Word, thus the Words of Infinite Pure Language, are symbols, which represent the Primordial Elements whose characteristics are those, of to be Common and Matrices.

Therefore the Nothing, is the Asymptotic Function itself, which determines by its own Contradiction the perpetuation of the "*Infinite Continuum*", *Asymptotic Function* which becomes the first characteristic of the Everything, followed consequently by the other three.

Thus the Word is translated through *Asymptotic Function*, and this is the Nothing I was talking about.

Thus *the Contradiction of the Everything -Endless*, consists in *the Asymptotic Function*.

The question I'm thinking about at this moment is what exactly determines this *Asymptotic Function*?

The answer is just as complicated as it is simple: Precisely the Nothing, the fact that in that "place" in the figurative way of course, there is Nothing but the Infinite alone, with its Endlessness.

Why did the Infinite need an Everything alongside the Endlessness?

Just to no longer be Nothing in our acceptance?

Imagine the Beginning, namely this Nothing.

An emptiness, infinitely high but also infinitely small, so Nothing?

Could be that "Empty", Nothing, even if, there was Nothing in it?

NOT!

Because he was the Infinite Void, that is, Everything.

Notice how and our thinking focuses on the same stratagem, on which the Asymptotic Function itself is focused, ie the Nothing.

How is the Asymptotic Function defined in relation to the Nothing, the Beginning and the perpetuation of the "*Infinite Continuum*", more precisely which is that eternal "moment" through which the Contradiction develops, and how?

As I said before, the Asymptotic Function can be symbolically represented by the mathematics of our logic by two lines which, although always approaching one another, they will never unite.

Who are these two straight lines?

They are the Nothing, (the void) and the Infinite.

Always, the Nothing, will tend to the Infinite, thus giving birth to the Contradiction that will never end, because neither the two lines will never unite.

However, they do nothing but endlessly feed the perpetuation of the "*Infinite Continuum*".

However, figuratively of course we could define the two straight lines as being the Beginning that is perpetuated at Endlessly.

Certainly one of the straight lines becomes again the Everything and the other the Endless once the Beginning has been realized by Nothing and Infinity, as in the example above, determining the Contradiction.

In this, the essence of the Beginning consists, namely in the Asymptotic Function.

As in other cases, some questions only later could be solved by a certain coaxiological application, due to the fact that then it was reached in the phase of bringing all the arguments necessary for their resolution.

That's what happens and in the case of the Primordial Factor and of the Great Creators and Unique Incidentally.

Often, up until now, I have talked about the State of Conception, about the fact that there is no Creation except in the mind of those who think, or in the case of certain worlds of

Knowledge, because everything is before it is, and the unique ones Incidentally are the Creator Factors and the Unique Incidentally, how namely and why?

First of all due to the Primordial Element of Knowledge, in whose Matrix is carried out this "development" of the Primordial Factor and of the Creator Factors and Unique Incidentally, as a premise of the unfolding of the Semantic, Neosemantic as and Periodic nominated through the Event-Phenomenon duplex.

All of these are within the Element of Knowledge.

I also said in *Death, Nothingness, Un-nothingness, Life and Bilderberg Group*, that the "Ego" of the Primordial Factor hides or encloses within itself all the Words of Universal Pure Language, respectively, all the symbols and for the Knowledge, the meanings of the Primordial Elements.

This fact proves beyond doubt that the "Ego" of the Primordial Factor is an Event-Phenomenon, which reflects all the Primordial Elements within Knowledge by making them Known.

This denotes the fact that through the Primordial Factor, the Primordial Element of Knowledge, and implicitly through its Matrix quality, it Knows the other Primordial Elements, and moreover, through the Primordial Factor all the other Primordial Elements are found in Knowledge, according to the first Analogy.

For this, the Semantic, the Neosemantic and the Periodic have been formed under this structuralization, but especially the Periodic with the structuralization of Event-Phenomenon type, which can no longer be similar to any other structuralization, compared to the Semantic and the Neosemantic which are found on the basis of an entire symmetry of similarities with the Empty of Beginning of the "Infinite Continuum" which suggests the same Lack of the Semantic, but at another level.

On the other hand, at this level of Knowledge, the Asymptotic Function, the Landmark of Negation, Structuralization and Undefinedness do not develop, because the decisive role of the Landmark of Negation and Undefinedness is taken by Neosemantic and Periodic, which have a tendency based on Definition, through the Event that eventually produces the Phenomenon.

Definition is not responsible for Creation, because Creation is primarily the Definition, only of a development that does not have the character Destinitorium (which sets a destination), so it was not before it was Defined: Developed.

On the other hand, Development is a reflection possible only from the point of view of the Element of Knowledge and refers to the "place" where the reflection is made, which once changed underlines the Development, precisely by differentiating the two "places".

Outside of Knowledge, these two "places" were the same and before reflection, and only the change of position from one "place" to another eventually led to a Development.

In reality, Development does not exist, being a major apantage of the Illusion given by Knowledge.

Thus, the Primordial Factor becomes and a Creator Factor by the fact that its "Ego" Defines the infinity of Creator Factors and Unique Incidentally.

The Primordial Creator Factor is Unique Incidentally, but to become Incidentally it is necessary the Happening as such, and the Primordial Creator Factor is a Mirror just like the Semantic to which I have said the Infinite Mirror of the Semantic, which in turn Mirrors the Primordial Elements from outside Knowledge, because the Primordial Factor differs from the Creator Factors and Unique Incidentally through its own "Ego", and these become Incidentally

and Creators while also determining as, the Incidentally and Creator and the Primordial Factor that Created them!

How, exactly?

These Primordial Elements from outside Knowledge, which and she in her turn is a Primordial Element between these, only that this time, only the other Primordial Elements, are reflected through the "Ego" of the Primordial Factor in Knowledge, are reflected in the "Ego" of the Primordial Factor each receiving a symbol of their own (different from the one had from before Knowledge as a Primordial Element), a new Meaning from the point of view of Knowledge that belongs to each Primordial Element in part, and the totality of this infinity of Meanings represents the Universal Pure Language mirrored in the Knowledge, which they are nothing but the Great Creators and the Unique Incidentally.

In conclusion, once determined the "Ego" of the Primordial Factor by our Matrix, this one by its quality of to Mirror the Knowledge, is delimited by its own Knowledge through its own "Ego", thus determining the Creator Factors and Unique Incidentally, which once Created by Their Creator, ie "Ego" of the Primordial Factor, will in their turn, determine to him quality of Creator.

All these Creator Factors and Unique Incidentally, are UNIQUE EACH IN PART and INCIDENTALLY due to the fact that each in part represents a changed symbol of a Primordial Element, by the "Ego" of the Primordial Factor, in which these were reflected.

Only within Knowledge exists the quality of Mirroring (reflection).

Once mirrored in the "Ego" of the Primordial Factor, these Primordial Elements received a changed symbol, compared to their significance, Un-mirrored.

This change led to the determination of the uniqueness of each Creator Factor in Part, because each represented such a Primordial Element changed in the Mirror of the "Ego" of the Primordial Factor, and this change determined and the Happening of each such Creator Factor and Unique Incidentally.

Why they are Unique we know, why they are Incidentally, we know, but why they are and Creators alongside the Primordial Factor, we still don't know.

Everything that is Incidentally is and Creator.

Once the Creation from the level of the Primordial Factor started, by changing the meanings of the symbols of the primordial elements through His "Ego", he determined the Creation and once with it the Happening.

Why, the Happening?

Because it was for the First time when the Primordial Elements became changed from within their pure Meaning, in a Meaning that belonged only to Knowledge, much different.

Could this Happening be Predestined?

NOT!

Because the Universal Pure Language in its infinity of Meanings also had the Meaning of Happening.

Not even this one was new.

Only that this Meaning of Happening was Incidentally, in the sense of the Destinitorium Happening.

Why?

Because this Meaning of Happening belonged to a single Primordial Element from within an infinity of other such Primordial Elements, which led to the parity, of one to infinity, where one was, the Happening, and infinity, the Non-happening.

Thus the Happening was included in the infinity of Non-happening, giving it an ambiguous character.

Once reflected in Knowledge, the Primordial Element of Happening, it was the one that determined the trend of the creational development of Our mMatrix through Instinct, the Absolute Truth that determined the "Ego" of the Creator Factor.

Instead, through the "Ego" of the Creator Factor, the Primordial Element of Happening managed to obtain its reflection delimited by the infinity of the other Primordial Elements, and this led to Creation!

The Happening is Creation!

The Creation is Incidentally!

Thus the Creator Factors and Unique Incidentally are the Uniques Incidentally compared to the Primordial Factor which in turn is the Unique Incidentally compared to the Creator Factors.

Why are not Unique Incidentally and the ones developed in the worlds of Creator Factors?

I explained why they are Unique Incidentally from the point of view of the changed reflection of the Meanings of the Primordial Elements, where each such Creator Factor has a Meaning of its own, but why are not unique incidentally and the meanings developed by the Creator Factors in their worlds?

This fact is also due to the Happening.

All that is Incidentally can be only once to be Incidentally to Infinity to Endless, so, eternal.

The Primordial Factor as well as the infinity of Creator Factors and Unique Incidentally have not a Beginning of their Happening and no End.

The reflection of the Primordial Elements in the Primordial Element of Knowledge was not made on the basis of a certain Beginning, therefore of a limit moment, from where this Phenomenon began.

Even if we take it as an Event (what it is), the reflection of the Primordial Elements in the Primordial Element of Knowledge is an eternal Event precisely due to the lack of any dimension or especially temporality at that moment.

This fact leads us to think that nor the Event does not necessarily have to replace a dimension, but can be a dimensionless, eternal Event which determines a succession of such dimensionless Events.

YES!

But only if this succession does not define a certain dimension within it.

Because in this case we can only talk about dimensional successions.

Dimensionless successions are successions of events which include within them reflections of the Primordial Elements between them or of other events determinations where there can be no question of dimensionality.

Returning to Happening, in this case it is not about an events succession of some Primordial Elements, but about Elements of Knowledge, determined through their reflection in Knowledge resulting in a changed meaning.

This Meaning (Creator Factors and Unique Incidentally) is the only Happening that is eternally reflected through the "Ego" of the Primordial Factor.

Everything that will further determine this Meaning will have a Beginning and everything that has a Beginning is no longer Incidentally, because it can be Predestined in Destiny.

Creation is the Happening, and the Happening is Creation, but then, the Creation through what is different from Happening?

By the fact that the Happening is the Meaning of the Primordial Element, which due to the Knowledge has received after the reflection in its Mirror a new Meaning, managing to delimit itself from the infinity of the Primordial Elements, determining by this the Creation.

The new Meaning consists eternally in to CREATE!

Once this Meaning was determined, Creation began and once with that, the Happening came out of the scene, making room for Destiny.

That is why the Creator Factors are the Unique Incidentally.

Everything that followed once with their Creation was no longer in function of a new Happening, because any new Happening would no longer provide for a Happening focused on eternity and endless, but a Happening which would already have as a precedent, a Beginning, and everything that has a Beginning is no longer Incidentally because it was **KNOWN** from before the Happening that preceded the previous Creation occurs!

Thus the Primordial Factor as well as the Creator Factors are Incidentally, because they do not have a Beginning and therefore nor an End.

Creation is a Happening Incidentally because it has no Beginning and no End.

The difference between Happening and Incidentally consists in Creation.

The Incidentally Creates, while the Happening can at most precede the Creation.

The Incidentally Creates because it becomes an independent Happening reflected in Knowledge and by no means a Happening without an anchorage within a structure of Knowledge.

Only within Knowledge can it be the Incidentally because only here can the Creation be.

The Incidentally is also a Happening - Element which in turn has certain characteristics, while the Happening is empty reported to, the Incidentally, having only the naked characteristic of the Happening, so of an Event that is not preceded by anything, while the Incidentally exceeds the frontier of Event becoming an element of Knowledge in all the rule, accompanied by characteristics such as that of Creator from where a series of other ramifications arise, namely: Precedent of destiny, of Worlds, laws, Person, Illusion, notions, Personalizations of these Notions, etc.

Therefore the Incidentally, is the one who precedes the next Happening which thus becomes the next, Non-incidentally, which is the DESTINY.

The first Happening after the Incidentally will be the Non-incidentally (being a preceded Happening, therefore Known), that is: the Destiny.

Any Happening does not occur than one single time within a Primordial Element as is the Knowledge.

The Happening can never be preceded by another Event.

What is most important is, Creation occurs only at the level of the Incidentally, so of the Creator Factors or of the Primordial Factor, which means that all worlds, Everything, but absolutely Everything within Knowledge, was created once with the Incidentally and never before him or after him, because all that the Incidentally has as a precedent can no longer be a Happening Incidentally within Knowledge, and implicitly it cannot be Creation.

Creation belongs only to the Incidentally, and all that has him as a precedent is no longer Creation, but belongs to Destiny, because Creation was Created once with the Incidentally, and only, once with him, because Creation without Incidentally cannot exist within Knowledge.

Even at the level of the human being, no Man will not be able to Create something that was created before it was Created!

The human being attributes to the Creation the new, even the old, and to create a crossbow that was used centuries before, for example, means, also, something new.

It can never be created a new thing, if this, which we want to create, we have in front of us.

Creation relies on the Incidentally because it has its root in the eternity of the Creator Factor, in the Endless.

Creation was one single time Created in its entirety by the Creator Factor and Unique Incidentally, which is a Primordial Element reflected in Knowledge, by what "Ego" mirrored to the Primordial Factor.

Creation was, is and will be, precisely the Happening of to have been Mirrored that Primordial Element (possibly of the Happening or why not of Creation), in the "Ego" (Mirror) of the Primordial Factor.

Creation occurs once with the Happening and ends once with it becoming Incidentally.

Thus the Incidentally becomes Creator!

How can it begin once with the Happening and end once with it, once the Happening is Infinite?

Doesn't it have a Beginning, just as it doesn't have an End?

That is why Creation determines the Happening of to become Incidentally, because although it determines the Illusion of the Beginning and the End in its unfolding, the Creation is due to the infinity and the endless of the Happening, giving the latter the quality of Incidentally or Happening Incidentally.

Only, what is Creator can be Incidentally, and the Happening can be only one single time, unprecedented by nothing else, just like, the Incidentally.

I repeat, the Primordial Creator Factor did not precede the Creator Factors because it was formed within the same Happening, Together, which once what has formed them, became Incidentally.

The Happening became Incidentally once with the Formation of the Primordial Factor and the Creator Factors.

Becoming Incidentally, it was perfected, the CREATION!

Destiny is "a look at Creation and nothing else."

Everything, that seems to us, to the human beings, as being new or Incidentally is nothing but a simple Illusion of Life and nothing more, because the whole of Creation, that is, all that was, will be and is, it has been before, will longer be and it is and now.

Nothing is new, just as nothing is old, everything is an Illusion of Life.

Any Happening which we look, in the past, is shown to us as being Destiny, because only the Past is given to us to Know him.

If it had given us to we Know and the Future, surely and this one would be, also Destiny and nothing, Incidentally.

Only the Unknown appears to us as Incidentally because we do not know the Destiny that hides behind it.

The only True Happening was only when the Primordial Factor and the Creator Factors were determined, perfecting Creation and transforming the Happening, into Happening Incidentally, which hides in itself the Creation but which determines Destiny!

What is Destiny?

Destiny is nothing but a simple Illusion of the Life or one of the arsenal full of fireworks of the Illusion.

Why?

Because through Destiny is meant something that is created from before of to be known, but which is known that will be thus, that is, will follow a certain path destined in advance.

This path was completed once with the Creation, once the Happening became Incidentally, so Destiny is an apanage of some elements of Knowledge within Our Creator Factor and Unique Incidentally compared to its worlds.

His Pure Thought, determined by the Absolute Truth and Absolute Knowledge, which determined the Person, were Created before the Person Knew them and became an element of Knowledge, just as were created from before and the Personalizations, the Notion, the Existence, its worlds, the Factor of Life, the Being, the Universes of Existence, the human beings, Everything was created only once and in reality at once and not determined by each new and new stage, as I have established so far.

I want to emphasize that it was not the Person who determined the Personalizations, nor did the Pure Thought of Our Creator Factor determine the Person, just as the Personalizations did not determine other and other developments, but all of them were determined only once in the same time.

III.8.CHAPTER VIII

GOD

Everything I have explained so far in my works about some element, what determines the other, I have done to demonstrate the interdependence between these elements that unfold for us as being determined by each other, and even so it is, but not, from the point of view, of the Happening Incidentally, therefore of the Creation, but from the point of view of the Knowledge, of its Illusion which lets the Unknown unfold as if nothing had predestined, as if nothing had been created before it was created!

Even the Primordial Elements hide behind the Everything - Endless, to always return to the Endless in its infinity, only that there it is about the Universal Pure Language and Universal Pure Consciousness, where Knowledge, Creation and Happening are just simple Primordial Elements together with the Infinity of other Primordial Elements.

In conclusion, within Knowledge, Creation is a Happening Incidentally, and Destiny a mere prerogative of the Illusion, because everything was created beforehand one single time, forever.

Nothing is new, just as nothing is old.

Everything is ubiquitous (over Everything) and nowhere (in Everything), because always, at Endlessly, is still room for Everything, from before of the Everything!

All these Meanings (Primordial Elements) that are reflected in the “Ego” of the Primordial Factor become the Creator Factors and Unique Incidentally, by Delimiting the “Ego” of the Primordial Factor as a part compared to them but all at once, determining themselves, some on others, through the unity of the Primordial Factor in the diversity of the Creative Factors.

Delimitation gives the *creational character of the Creative Factors and the Primordial Factor, a creational character given precisely by the Universal Pure Language which is seen reflected, in this form different from Himself, from his Pure Universal Consciousness, in one of the infinity of Primordial Elements which in the present case is Knowledge.*

The Consciousness of Knowledge is different from the Universal Pure Consciousness, even if it is composed by reflecting the Primordial Elements in Knowledge, that is, the Words of Universal Pure Language, this does not mean that these Words (Symbols) reflected in the Mirror of the Knowledge through the facility created by it, which is the "Ego" of the Primordial Factor, due to the Semantic, the Neosemantic and the Periodic, are reflected exactly in their Pure state.

Any mirroring denotes a certain distortion due precisely to the phenomenon of mirroring, just as any mirroring is an Illusion because the Element Seen in the Mirror of Knowledge is not it, in its pure state, but its image.

This fact leads us to the major differentiation between the Universal Pure Language and the Language of Knowledge, as well as between the Universal Pure Consciousness and the Consciousness of Knowledge.

However, it is important the fact that this is how this Consciousness of Knowledge was formed, through which the Primordial Factor, pronouncing the eternal "Ego" has the self-consciousness to detach itself from its own Knowledge which are the Creator Factors and Unique Incidentally.

What gives them the character, of, Incidentally and Creator?

The Self-Consciousness of the Primordial Factor, which unlike the Universal Pure Consciousness has its own Consciousness and Knowledge, in which, from the moment of utterance of that "Ego", different from the Universal Pure Consciousness, it has changed the symbolistical meaning of each Primordial Element, and with it, of Pure Consciousness, not recognizing as belonging to Knowledge, the Consciousness from before Knowledge and neither the Knowledge from before Knowledge, thus becoming a Creator and delimiting himself from his own knowledge in the sense of **possessing it, HE**, and not of **being HE** the Knowledge.

The Primordial Factor is not Knowledge just like the Creator Factors.

They are, the Happening and once with it determines the Creation.

The Happening can only happen once.

Everything that seems Incidentally and occurs as a result of a previous Happening is neither Happening nor Incidentally, it is Destiny.

The difference between Happening and Incidentally consists in Creation.

The Happening can give rise to Creation but the Incidentally already Creates.

That is why, Our Creator Factor is Incidentally because His Happening Creates.

There may also be Happenings that do not Create, such as those of the reflection of the Primordial Elements among themselves apart from Knowledge.

Everything that is, the Happening within the Primordial Element of Knowledge is also Incidentally because it Creates.

There can be no Happening in Knowledge, but Incidentally or a Happening Incidentally!

There can be only a single Happening Incidentally (Creator) within Knowledge, and all the others are Illusory.

Everything that precedes a Happening cancels it by making it Non-incidentally, so Destiny.

How can be Incidentally the Primordial Factor that preceded the Creator Factors that are also Incidentally?

The Primordial Factor became the Happening once with the Creator Factors who are his "Ego".

Each was determined and self-determined through the other, the Primordial Factor through the Creator Factors and the Creator Factors through the Primordial Factor.

All together form the Happening that will precede Everything that will follow in the worlds of Knowledge.

But all that will follow will no longer be Incidentally but Non-incidentally, that is, Destiny!

Therefore, the Happening Incidentally, is the Incidentally or Creation, and the Happening Non-incidentally is Destiny.

The Happening taken as a Primordial Element is neither Incidentally nor, Non-incidentally, since it is neither Creation and nor Destiny, it is only the Happening in the acceptance, in its symbol without to reflect itself on another Primordial Element.

Thus the Happening can be not only the Happening, the Happening Incidentally and the Happening Non-incidentally, but if we look at it through another prism, namely, through reflecting it on another Primordial Element, other than Knowledge, we will certainly have other and other Typologies or Neotypologies referring to the Happening.

If we take the words: "complication", "now" or "iron", taken at random, we will see that the Happening **without** Knowledge receives a completely different valence.

First of all, it depends if these Words which are Primordial Elements are or not Typological compared to the Happening.

In the case of Neotypologies, we will have to determine a Common Element which to be Typological both in relation to the Happening and in relation to these Words.

Without the Primordial Element of Knowledge, the Words "now" and "complication" can mean absolutely anything other than what we know, as well as "iron", so that we cannot determine whether or not it is Typological, such a Word, with the Happening, in this case a another Word.

It may be precisely the Word- iron, since this was, perhaps, even Incidentally (CREATOR) in that cosmic dust that was structured in planet Earth, and, being a heavy element, "flowed" in his core, thus becoming a huge iron magnet against radiations of solar wind, which emits radioactive particles harmful to the appearance of life on Earth.

If the core of the planet had not been made of iron, there would have been no life on this planet, being thus lacked by the magnetospheric coating that still lets a few radioactive particles pass, particles that form the Northern Lights, or the Southern Aurora, at the poles of Earth.

Perhaps through another Primordial Element, iron is Typological with the Happening.

All these would have been nothing if the Earth had not hit another planet, forming that beveling of its at poles, and after the impact, following the dust left, the Moon was formed, (after the latest research in the field), so indispensable to life, like the water, which was recently established that, was in the meteorites that bombarded the Earth in the past and floated in cosmic space in the huge belt of meteorites which gravitate around the Sun, now as and then.

Life gravitated into meteorites, but it was necessary the Happening, for iron to be in the dust that formed the Earth so that this LIFE could develop.

Thus **the Happening** became **Incidentally**, so CREATOR.

We can think only through Knowledge, and only through it can we determine whether these Words are Typological among themselves, but certainly without the Knowledge

taken as the Primordial Element, other and other Typologies can be established at which the human mind can never reach.

In this way of establishing the Typologies consists the great secret of deciphering the code of Universal Pure Language.

Thus the Words, "complication" and "now" are Typological with the Happening, because the Happening can be either "now" or occur in a certain implication, such as: "It was complicated Incidentally", but it cannot be Typological with the Word - iron, since we cannot conceive: - *It iron Incidentally*, being necessary a Typological Common Element between these two Primordial Elements and then we can take any Typological Primordial Element with the Happening that will become a Common Element in this composition.

How can Destiny be a Happening Non-incidentally, since we know that any Happening that does not Happen is no longer a Happening and therefore does not happen Incidentally.

Destiny is exactly this: -It is not the Happening and it does not take place Incidentally, it is the DESTINY and it occurs, only and only preceded by Creation, by the Incidentally.

Thus Destiny is the "jug, shaped by the potter's hand" which is of course Our Creator Factor.

In conclusion, each Primordial Element reflected in the "Ego" of the Primordial Factor, becomes changed from the point of view of its symbol within the Universal Pure Language, and this "new" Meaning becomes a Creator Factor and Unique Incidentally, but also a part from the "Ego" of the Primordial Factor, which in turn thus becomes Creator and Unique Incidentally.

The fact of being a Creator is due to the Mirror of Knowledge which receives the Image of the Primordial Elements on which it reflects them differently from their symbol within the Universal Pure Language, giving the Happening the quality of being Incidentally, therefore Creator.

Everything that is Creator is also Incidentally, because only through the Happening can be realized the Creation.

If it were not, the Happening, it would not be neither the Creation, because by Creation the new is defined, which becomes a pillar of the old on which another new one will be built and so on.

One cannot CREATE something that is already CREATED, because any intervention on it, also, means Creation.

Once Creation has appeared, it substitutes, only illusoryly the State of Conception, but only in the worlds or forms that belong to the Knowledge and implicitly to the Creation that its Matrix develops.

In fact, Creation is in turn included in the State of Conception, which is at any point of it, through its own infinity.

Creation is an Event, due to a Phenomenon, which determines an events succession, integrating into another Phenomenon which is no longer Creation, but which it follows it, thus fulfilling the Illusion.

All that can be defined in Knowledge is the Illusion, which appears once with the first Events transformed into Phenomena of the Periodic.

Why?

Because everything that is Mirrored in the Mirror of Knowledge is Illusion, because no image of a thing, phenomenon or object mirrored in the Semantic Mirror of Infinity can not be a real image of that thing, phenomenon or object, but a virtual, illusory one.

The image of a Man in a mirror even if it represents that Man, is not the Man himself, never.

Knowledge without Mirror is not possible, therefore the most important quality in the worlds of the Primordial Element of Knowledge is Mirror, starting with, the Semantic Mirror of Infinity and ending with the most insignificant Awareness which is in turn reflected within an Element that has the role of Mirror for it.

Who is God?

Deistic Domain or State of Conception?

My answer is that God is unequivocally the State of Conception that possesses the Deistic Domain!

Each Word of Universal Pure Language has not only its own Symbol but especially a Meaning, and the sum of these Meanings forms the Universal Pure Consciousness, a Consciousness unaltered by no Illusion such as the image reflected in and from the Infinite Mirror of Knowledge which is the mode how Knowledge perceives the Infinite.

This Pure Consciousness of Universal Pure Language was "determined" by the "Infinite Continuum" respectively, by its four characteristics, namely, the Asymptotic Function, the Landmark of Negation, Structuralization and Undefinedness.

These four characteristics of the "Infinite Continuum" are also the four basic pillars of the Universal Pure Consciousness, which built both on it, step by step but also its structurality, respectively: Universal Pure Language.

How namely, the Words or the Primordial Elements were formed I sketched before but in the most vague way possible.

Now I will try a more detailed development of this process of formation of Words and Universal Pure Consciousness.

For this we will not be able to use the Word -Creation, because even if it is in quality of Primordial Element, like the Happening, it cannot be Creation in the sense understood by us because Creation is in this sense only within Knowledge, respectively of the Creator Factors and Unique Incidentally and nowhere else.

Possibly, as in quality of Primordial element, Creation to mean something completely different, about which we do not even know that it could exist, but the Mirror of the Semantic Infinity of Knowledge gives it a different meaning.

In order to reach to the Universal Pure Consciousness we will have to use our own weapons, namely the Primordial Element in which we are reflected, namely Knowledge.

Through Knowledge the Asymptotic Function becomes similar to lines that approach at infinity without ever being able to meet themselves.

I am referring to the Asymptotic Function, because this is the first characteristic of the "Infinite Continuum".

What could the Asymptotic Function mean from the point of view of its Pure Meaning, unaltered in one way or another by the Mirror of Semantic Infinity, which distorts its the Meaning by reflecting it as an Image instead of a Symbol.

The difference between Symbol and Image is huge, because the Symbol is an image unreflected by no Mirror of the Knowledge or of the another Primordial Element.

It is an image -form and moreover, an image of the quintessence of what can ultimately embody, its own Meaning, thus the Symbol precedes under this aspect, the Meaning.

However, the Symbol is that image -form only from a certain point of view, so from a certain hypostasis and not seen as an archetypal generalization of it.

From this point of view, the Symbol must give up even from the point of view of Knowledge to the image - form and to become a quintessence of its own essence, because only through *essentiality* will the Symbol acquire its status independently of Knowledge, thus becoming and Symbol of Knowledge.

The essentiality consists in assigning the Symbol to its own characteristics, even if some of them are common with the basic characteristics of the "Infinite Continuum" but through them the Symbol receives its own qualities independent of any Primordial Element.

These characteristics that compete to define the Symbol of a Word of the Universal Pure Language are: Asymptotic Function and the Landmark of Negation.

The symbol is not in any way a Matrix, nor something like to it, because any Matrix is a form in which its own trace will be filled, while the Symbol will never fill, in its form the Meaning.

Between Symbol and Meaning there is an interdependence only from the point of view of Knowledge and not of the Primordial Elements which are the Words of Universal Pure Language.

Both the Meaning and the Symbol are in turn Words of this Language different from Knowledge.

The symbol can be acquired especially by its essentiality, respectively by the fact that each Word possesses a certain essence.

This is the first indication referring to the Words of Universal Pure Language.

This essence consists in the characteristics of the "Infinite Continuum" that "created" them, I put in quotes, because another term cannot be used even if this one is totally wrong.

Thus, can the Asymptotic Function determine through its basic principles those of the straight lines which, although are approaching at infinity, will never meet themselves, precisely the essence of the Symbol of Words of Universal Pure Language ?

If so, then why can each Word of this Language be defined as Symbol and Meaning, and not and from other points of view?

Personally, I do not think that it can be defined only as Symbol and Meaning, only that from the point of view of the Knowledge I currently use, the basic characteristics of a Word are those of being a Symbol and a Meaning above all.

Only from the point of view of Knowledge, and especially of the Logical Coefficient 2 of the human being, while from other points of view it can have an infinity of other and other basic characteristics.

Thus the essence of the Symbol consists in the Asymptotic Function, which is the first characteristic of the "Infinite Continuum".

So the two lines which tend towards one another but will never meet are the basis of the Symbol, being its essence.

Why this impossibility of meeting of the two straight lines?

Maybe if we thought with a Logical Coefficient 7 there would be 7 straight lines, or with a bigger one, there would be more straight lines but the lines will never meet between them, no matter how many they are.

The fact that these straight lines do not meet, is the first possible Symbol, the essence of the Symbol and therefore the essence of the "first" Word that ever had a symbol.

I put in quotation marks the "first" again because the "first" can exist at this level only in the figurative way.

Thus the Word had a symbol or the Words had symbols, precisely due to the two lines which, although they tend, towards one another will never meet.

Why do these lines tend to each other, why do they not part continuously to meet somewhere in another place possible?

This fact is due to the second characteristic of the "Infinite Continuum" which is the Landmark of Negation and which cancels out any landmark that is reported to this one.

Thus the two lines have no chance from the start to approach in one way or another, regardless of whether they are continuously separating or approaching continuously.

The Landmark of Negation is the one which is behind the Asymptotic Function and therefore of the essence of the Symbol.

If the two lines ever met absolutely Everything would collapse, including the Universal Pure Language with its entire Universal Pure Consciousness.

Thus one of the most important things underlying the Words of Universal Pure Language and Universal Pure Consciousness determined by them is the fact that the two lines of the Asymptotic Function should never unite.

What would be if these would unite I said before, but what would be if they would not approach, if they would move away?

Through the Symbol these two lines approach, and if the lines were considered to be inverse to the approaching, so, they would move away, we would be dealing with the inverse of the Symbol of Words, and what exactly could this inverse be than: The Meaning?

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Meaning is the one which gives sense (through Knowledge) to the Symbol.

He could not give to this one a certain sense if he himself did not have an inverse sense, a countersense.

How?

Suffice it to say that that Word symbolizes certain Meanings, each Meaning has its own sense.

Only one Meaning can have a common sense with that of the Symbol and then it could not be found in the Symbol since the Symbol by its Asymptotic essence implies several Meanings.

Why we know through the Asymptotic essence, but why can the Asymptotic can determine more meanings to the Meaning of a symbol?

First of all, precisely because the two lines never meet, so we cannot speak of a common incidence of them and therefore of, a single sense given by the common point of the incidence, but of several.

Secondly, the plurality of meanings is also found in the infinity of the Words of Universal Pure Language where each Word is found according to the First Analogy in the others, which gives to its own Symbol, new and new Meanings.

Thus the Symbol will always become opposite to the Meaning, at least from the point of view of Knowledge.

In conclusion, every Word of Universal Pure Language is a Symbol that has a Meaning, and at the base of this Symbol is the Asymptotic Function (First Characteristic) of the "Infinite

Continuum" and the Landmark of Negation the second characteristic of this one, what defines as a Symbol of every Word of Universal Pure Language as being a Landmark which, once reported to the Landmark of Negation is annulled.

The result of this cancellation is exactly the Asymptotic Function which will never allow a Word of Universal Pure Language to become a Landmark, which in turn, to create a tangent with the Landmark of another Word of Universal Pure Language.

To the Symbol of this Word corresponds to him the Landmark of Negation, and, to the Meaning of this Symbol corresponds to him the Asymptotic Function, therefore to the Word itself both, both the Asymptotic Function (Meaning) and the Landmark of Negation (Symbol), since the Word is both Symbol and Meaning of this Symbol reported to Knowledge.

Reported to other Words besides Knowledge, it is possible that the Meaning will disappear and the Asymptotic Function will receive other and other properties.

In conclusion, the Word of Universal Pure Language is defined as being a Symbol given by the Landmark of Negation that has a Meaning given by the Asymptotic Function.

The consciousness of Universal Pure Language is formed from the totality of these Words which are reflected in each other from the point of view of Knowledge or are found in each other, viewed from another vision, external to Knowledge.

In both cases the Consciousness of Universal Pure Language can be seen as a sum of Universal Pure Words only from the point of view of Knowledge, in the sense of the interdependent totality that reflects in itself, instead, from other transcendent points of view , which externalizes Knowledge in the sense we know or even in other senses by eliminating it completely, the Universal Pure Consciousness is no longer a sum of these Words but becomes an Expression of them, a Language.

The Universal Pure Consciousness replaces Universal Pure Language, since Language itself is not an amorphous mass of Words, but it is constituted mainly from Expressions or other and other Phenomena which the human being will never be able to know.

Thus when we speak of Language at this level, we say: Universal Pure Consciousness.

Is the expression of Universal Pure Consciousness a Phenomenon because it is composed of Events?

NOT!

The succession of events takes place only at the level of the Periodic.

Instead, the Universal Pure Consciousness has the Word - Phenomenon as well as that of Event within it, with the difference from the Periodic, that these two Words cannot make neither successions of events for to be structured in quality of Phenomenon and nor are not the result of a Primordial Event, since all these still cannot be highlighted at this level, than at the level of Knowledge, respectively of the Semantic Mirror of Infinity, considered Primordial Event by Coaxiology, since we cannot discern with anything other than with the help of the Knowledge.

It is possible that and within other Primordial Elements their Primordial Events occur in one way or another, but we as human beings have no way of establishing this.

Thus the Event and the Phenomenon are two Words within this Universal Pure Consciousness which like other Words, such as: Primordial, Pure, Mirror, Reflection, Semantic, etc., are only Symbols with these Meanings determined by the Landmark of Negation and the Asymptotic Function of "Infinite Continuum ", the Word -Event or the Word - Phenomenon, even if their Symbol defines the Meaning of Event or Phenomenon, it does not affect anything which to prove that that Event or Phenomenon took place.

It is Event or Phenomenon only in itself, in its own Symbol and Meaning of this Symbol.

Like and the Words - Consciousness and Expression, these have only a Symbol and a Meaning in themselves at the level of Universal Pure Consciousness and yet the Universal Pure Consciousness is an Expression of its own Words, fact which proves to us that the Words - Expression and Consciousness are Words which are found in all the other Words as Landmarks that are annulled in the largest number by the Landmark of Negation because they are in the largest number.

Here we can speak of numbers only figuratively, so that all Words to pronounce this Expression of Universal Pure Consciousness.

Prin expresie we do not understand the Word -Expression in itself, but what the Expression enunciates, from this point of view we must reflect.

In conclusion, all the Words of Universal Pure Language form through their Expression the Universal Pure Consciousness.

The expression is the Structuralization, in fact the third characteristic of the "Infinite Continuum", and the Meaning of the Expression consists in Undefinedness, the fourth characteristic of the "Infinite Continuum".

IV.THE EVIL

IV.1.CHAPTER I

ATTRIBUTIVE FUNCTIONS

Why my Self chose the Destiny as foreign to me?

Who am I and why I find myself here?

What namely has determined that I should not choose another Destiny?

I have chosen the Destiny, really?

Even if I have chosen it through my Self have more passed, many through this Destiny?

Why many?

Because Words-Matrices are a Self each in part, and according analogy of the All, are found in all the other words, and thus at this level of my Destiny had more passed an infinity of Words-Matrices, as had passed and to all the other Destinies from this world.

Thus each its choose their own Destiny?

Why precisely I am this one?

What namely can be the love than a religion?

Religion of Love?

I am afraid because the religion was so often a dogma.

Love is not a dogma, and nevertheless is a religion, because us worship her more than to any other God.

Why?

Because we are through birth the faithful of the Religion of Love.

We are those believers who we believe in a religion of a Pope who was killed precisely in the moment when he did love with his mistress, by her husband.

We believe, a large proportion of people in Christianity, in Catholicism.

Why?

Just because we are born to believe or for to love?

That one, Pope, was wrong making sex with marries another or not?

That one, Pope, believed in Love or in the its Profane, in sex?

At the human being, the Love is often associated with sex, perhaps because the sex in quality of supreme necessity of Life becomes synonymous with Love, this supreme necessity of our Self more above, Life?

Why Love?

Regarding at this thing I have more written in my books and I was quite categorical: The Man in this world of Knowledge, does not know than to know the Love, nothing else, even if through the Illusion of Life has the impression that he would Know, the Knowledge and the Will.

None of these are not given to the Man toward to them Know.

Moreover, all the Man actions, respectively, the sequence of events which be conducted throughout his Life, but which actually, is a given Destiny, - whereas the Creation can not be than at the level of the Our Creator Factor and Unique Incidentally, and from there before this is replaced with the Destiny and the Illusion of Life, - so the sequence of events which completes par excellence the Phenomenon of the Man Life, **took place** before of to be!

Thus Everything that, we have the Illusion of Life that we know, or that will follow, was long before this, or never after this, the Creation being finished, BEFORE being reflected by the Knowledge and his Illusion of Life.

This thing stays the basis of the Karmic imprint, which was constituted, long before of to be formed by each being, in part, indifferent if this is Man, animal, plant or whichever thing or object.

All these were, before of to be!

Everything is considered Evil by us, becomes ugly, despised and immediately we want to fight against the Evil by all our means without to understand, how of strangers, are we, toward ourselves, without to understand what namely is the Evil, for then to judge him so harshly.

Our life would be impossible without Evil, because if it would not be the Evil, it would not be nor the Good, which is reported to Evil.

How would be the world in which we are without evil of which we run away desperate?

Would it be a better world?

I do not think.

When before us would unfold only the Good, when all that we want it would accomplished, and we would not known the Evil, when we would find ourselves in an eternal Paradise, it would be better really?

But if all that we would wish could not be and the Evil, than the Good, only and only the Good, would not turn the Good, in Inferno, if we not get and the Evil, which to determine the Good?

Really, we would wish this Paradise?

We all yearn after it, but we really know after what, namely we yearn ?

How does look such a Paradise, where everything is a Continuous Good, without Evil?

Really, this Continuous Good, not becomes terribly Evil, if it no more has another alternative of comparison?

If the Good in our world would be much Worse and if the Evil and Worse, as, more, happened in history, could we more know which is the true Good?

Did that slaves from now four thousand years ago knew that the informatics is a Good or an Evil for humanity?

We really know what we want?

Man is a being priestly, par excellence, and that's why I stressed more than once this, in "*Death, Nothingness, A-Nothingness, Life and Bilderberg Group*".

This fact brought him, and the quality to become religious in a measure greater or lesser depending on the individual.

Why is religious man?

Because he is built for to be priestly but he not knows this because he is alienated from himself.

That's why man replaces his priestly quality with religious dogma that is so foreign from himself.

Dogma not makes than to him removes and more on man from himself, giving a greater magnitude the alien from man, who comes to replace on him.

So if man is a stranger of himself, and, the society is stranger of man.

In this estrangement won Dogma, which represents the inverse of priestly part of man, or his priestly part, inverted upside down by Stranger out of himself.

Religion not only that, him had departed on man of his own self, but him had alienated in such a measure, that he has become a being anguished and full of everything that it not represent him, respectively a rapacious being, evil, malevolent, petty, full of envy and frustrations of the most diverse.

Who is the most Evil from the Dogma?

The Devil.

He is sneaky, full of everything that can mean the Evil, in this world, and not the Man.

If would not be the Devil, the Man would be in an eternal Paradise.

Therefore, the Devil is Evil, and God is Good.

The Devil is always in an ideological dispute with God.

What namely is God I've explained in the book "*The Status of Conception in the Phenomenological Coaxiology*", and I have no reason to come back again here, but what namely is the Devil still have not explained in any of my works.

From what I've seen until now, the Devil is in man, because man is the one who him has determined as being the Evil, so despised.

Really, if it would not be the Evil, as it actually I have said many times, to who, it would more report the Good?

Can not be Evil without Good, but nor Good without Evil, because otherwise we not more could think on basis of the Logical Coefficient 2, but on the bases of another Logical Coefficient.

I will call him on the Devil: Antichrist, after the religion in which I was born and I was baptized after a few months without being asked by someone, if I will accept or not, the respective religion.

If Antichrist would not be, it would more be the Christ?

Which would more be the significance of Christ without Antichrist?

If would not killed demons from pigs, if would not fought against the Evil One, the Antichrist, what is would have done the Christ ?

Since when we are born we are burdened with ideas like, the one Good God, struggle with the one Evil Beast.

But if you oppose God's goodness, given with the force, you will be severely beaten by this one.

Why beats God?

He is not the Beast, is not Antichrist?

Human God, in this case, is not a prestidigitator like and the Man?

An individual dictatorially, full of hate and rancor, when you no longer him serve?

Yourself was, determined, that to you be born, that to him be a servant?

Then who is the Antichrist?

The one who wants servants, and humble individuals, or the one who does not want all this?

I do not more want, to return to historical transgressions of Christ churches that are intentionally hidden in souls full of fear, of the Christed man , precisely because to him was inspired fear toward the Antichrist, what you represents all that's alien to Christed man, who, I must admit is precisely the true Stranger from Man.

Man must not be a being full of fear of the Antichrist, for to encumber the pockets of priests or of some petty politicians who stand with the cross at breast and with hand on pen with that signing the papers full of corruption.

Man must understand both Good as well as Evil, both Christ as well as Antichrist, whom I named them so according to the Christian religion, but which in reality in my philosophy means Good and Evil, and not God, because God is the Status of Conception, and Evil exists only depending on Good, and Good depending on Evil.

There are no Devils or other and other, figments of human imagination, than the Evil through which man is reported to Good.

God in quality of Status of Conception is ONE alone, Infinite, and the Good just like and the Evil, are part of the God, and Evil should not be taken as though would be alien to God, if is stranger from Man.

Status of Conception is determined from the level by the "Infinite Continuum" of the Unique Expression of Pure Universal Consciousness, from the infinity level of Words-Matrices of framework of the Pure Universal Language, up to the Word-Matrix of the Knowledge, in conducting of whom, through Instinct, is determined the Absolute Truth, and once with this the "I" of the Primordial Factor, in which are found reflected the infinity of Words-Matrices of the Pure Universal Language, reflected, because the main characteristic of Knowledge is the Mirror, respectively, the Semantic Mirror of the Infinite.

Once reflected in this Mirror each such Word-Matrix becomes a Creator Factor and Unique Incidentally, one of them being and the Creator Factor of our world.

Once with the Creators Factors, the Numerology is born.

This diversity of Creators Factors and Unique Incidentally once reflected, determines alongside of Absolute Truth of the Primordial Factor, the Absolute Knowledge of this.

Absolute Knowledge and Absolute Truth determines the Originar Thought of the Primordial Factor.

The Creator Factor of our world, -which is one of the infinity of Words-Matrix which are mirrored in Semantics Mirror of Infinity, and each such a mirrored image is a Creator Factor and

Unique Incidentally,- will determine its own Absolute Truth and Absolute Knowledge, that will determine the pure thought of Creator Factor.

The Pure Thought will determine the Person, which is an image of the Expression of the Pure Consciousness Universal of the Word-Matrix of Knowledge, reflected through the Semantic Mirror of the Infinite, taken from Pure Thought of the Creator Factor, that defines such the first Consciousness of this, in quality of Person.

The Person will get through the Mirror of the Pure Thought of the Creator Factor, all the other images as a result of the reflection of the Words-Matrix in the "I" of the Primordial Factor.

These images reflected by the Mirror of the "I" of the Primordial Factor and then by the Mirror of the Pure Thought, - which just like the "I" of the Primordial Factor is the "I" of the Creator Factor, and each such "I" becomes Mirror in framework of the Word-Matrix of the knowledge,-are the Personalizations.

Customizations in turn determines the Notion, which becomes the Notion of the Person, that of being "I" of the Creator Factor and Unique Incidentally of ours.

Such a Notion is the Existence, in which lies and our world.

The Existence will develop within the its the Life Factor and the Being.

Between, Life Factor and Being, is done different reportings, within the Existence, one of these being the human being, with the world which her is given like dream, for Man to live his own, Illusion of Life, based on Logical Coefficient 2.

Scarcely in this dream appears the Antichrist or the Evil, on which the Man, will determine him in ratio with the Good.

Can the Antichrist, fights against God who is all that I explained, beginning from "Infinite Continuum" and up to level of Our Primordial Factor that Creates only once, afterwards all becomes Destin?

The answer is that the Antichrist can not fight against God, because the Antichrist as and Christ, respectively both Evil, as and Good, belong to God.

How could the Antichrist to bring the Evil that was brought alongside Good, still of beforehand to be us, who we are some simple passers through own Destiny, of this dream with time and spaces?

If we accept that us "lurks", wishing us, the Evil, it means that at same he stalked on all those who have passed before, through our Destiny, and all so they happened and with them, the same misfortune, in the same time, as and our self?

Then it means that such a Destiny which possessing a certain Destiny is given to us, and therefore is NOT the work of the Antichrist, but of the Destiny, and thus Antichrist is defined as being the Destiny, and Christ, that represents the Good, not part of our Destiny?

So, as and the Evil, and the Good is part from our Destiny, which appears as Entire Destiny, scarcely after the Creator Factor and Unique Incidentally, and has accomplished the Creation, once and only once, thus, being the Creator Unique, and Incidentally, only and only through His Creation, alike how the whole infinity of Creators Factors are Creators Unique and Incidentally, through uniqueness of the Creations on that they perpetrate each in part.

If and the Antichrist the same as and the Christ, are Destiny, being Evil and Good, why more should named and otherwise than Destiny?

This thing keeps of the Illusion of Life on which it dreams the human being, in which this one has the impression that is living life fully, at which participates directly, that can to intervene on her gait, that due to the facts on which them do, everything becomes new, and

because this dream focuses on the Unknown, which became Known once with committing the Creation, by the Creators Factors.

As I said, the Creation was committed once and only once as a Fortuitous Happening, becoming immediately afterwards, Un-fortuitous Happening: the Destiny.

Thus the Destiny seems that is Incidentally, but the Unique Incidentally is just the Creator Factor.

If someone would ask me if I believe in Christ and in Antichrist, I would say that because I believe in the Good and the Evil from man's dream, as belonging to this dream, Created beforehand the Man, by Our Creator Factor, all so, I believe and in Christ and in Antichrist, as being a battle between the Stranger from Man, actual, that you see on every street, in politics and in society, and the Man in his himself, confused, rebellious, because he can not come out, to light, because it can not sidestep, this Stranger, I was talking about.

Who is the Stranger from Man, the Christ or the Antichrist?

Who is the Christ?

The one who and gave life to Man, as of otherwise, billions of people it sacrifice in their own Alienation of Self, not understanding that the true Stranger from they, is precisely the Good toward which go blind, forgetting the other side, on which, they will not to it understand, and namely : the Evil; considered by them, Stranger of Man.

If would go only toward Evil, then this one would be the Stranger of the Man.

Why Man goes toward the Good and not toward Evil or toward both, as of otherwise would be the best thing for this one, since such would accomplish a Balance, and thus the Being of the Man, which is the Self of its, reflected through the Being of the Existence, would become what it is, dual, ie both, Good, as and Evil?

All they are really determined by the Original Sin of the Man, through which Man is doomed in his lifetime fleeting, to the material and spiritual necessities, such as food, the need for diversity, the need for pleasure, from where prospered the necessities of spiritual order, etc..

The necessities are given to the Man through the dimensions of his world: the Space and the Time.

From here drift the greed that is the basis of the Original Sin of the Man.

If you give the Man how much space he wants, surely even if the whole city would be a planet, all would not reach, and would like other planets, so would occupy the whole Universe, as ultimately, to want at least one Universe for each.

If you give the Man how much Time he wants, you see that it would not him reach nor ten lifetimes, where and would satisfy the pleasures spatial, but because time can not be acquired only through his own life and can not be stolen, blackmailed, swindled, robbed, exploited or parvenu, would reach quickly to the conclusion that does not need of time, than of space since this one "makes money".

If you took to the Man the possibility of to hold space, only to the extent of ensure his own necessities, you'll see that the Man not and would want longer time, than at most a life, but and that life, only if can be forced by fear, to it lives, through the fear of death!

All this shows us how Stranger is the Man, face to himself, and that the Good of the Man receives its meaning, through the spatial dimension that he can store it, for to and create his own wealth, thus ensuring his own necessity not only in cases extreme when there is no choice, but the necessity of his greed can lead to extreme.

How many individuals do not have fortunes through which could survive millions of lives?

But how many do not want if they could have the whole planet or the whole Universe?

The Good of the Man consists in that part of his Self which him ensures this sick necessity of the greed, and for this the Man was the one who and created, a God who Gives!, if him yourself subdue, and moreover, this one Gives and the forgiveness of the sins, so necessary for the upstartness of the Man.

Not this one is the true God of the Man, but his Self, composed not only from this Good so Stranger of Man, on which the Man sees him, the meaning of his existence, but consists and in the Evil without which the Good would not exist.

I am convinced that if Man would longer have and other sizes in this world, and these could be stored like and the space, then and those, would become the subjects of disputes and battles to be stored in fortunes, to ensure necessities their own vices of the Man, among which the most important is the greed.

Therefore the world of the Man is paranoid and devoid of real meaning, because the Man is a being paranoid and devoid of a real meaning.

Whence the Man know that this is his Good and not his Evil of which he is running away?

Just because this Good Gives him the possibility, of to secure, to an extent or another, the necessities of his own greed, toward which tends?

For this God, it sacrificed the Christ, giving birth to a world religion, and this God is fighting with the Antichrist for supremacy, so that in the end to defeat him.

Does defeating this Antichrist, the Man would not defeat for ever the forgetfulness of Self?

Forgetfulness through which the Man is not perfect, or just Good and so, nor will can ever be. Man is both, Good, as and Evil, because in the Self of the Man, no Good could not be without Evil.

Does becoming extremist reaching to know only the Good, which to him ensure his necessities, would not become and more Stranger of him?

Would not it be infinitely more Good than to fight the Evil, that consists in everything his can not it satisfy the necessities, even if these are represented alongside wealth and happenings, like those do not receive an accident or illness, of not doing an accident, or get a disease, and so on, to understand the Evil, to understand why may not have the respective wealth, and at what it uses, or to understand that the accident or disease does not occur because of the Evil from him, but of the Destiny that would have occurred anyway, being created before the Man and of his world?

Would not it be more Good that the Man to and know the Evil in him, the causes which him produce, and what the Man considers as being the Good, through his desire of to succeed?

Does the religion of the Man is a religion of the Good, toward which the Man is heading, ie, toward money, happiness, pleasure, amusement, or everything what him can give something positive, without to understand that all these positive Factors are perhaps much more negative than the Evil, without to understand that it is not Good to fight against the Evil, because, thus, you do not do anything other than to him distort causing an Evil and greater, but you to him understand, because only through Evil, you will can understand the Good, and the Evil could be understood only through Good?

If the Good is considered as belonging to God by Man, then Man must move towards God and ask him what namely is the Evil, and if him will stigmatize, then that God is Stranger of

the Man, because and the Evil makes part from Man, and must not be stigmatized the Man, but understood.

If that God will tell him how to understand the Evil and how to him approach the Good, for to be a Balance as closely between the two parties, then that God is part from the Man's God, because will do an Evil much more Good, than the greatest Good, known by Man.

Instead, to understand the Good, the Man will have to inquire thus the Evil's God, and to see if he agrees to understand the Good, or to fight against it.

If he will say he wants to fight against the Good, then that one, is not a God of the Man, but of the Stranger from Man, and if he will say he wants to understand the Man, that one is a God of the Man. Thus, the God of the Man is both the Good, as and the Evil.

Who is the Antichrist?

Who becomes an eternal rebelled, against the Order which makes it just the Stranger from Man of the Good.

Is the one who not accepts the Order of a brutal God and deeply inhuman, that is why, him responds its through chaos and disorder.

Thus the Stranger from Man is the one in which the Man take refuge, forgetting that his Self is dual, both, Good, as and Evil, and if will take refuge only in one of these parties, that part will surely become the Stranger in he, but due to the Illusion of Life, precisely the Stranger from Man will be considered by Man, as being the Man, and the other side, as being the Stranger from Man.

Man will lose the Stranger from him, only if will know to "dwell" in both sides of his Self, both in Good, as and in Evil.

The Christ is Man?

Yes!

Because behaves inhumane, giving his life for the Stranger from Man, subjected an Order, of a God who yourself born, first, for that then, to beat you, and to become submissive to the Original Sin.

The Human has need of inhuman, for of it may highlight and vice versa.

The human would disappear entirely if it would not and the inhumane of the Christ, by his supreme sacrifice, understanding the Evil.

Thus the Christ understand the Evil to its maximum reverberation, becoming a fillip through His sacrifice, of to him approach, on this to the Good, of to finish the fierce fighting, which departs, the Good from Evil, at the extremes what reaching to apogee, alienating the Man.

Christ is the one who made the first step by kindness and understanding through which the Man to be no longer Stranger to himself, to understand the Evil, through kindness and not through fight.

All these valuable teachings of the Christ were removed of political interests of certain churches, being distorted into fanaticism or extremism what denies the understanding of the Evil and preaches only the fight against this.

The Man has need of the Stranger from him (the Good), but not for to become just the Stranger from him, forgetting the Man (the Evil) completely.

The Christ, is sacrifices to wash the Man of the Original Sin, but once with the washing of this sin, does not mean that Man will truly live submissive only the Stranger from Him, (the Good), disappearing the Evil, but, precisely the fact that through sacrifice of Jesus Christ, the

Man will have to understand Evil and, to him approaches the Good. Many churches which do not understand this, are wrong.

Who will take the place of the Evil?

Only the Good?

Only Good everywhere?

Terrible!

Because the Good without Evil is no longer Good, not having at what to it reports.

That is why the Christ of the Stranger from Man had to die?

That is why in history have died so many hundreds of thousands of people in the name of this Christ, for that they wanted to understand evil?

They died for a Christ what foresee a world only of the Good?

How of Good it would have been that Good without Evil?

With how banish longer the Evil from Man, without to him understand on this one, with so him did and more Evil, face of the Good, eccentric, fanatic and extremist.

The Self of the Man is a Balance between Good and Evil.

The more you will straighten out, only toward one of this parties, trying to it exacerbate, to it amplify through all kinds of acts, which should combat the other side of the Self, you will not do anything else, than to amplify the other side of the Self.

Thus, with how, you will amplify the importance of the Good, countering the Evil, the more you will magnify the Evil, despite of the Good and reverse.

Man needs both, of Evil, as and of Good, both of Antichrist, as and of the Christ.

A Christ subjected to an inhuman God, who beating, is a Christ of the Good extreme, if the respective God, is considered as being a God of the Good, or reverse.

Yet Christ did a lofty fact, namely understood that it is better to act with Good towards Evil, with kindness and understanding. From here the human side of Christ, which overlaps with the human side of the respective Man with his Self.

Again, I repeat would longer be the Christ thus, without Antichrist?

Must contend with this one, or to understand it ?

Does the God of this Man would not be more good, if he would be more human and would understand the Evil, trying to change it toward Good, and the Good, to climb on the heights of increasingly higher?

Is it not infinitely more Good if we had an Evil better than the most Good current possible, and a Good better than that Evil ? Certainly yes.

However even if the current Good is the Stranger to Man, being much too extremist, face to Evil which perforce him characterizes on this, is as necessary as the Evil.

Therefore Man needs both he and of the Stranger from him.

Man is not allowed, to do the mistake of to it refuge, nor in one side and nor in the other, therefore, nor in the Stranger from him, and nor in him, because then when it would refuge only in him, this one would become the Stranger from him, and reverse.

Then, the Stranger from Man in who took refuge, at present, is he?

It is a part of the "Ego" his.

Which is the Good and which is the Evil from this "Ego"? The Stranger from Man or the other side of the "Ego" his?

When man is in a part and it denies completely on, the other, certainly that part of the "Ego" of the Man shall be regarded as belonging to the Good, and the other one to the Evil,

unwittingly understand that both parties are part of the "Ego" of the Man, and each against other can to be both, Good, as and Evil!

From where man knows through the Illusion of his Life, that the Good is precisely this Stranger in whom is sheltered, and that this is not the Evil?

Just because the Man him calls as being, the Good?

If this one is the Good (the Stranger) and the other is the Evil, then this Good can be identified by means of the Evil as being the Evil, and the Evil as identified by means of the Evil, as being the Good. This alternation, depends by who makes identifying of a sides or of other.

Yet Christ's importance is overwhelming, being the first to understand that it is necessary to understand the Evil, by : "The one who is believed pure to toss with the stone in woman".

Is the Antichrist, Man?

Yes!

He does not accept the Order of the Stranger from Man, and therefore becomes stigmatized by this one.

With how the man is more Stranger to himself, with so will portray an Antichrist more brutal, face to he himself.

With how, the Man it will approach of him, leaving aside the wrong Path of the competitiveness and choosing the Restrictiveness Path towards him, the Antichrist will become increasingly more human, identifying it, with the true Self of the Man, hidden for so many generations, and namely the sacerdotal part of the Man, which him represents as the being.

Man must not to fight and again to fight against the Evil from him, - thus glorifying a God, who not only, that not him understands, but him more gives and an Original Sin, which is actually the Sin by which the Man its recognizes the wrong Path on which he is, praising the God of the Stranger from Him! - but the Man must first of all TO UNDERSTAND THE EVIL from him, in which lies his true self, forsaken and abased through the most abject expressions by the Stranger, who took his place.

This is the Way!

The whole difference between Antichrist and Christ consists to whom is attributed the Love by the Illusion of Life of the Man, without that the Man to understand that is, both Antichrist as and Christ, is, both Evil, as and Good, and both are Love and so.

Man is Love.

He has neither the Will and nor actual Knowledge.

The consciousness of the Man consists of Volitional, Cognitive, and, Affective, respective of Will, Knowledge and Affection, where lies the Love.

Thanks the Illusion of Life, the Man can not Knows, without knowing the Absolute Truth of Knowledge, and therefore, can not to possess nor the Will, adjacent of Knowledge, because for to want something above all you must know what you want.

So all that him remains of the Man is the Love.

The God of the Man is the Element - Common of his, which is and his Self, and this is the Word - Matrix Love, which at Man is formed from Good and Evil, from Christ and Antichrist.

Love is the his Unique sense, that him gives sense the Being of this one, what consists in the Self of the Man, in his God, who is Love!

I wrote in The status of the Conception in Coaxiology phenomenological, about the Common Element, through which a Word-Matrix or Element (Word) of the Universal Pure Language can to become Typological (to meet certain complementarities or similarities) face

of another Word-Matrix, which in the present case is Word-Matrix of Knowledge, in whose worlds it develops the Illusion of Life of the human being.

The element common, Man, is actually the God of the Man, how, of otherwise, may be an infinite number of others Common Elements, such as, of plants or animals, etc..

The Element Common, Man is a Word-Matrix like any other Word-Matrix which can have the quality of being Common Element, through which a multitude of Words Matrices it can retrieve in another Word Matrix, because the Element - Common gives them the quality of to be Typological, face of the Word-Matrix, in which are found. Otherwise, if would not be the Common Element, through which to it rediscover in the other Word-Matrix, these would be un-typological from the other Word-Matrix.

The Common Element, Man is the one that him gives the Man certain characteristics, on which them has and Him, but only now in this book, I defined the Self of the Man, which is the Word-Matrix, Love, as being the Common Element, Man.

Thus, the Common Element, Man, is the Word-Matrix Love and the Self of the Man.

This is the Self of the Man or the Common Element, Man, which is actually the Word-Matrix, Love, and through which transcending all Words-Matrix which are found in the world developed by the Word-Matrix of Knowledge, in quality of Man.

To each man, his Self will be Love, and His God.

Thus Man is Love and that's all, is Antichrist and Christ, because can not feel the love than through Good and Evil, Beautiful and Ugly, etc.. ! If man would think with another logical Coefficient greater than 2, alongside Good and Evil, Antichrist and Christ would more be, and other poles, of his own divinity, depending logical Coefficient on base which would reason.

Antichrist like and the Christ is Love, but in disorientation in which we live true love is blasphemed in the most brutal and mocking way by the Christic Stranger from the Man, who created a sick society of money, but who wants to be steeped in fear of the fact the God of this Stranger is a God who beats, and is revenge, terribly, if you do not him will become subjected.

One of the instruments of torture of this world created by the God of the Christic Stranger is Money.

This fact does not mean that I agree with Satanic practices because these instead to understand the Evil and to him approaching to the Good, to create the Balance, of human beings, him exacerbates, so how exacerbating the Good the religious Dogma, assigning to the Christ some factors, about which he nor did not mention, or, prompting new religious practices, totally inconsistent with the teachings of Christ.

Whatever we say, Christ is the same as the other great prophets, Buddha, Mohammed, Moses, etc., a foundation stone in the spiritual history of humanity because through his teachings, tries to understand the Evil and not to him defeat through bloody battle, distorting such the violence.

Christ is a pathfinder in the spirituality of this world, which opens the path of conciliation, of understanding the Evil, of forgiveness and of struggle through Kindness and Love. Without Christ, life would had been much more wrenching and poorer.

The Man will have to understand both the Evil, but equally and Good, because they complement each other, the Good on the Evil, and the Evil on Good.

Just as and in politics, dogmatic extremes are joined. What is the difference between the Inquisition and Satanism?

Satanism is an extreme of the Evil, trying thus, to fight against the religious Dogma, who and she has its extremes and fanaticism.

Paradoxically, the Satanism instead, to him closer on Man to Evil, to him determine to him understand on this one, the Satanism him separates from Evil, him determines to understand that the Evil is cruel and bloody, that, is totally the opposite of the Good, and not a completion of this one, how has to become understood, because without Evil would not more be Good.

Both Evil and Good are part of the Self of the Man, which is, his Common Element, hence, his God.

Understanding the Evil, him you will closer of Good, and understanding the Good, him you will closer of Evil, but them approaching, on each respect to each other, you will have an Evil, less Evil, and a Good, less Good? No!

You will have only an Evil, less Evil, and a Good alike of Good or much more Good, because the sense of the existence of the Man is from Evil to Good. The Man always seeks the Good, and tries to flee from Evil, not understanding that, if will understand the Evil, him will be much easier to possess, the Good.

Even the Good, has his share of Evil, as well the Evil, of Good.

Thus fleeing from Evil, will flee and of a, Good of this one, toward a, Good, which has and Evil, in him.

Only by understanding the Evil, of which we flee, we will can get to the Good, toward which we flee.

Therefore we should see relations of approximation between these, the existing complementarities and similarities, for to know where we to flee, toward what kind of Good.

It is, the more dangerous with how we deflect toward extremes, denying the Good (practices satanic), or the Evil (practices dogmatic, fanatic).

Any deviation toward the extremes of the one or another lead to the self alienation of the Man.

By extreme fanatical dogma, Christ instead to be a subjected of the Understanding, of the Evil and Good from the Man, is a subjected of the God of the Stranger from Man, who him subdue on this one, at fear of not being beaten by his supernatural power, and in the case of the total obedience, the Man is forgiven of all sins created by the same God who him gave birth, in his quality of a sinner Man.

Why God did not let the Men without sin, who to more not be compelled to him begs for mercy?

Because the Man has followed the path of the Devil.

If God was not able to know in advance that the Man will follow the way of the Devil, eating from the apple which him will give, the Knowledge, the act through which he sinned, means that not exists a God who Created the All, but a woeful conjurer.

Could otherwise be the God created by the Stranger from Man, the God of the Stranger from Man? No!

Does the Knowing is a so great Evil?

Even if in reality, the Man does not Knows, and therefore has neither the Will due to the Illusion of Life, which him gives this dream, which is his own life, the unique real thing from the Man's life, respectively from the individual Conscience of this one, is neither the Cognitive (the Knowledge) and nor Volitional (the Will), but the Affective, determined by Love.

Just as I said in 'Death, Nothingness, Un-Nothingness, Life and Bilderberg Group', everything what is part from the consciousness of the Man is love and that's all.

Man not only not Knows, but, in reality, not possesses nor Will, because his entire existence is based on the Illusion of Life, and this him gives the dream which is his own life, dream which determines the Knowledge, but and the Will, that being illusory within the existence of the Man.

The only real thing from the consciousness of the Man is love, through which the Man feels the world around him. This feeling it is addressed in mode illusory, both the Knowledge, as and the Will.

Thus, the Man through Feeling him assigns to his Knowledge, as being a multitude of signs, which establish certain relationships, reaching at Semiotics respectively Pragmatics (the report, sign-Man), Semantics (the report, sign-significant) and Syntactic (the report, sign-sign).

These are not real than in the Illusion of Life of the Man, within this dream, precisely because the Man does Not Know the sign, but this him comes through the Feeling given by Love, the only real thing in Man's life, which is not the Knowledge, and nor can be a sign of its.

Man lies in the world of Word-Matrix of the Knowledge, but alongside the Word-Matrix, Common, Man, this is formed and from the Word-Matrix of Love.

Because the Man does not Knows and nor has Will, but only Feels, the only true fact from his life is Love.

Thus, nor three branches of Semiotics are not real, being determined by the Man through the Knowledge (fake) thereof, and therefore the Semiotics within the Co-axiology will become Un-semiotics, and will include six main branches, which are and branches basic, of the Feeling, given by Love, through which this can Knows.

Thus, Un-semiotics has at base the Love, and not the Knowledge, being an expression through which the Love, through his Feelings, can Knows, but much closer to the Truth than the Illusion of the Knowledge, from level of the Semiotics.

This fact means that what Man considers to be sign, is feeling, alike as everything that includes the sign, from force to absolutely everything us discerns the world in which we find ourselves, through false Knowledge, but of true Love.

Thus, the Man is Love, because the Word-Matrix, Common, Man, alongside the one of Knowledge, have clothed one of the infinity of the Words of the Universal Pure Language, to define the Man as a Whole, and this was precisely the Love, the only true fact of the Man.

A lifetime some of us are obsessed somehow or other by God.

Regarding at this subject I wrote more in the book 'The status of the Conception in Co-axiology phenomenological', defining the Deist Domain, and how namely him I see it God.

In no case in the pitiful posture of conjurer, on which brought him a dogma. Why conjurer?

Because this God of the Dogma, is a God who reflects the Dogma in all its splendor, based on cheap tricks, but dangerous for the human being.

Dogma always him considers God in a dispute with the Devil, as well the Good is in the same, dispute with the Evil, during the dream of this life.

From the beginning, God is Not a fighter, and nor a person ready of disputes with all sorts of devils, who actually, lies in Man, and this one him assigns God, who becomes the savior of the Man, ready at all times to fill the pockets of the priests, who give performances in cathedrals full of people, who want to be saved.

God is not a fighter because he do Not has with whom to fight, than with He himself alike as and the Man, because God has no rival, He is the absolute master of the Whole, and of the Whole behind the Whole, respectively, of the Whole-Endlessly, by "Infinite Continuum" and its four basic features: the Asymptotic Function, the Landmark of the Negation, the Structuring, and the Un-definition of.

These four characteristics in consistent with their Whole represented by "the Infinite Continuum", are those that by reporting at the Unique Expression of Pure Universal Consciousness, determines eternal and continuous, the Words-Matrix of the Universal Pure Language, through new and new functional attributes, for that these to can receive, certain characteristics. Then, the first Word-Matrix was God? NO!

God **is not** a Word-Matrix of this Language Pure Universal, but nor we can not talk about a first Word-Matrix, because not exists a Beginning and an End, than all in quality of Word-Matrix, but who nevertheless preceded, these functional characteristics attributive, of the Words-Matrix, of it determines, some on other, to infinity?

The answer consists in reporting "the Infinite Continuum", at the Unique Expression of Pure Universal Consciousness.

Basic characteristics of " the Infinite Continuum" were reported to Unique Expression of Pure Universal Consciousness, prompting through the Asymptotic Function, at the beginning, the first function, namely, the conjunctive function, thus as the Whole, to be in Whole, according the Analogy of the Whole, about which I have more written.

This fact will determine, the Word-Matrix of the Infinity, because the All will become always, thanks to the Asymptotic Function, of "the Infinite Continuum", an All exceeded by Unending, which is reflected through the Infinite.

To affirm: the Word-Matrix Infinite, is the first Word-Matrix within Universal Pure Language, is erroneous, because the Infinite, through his acceptation, structural, but and functional conjunctive, represents precisely the Unending, and, of him gives, the Unending, status of "first" is exactly as you say him, that he is not Unending, because the Unending, the Eternal (from temporary perspective, for example), can not ever be a "first", because, if it had a Beginning, would not more be Unending, but the end at one end, even if at the other, would be Unending.

The Beginning, is also a Word-Matrix the same as and the Infinite, and then we could not talk about the first Word-Matrix, but the first Words-Matrices.

Then if we can not determine the "first" Word-Matrix, it means that do not exist, because is in a succession of functional determinations, through the fact that some it determines on others, through the reporting at the Unique Expression of Pure Universal Consciousness.

Who is responsible for the appearance of these Words and in what way?

But who is responsible for the appearance of the Unique Expression of Pure Universal Consciousness and in what way?

Asymptotic function of the "Infinite Continuum" determines him on this one as being: **"Continuous"**, prompting **"the Continuity-Landmark ", is the Unique Expression of Pure Universal Consciousness, defined as being the Landmark of Negation, through reporting to "the Infinite Continuum"**.

Please do not make the mistake of associating the "Infinite Continuum" with the Word-Matrix, Infinite, even if symbolically represents the same thing, they are not the same thing, because the "Infinite Continuum" is not a Word-Matrix, as it is the Infinite.

Once the Asymptotic Function determines the "Continuity-Landmark", which becomes thus, Landmark (the Landmark of Negation), the "Continuity-Landmark" of the Asymptotic Function of "the Infinite Continuum", him denies on this one, precisely through the fact, that him becomes Landmark, so, an End within the "Continuity" of his.

This "Continuity-Landmark" of the Unique Expressions of Pure Universal Consciousness will nominate, the All-Unending, actually "framework" in which the Words-Matrices are defined.

This "Continuity-Landmark", will consist, through and for the Asymptotic Function which is reported at the Unique Expressions of Pure Universal Consciousness (the Landmark of Negation), on which a defines as Landmark, instead, the Asymptotic Function is defined as being the Word-Matrix, in whose matrix it lies, so, are retrieved the Words-Matrices, so as being the All, that determines in his structure (the Structuring), the diversity.

Such, the Word-Matrix Infinite represents precisely the diversity of all Words-Matrices, which are defined thus by him.

Therefore can not ever be "first" Word-Matrix!

As I said just now, Continuity determined by the Asymptotic Function as being the Unique Expression of Pure Universal Consciousness, is nothing but a Landmark, which it always denies, namely, the Landmark of Negation, that becomes thus from the characteristic of the "Infinite Continuum", and the basic feature which defines the Unique Expression of Pure Universal Consciousness.

Since that "Continuity" which becomes a Landmark of the "Infinite Continuum", due to the Asymptotic Function, is a Landmark, that will deny precisely the "Infinite", to determine the His "Continuity", becoming thus, the Landmark of Negation.

Thus, reported at the Unique Expression of Pure Universal Consciousness, the "Infinite Continuum" is identified as only "Infinite" and not "Continuous", precisely because such to can be determined his continuity, by the Unique Expression of Pure Universal Consciousness, which is and Landmark of Negation, in this case.

How exactly can be determined as 'Infinite' without to be 'Continuous' by the Unique Expression of Pure Universal Consciousness, and thus remain and Landmark, but to be and, Denied, the same time, towards the Unique Expression of Pure Universal Consciousness?

Once it becomes Landmark of the "Infinite Continuum", precisely because this ("Infinite Continuum ") to remain eternally 'Continuous', will have first of all to him considers, in turn, which had until now, the quality of Landmark toward the "Infinite Continuum", as Landmark Infinite of the Unique Expressions of Pure Universal Consciousness, with title of Landmark Infinite Integer of the Unique Expressions of Pure Universal Consciousness.

This, Landmark Infinite Integer, actually defines, an Infinity-Finite, through Infinite (Infinity), and through Integer (Finite).

Finite part within the "Infinite Continuum" will be a new Word-Matrix, which it will be structured within this one, becoming through Un-defining, from Integer, a diversity in diversity, which will be taken over by the Asymptotic Function, for to it be able to resume the cycle.

Thus the Landmark which is the Unique Expression of Universal Consciousness Unique towards the "Infinite Continuum" will become a Landmark of the Negation, both for "Infinite Continuum" which recognizes the Unique Expression of Pure Universal Consciousness, but it Denies eternal, through its characteristics, becoming again 'Continuous', from Integer, as well the Unique Expression of Pure Consciousness Universal considers "Infinite Continuum" as being

a Landmark which always it denies on same considerations, because becomes eternal "Continuous" from Integer.

Consequently, the second characteristic of the "Infinite Continuum" which is the Landmark of Negation, is responsible of "the localization and determining in quality of Landmark" of the Unique Expressions of Pure Universal Consciousness, which once determined the Infinite, as being a Landmark Integer, so, Finite, will Structure the Finite as being a Whole, through the third characteristic of "Infinite Continuum", of which, the Unique Expression of Pure Universal Consciousness, is no stranger, and him it due the Whole, what will become Diversity through the fourth characteristic, namely: Un-defining.

Thus between "Infinite Continuum" and the Unique Expression of Pure Universal Consciousness exists a powerful interdependent, just as there are for each Word- Matrix, in part, and its own Expression, which is actually its own Unique Expression of Pure Universal Consciousness.

Thus, the Unique Expression of Pure Universal Consciousness is the Unique Expression of the "Infinite Continuum," as each Word-Matrix has its own Unique Expression, only that at level of diversity, of infinity of such Words-Matrices, that Expression is no longer Unique, but part of Infinity, towards the "Infinite Continuum", which will have always and Eternal, only a single Unique Expression of Pure Universal Consciousness.

Thus both the Expressions of the Words-Matrices, as and the Unique Expression of Pure Universal Consciousness, defines the Universal Pure Consciousness? YES!

Just that and the Universal Pure Consciousness, is structured, having at base the Unique Expression of her, at which is reporting all the Expressions of the Words-Matrices, and, when I say reporting, I do it in the true sense of the word, because, never, the Unique Expression will not be equivalent with the Expression of a Word-Matrix, and nor, it will not amalgamate or mix with it.

Therefore, the Pure Consciousness Universal is "split" into two parts, namely: the Unique Expression, a part, and the second part, the Expressions of the Words-Matrices, which it reporting eternal at the Unique Expression, for to it can define.

The same and in the case of the "Infinite Continuum", this is structured from the Words-Matrices, which him, gives the quality of All, and from "his Continuity", which gives him the quality of Infinite.

Thus, the "Infinite Continuum" becomes an ALL-ENDLESS, and the Pure Consciousness Universal becomes Unique through the Unique Expression of it, and Infinite through the Infinity of the Expressions of the Words- Matrices.

Thus, we observe how this ratio is reversed between the "Infinite Continuum" and the Universal Pure Consciousness, since the Whole is formed within the "Infinite Continuum" from Words-Matrices, and within the Universal Pure Consciousness, the Expressions of the Words-Matrices are forming precisely the Infinite.

In conclusion, the Unique Expression of Pure Universal Consciousness is the Unique Expression of the "Infinite Continuum".

Each Word has a Symbol and a Meaning of his own.

Each Element Primordial is a Word.

The totality of Words is forming the Universal Pure Language, whose Expression determines the Pure Universal Consciousness.

Within the Knowledge, the Words of the Universal Pure Language, are reflected in the "EGO" of the Primordial Factor, in which are found all these Words.

Each Word or Primordial Element has a certain Matrix of it, that him determine the development depending on the other Words, of which, thanks to the Expression of the Pure Universal Language, which is Pure Consciousness Universal, is in an interdependent relationship continues.

For the Word, Knowledge, the source of the Universal Pure Language is Our Matrix, because, only through her, can Know, these Primordial Elements, which are the Words through the "EGO" of the Primordial Factor, which becoming the first reflection for these Words in the Word of Knowledge, where is and our world.

Instead, the Source distinctly regarded of the Word of the Knowledge, no more is the Our Matrix, which determined the "Ego", of the Primordial Factor and nor other aspects, developed by this, such as, the Absolute Truth and the Instinct, but the characteristics of the "Infinite Continuum" which are the Asymptotic Function, the Landmark of Negation, the Structuring and the Un-defining.

From the point of view of the Universal Pure Language, Matrix, of the Knowledge, respectively the Forms of Expression Matrix, and of the Universal Pure Language, the Infinite receives different connotations from case to case.

Thus within the Universal Pure Language, Matrix, of the Knowledge , the Infinite is equivalent to the Endless, from here, and the Asymptotic Function which hovers in quality of basic characteristic over him.

From the point of view of the Forms of the Expressions Matrix, here the Infinite can receive an infinity of connotations, because each Matrix in part, develops its own Universal Pure Language, Matrix, and from here, this Language becomes a Form of the Expression Matrix, in its turn, alongside the infinity of other Forms of the Expression Matrix, and thus we can define as being, Forms of the Expression Matrix, the totality of the Universal Pure Language, among which, and that of the Universal Knowledge, where each Matrix its develops the Universal Pure Language, Matrix respectively.

Thus, we have three types of *Languages: the Universal Pure Language, Matrix*, which is the Universal Pure Language of a Matrix , Language that develops only through the Matrix respective, in our case being the Universal Pure Language of the Knowledge, afterwards, are the *Forms of the Expressions Matrix*, where we can talk about an infinite multitude of the Universal Pure Languages, Matrices, and of course, of *the Universal Pure Language*, taken as a Whole, the one that defines in His Totality, the EXPRESSION, what has the role of Pure Consciousness Universal, and implicitly, of State of Conception.

The Universal Pure Language, Matrix, of the Knowledge, is defined by Our Matrix, which is a Matrix-Purpose, that determines the Instinct and the Absolute Truth, for to can determine, once with this, the "Ego" of the Primordial Factor, where are reflected, the Words of the Universal Pure Language, receiving other Symbols and Meanings, in following the reflection, propitious of the Knowledge, thus, determining, the Universal Pure Language, Matrix, of the Knowledge.

Once determined this Language, appears the Absolute Knowledge, alongside the Absolute Truth and Instinct.

The Absolute Knowledge alongside the Absolute Truth determines the Original Thought of the Primordial Factor.

It is responsible of the determining each Creator Factor and Unique Incidentally, where each in part is nothing else but a Word of the Universal Pure Language Matrix of the Knowledge, or the Words of the Universal Pure Language, reflected in the "Ego" of the Primordial Factor, and distorted as Symbol and Pure Meaning of thereof by the "Ego" of the Primordial Factor.

All these to create the Universal Pure Language, Matrix of the Knowledge, which is a Form of the Expressions Matrix, from the infinity of Forms of the Expressions Matrix.

This fact means that every Word of Universal Pure Language has a certain Meaning and Symbol of his, in quality of Word of Universal Pure Language, Meaning and Symbol unfiltered by no other Word-Matrix.

Every Word of the Universal Pure Language is a Word-Matrix.

This thing is a general rule.

The Word of Matrix of the Knowledge can be named as Matrix-Purpose.

The Purpose is that which determines, in fact, the Universal Pure Language, Matrix of the Knowledge.

This is the Symbol and the Meaning of the Word of the Knowledge, in his Pure state, of Word, of the Universal Pure Language.

Every Word-Matrix of the Universal Pure Language is defined as having a Symbol, that has a Meaning of its, so **and** a Meaning, even if the Symbol, par excellence, can be himself a Meaning, a form or anything else which to him determine.

Why must necessarily added the particle "and" , which demonstrate the fact that the Symbol is a symbol deprived in his himself, of a certain Meaning, being probably, just a Symbol of the Form, and, certainly, not, of the Meaning?

If it would be a symbol of the Form and not of the Meaning, would mean that has not a certain Meaning, what in terms of the Knowledge is totally wrong, because any Form is a Meaning in itself.

So, what actually happens and what kind of Symbol is every Word in part of the Universal Pure Language?

We human beings can not understand a particular symbol, than if it has a certain Meaning, how we identify as being under the same structure, both the Symbol, as and the Meaning.

Because we live in the worlds of Knowledge, each Symbol for us, will have a Meaning.

If we lived in the worlds of another Word-Matrix, surely, that each Symbol would have the resonance given by the Word respectively, in Knowledge, in the case of another Language Pure Universal, Matrix, in which is located and the Knowledge.

In the case of Forms of the Expressions Matrix in which are not the Knowledge, the Word-Matrix no more has not even a Symbol, from point of view of the Knowledge, different of the Meaning, and replaced with the resonance given by the Word-Matrix respectively.

This fact is due in totality the lack of the Knowledge.

Such the Words-Matrix of the Universal Pure Language have Symbols what possesses, a certain Meaning.

Only within the Knowledge, are only Symbols where the Meaning is replaced by the Word-Matrix, respectively only there where in the "vocabulary", intervenes and the Knowledge, and in the case of Forms of the Expressions Matrix, where not even is the Knowledge, so not interact in any way, according the First Analogies of the All, with the Words-Matrices respectively, gets lost in totality the Symbol of these Words-Matrices.

Symbol being replaced with the Word-Matrix, respectively, which we, human beings, who thinking only and only by means of Knowledge, we him will perceive all as on a certain Symbol, even if this one is not so.

I wrote in another book about Knowledge, that is the Reason of the Creation.

Is perfect, but this is only for the Universal Pure Language, Matrix, of the Knowledge.

For the Forms of the Expression Matrix, or for the Universal Pure Language of other Words-Matrices, where the Knowledge is inserted as a simple Word of the Language, and not in quality of Word-Matrix, again the Reason of the Creation will not consists in Knowledge, but in the Word-Matrix, respectively.

Concerning the Creation is more doing again a distortion because the Creation is Created in the worlds of the Knowledge, only by the Unique Incidentally, which are the Creators Factors, together with the Primordial factor, through the reflection the Universal Pure Language in the "EGO" of its.

Thus, the Creation, within the Knowledge, comes as being a reflection of Universal Pure Language, and the image mirrored in the "Ego" of the Primordial Factor of those Words of the Universal Pure Language, is nothing else than the Creators Factors and Unique Incidentally.

Thus, the Creation is actually the mirroring in the "Ego" of the Primordial Factor of this Universal Pure Language, while within other Words-Matrices of the Universal Pure Language, the Creation no longer the preserve of the mirroring in the "Ego" of the Primordial Factor, but receives with completely and utterly other valences depending on the Word-Matrix, respectively, being even and the Word-Matrix, Creation, which is the same as the Word-Matrix, the Knowledge, in the sense of having, its own developments, matrices, with the worlds and its Universes.

Thus, the Word-Matrix, Creation, is totally different and independent of the Word-Matrix, the Knowledge, within the Universal Pure language, between them being only certain relations of interdependence, such as those caused the attributive function, and of course, the connective, whereof follows to deepen more the subject in the following pages.

In conclusion, one is the Creation seen through prism of the "Ego" of the Primordial Factor, through the disjunctive function of the Chance, and the other is the Word-Matrix, Creation, independently of this "Ego" of the Primordial Factor, in quality of Word-Matrix, of the Universal Pure Language.

The Creation is therefore, in Knowledge, this mirroring that occurs only once in the "Ego" of the Primordial Factor, mirroring, in which are found all the Creators Factors and Unique Incidentally, then, only once, when the Whole Creation is perfected, and not, and of other and other times.

This is why, the Creators Factors, are Unique Incidentally.

If the Creation would be a continues mirroring, of the Universal Pure Language, the Creators Factors, would not longer be and Unique Incidentally, but would be only simple mirrors, by means of which, is reflected the Universal Pure Language.

Why is reflected only once this process, which is in his himself an Event-Phenomenon?

Event-Phenomenon, I said, although, for to be a Phenomenon, is necessary a succession the Occurrence, but in this case, the Creation is the Event, which becomes Phenomenon, only through a single Event, that of a single mirroring of the Universal Pure Language, and once with this, the Phenomenon of Creation it consummates, definitely and irrevocably.

Any, Consummation of an Event, which through his major force, no longer can determine, a succession the Occurrence, is reduced at Phenomenon, through his only intervention

the Occurrence, respectively, through the only mirroring of the Universal Pure Language, when the Creation, was perfected.

Once, the Creation, consummate, all what follows, in the worlds of the Knowledge, belongs, only and only Destiny, which is actually an ally of the Illusion of Life, but especially of the archetypal Illusion, from this vast empire of the Knowledge.

Why is such an ally, the Destiny?

For the simple fact that everything what seems to have an Unknown Destiny is actually Known, once with the Creation that has a single Event, through the mirroring of the Universal Pure Language in the Knowledge, respectively, in the "Ego" of the Primordial Factor.

Both the Man as any other being or thing, each has its own Destiny Known since the moment of the Creation, which, was consummate, and more than that, was committed, ending with the unique Event-Phenomenon from the worlds of Our Matrix, which is the Word, Knowledge, of the Universal Pure Language

Creation is the Unique Event, which becomes in her self, a Phenomenon without more being necessary, other and other successions eventful, as in the case of other Phenomena, aspect what us indicates the fact that, the Creation is the Word-Matrix, with which the Word-Matrix, Knowledge, has interacted first time.

Even and the phrase "has interacted" seems to me inappropriate, since there can be no interaction in the true sense of word known by the human beings, because through the interaction we understand a particular Phenomenon, which is due of a whole succession eventful, which is not the case in this place.

So I think it is more appropriate the expression: the Creation is the Word-Matrix of Universal Pure Language which has been included for the first time, being and the first Event Phenomenon in the Word-Matrix of the Knowledge.

In my works of to date I have spoken quite often about the Primordial Event, owed the Semantic Mirror of the Infinite.

Could this Primordial Event be precisely, the Creation? My answer is YES!

Only now, in this book, has reached a development through that the Creation to can be defined as such, and placed where it belongs.

And yet, the "Ego" of the Primordial Factor was "formed", to call it misnomer, "much later", equally misnomer, than the Semantics Mirror of the Infinity, Un-semantic, Periodical and the Lack of thereof.

The Primordial Event, appears once with the reflection in the Infinite Mirror of the Semantic and Un-Semantic, determining the Periodical, which will be reflected in the Un-Semantic, and then in Semantic, realizing the Infinite Periodicity, in the present case, the image Infinite, as when you put two mirrors face to face, and the image created by the parallel mirrors, is produced inside their at Infinite.

Exactly alike things stand and in the case my description, only that the second mirror is the Un-Semantic, and, infinite image which is created between the two mirrors, respectively, the Infinite Mirror of the Semantic, and the Un-Semantic, is the Periodical.

This, is reproduces to infinity, consummating the Creation, within the Word-Matrix, Knowledge, of the Universal Pure Language.

First Event or the Primordial Event was consummate once with the first reflection to Infinite of the Periodical, in the Semantic Mirror of the Infinite, owed the Un-Semantic, part from this Mirror.

All these were of before of to be determined Our Matrix, respectively, Word-Matrix of the Knowledge from the Universal Pure Language, as I wrote in *The Coaxialism*.

How exactly could be produced all these Before to be determined Our Matrix?

Before to be determined the Word-Matrix of the Knowledge, does not mean, before of to be, within the Universal Pure Language.

The first Event was produced when the Word-Matrix of the Knowledge, their will develop, his own, deployments.

For this the word-Matrix of the Knowledge, had need of to receive an "impulse" from part of other, Word-Matrix within the Universal Pure Language, and this "impulse" consists in attribution of the Word-Matrix of the Knowledge, his own basic characteristics, but for the Word-Matrix, the Knowledge, to can to its develop, its own, basic characteristics, was necessary that to develop their, before all, his first characteristic, and this consists in Mirroring, because the Knowledge is a Mirror.

Thus, the first thing that was recognized by the Word-Matrix of the Creation, the Knowledge, was his quality to be Mirror.

In this recognition consists the appearance of the Semantic Mirror of the Infinity, and once with it, of the Un-semantic, the Periodical, and of the first Event-Phenomenon within this process.

However, both the Semantic, as and Un-semantic, but and Periodical are assigned to the Word-Matrix of the Knowledge, by the Word-Matrix of the Creation, but are not within the Word-Matrix of the Knowledge, than as attribute of thereof.

It can assign in larger framework as belonging the Word-Matrix of the Knowledge, but only and only in quality of attributes of this Word-Matrix, which is the Knowledge.

These attributes, the Semantic, Un-semantic, Periodical, where each in part, represents the Lack from the other, once with the Event-Phenomenon Primordial, were those which have determined the PURPOSE of the Word-Matrix of the Knowledge, which was summed at the Instinct, the Absolute Truth, the "Ego" of the Primordial Factor, the Creator Factors and Unique Incidentally, and within Our Creator Factor and Unique by Chance, have determined the Person, its Personalisations, the Notion determined by the totality of these Personalisations, that have received each in part, their own Notion, and Our Personalisations has received the Notion of Existence, becoming the Existence, what has determined the Being, and the Life Factor, afterwards the development of the Universes and of parallel Worlds, depending on Logical Coefficients of the Illusion of Life, etc..

All this picture, within of the Word-Matrix, Knowledge, was due to its attributes: the Semantic, Un-semantic, and Periodical, owed of Word-Matrix of the Creation.

This fact means that NOT the Knowledge is that one which has "included" within its, the Creation, but exactly inversely:

The Creation is the Word-Matrix of the Universal Pure Language, that determines the Word-Matrix of the Knowledge, through its attributes, and the Creation from the Word-Matrix, the Knowledge, or the Knowledge Creation, is totally different of the Creation, in quality of Word-Matrix of the Universal Pure Language.

Thus, the Creation is before the Knowledge, and Not the Knowledge before the Creation.

Once what the Creation is Word-Matrix which becomes the attribute the Word-Matrix of the Knowledge, it means the Creation is the father of the Knowledge, because this one determines to the Knowledge, its basic characteristics, as we just designated.

This fact shows us that every Word-Matrix, has an Attribute of his, practically, a parent of his, which determines us, an other troubling thing, and namely, the ORIGIN.

The Origin is therefore a supreme attribute, of the Whole Universal Language.

For this, the Origin should be the Word-Matrix which to replace the Asymptotically Function, about which I was talking in another book, whereas and the Origin is ultimately a Word of this Universal Language.

All I can affirm at this point is that the Origin becomes an attribute of Creation, respectively, of the Word-Matrix, Creation, the same, as, this is the attribute of the Knowledge.

The quality of attribute of a Word-Matrix of the Universal Pure Language, defines the Word-Matrix, which in turn determines another Word-Matrix, or him precedes through his own characteristics, which receive the quality of attribute of the other Word-Matrix.

The quality of attribute can be assigned only to a single Word-Matrix, which through its characteristics can determine the other Word-Matrix.

The characteristics attributive of the Word-Matrix, Creation, for the Word-Matrix, the Knowledge, are: the Semantic, Un-semantic and Periodical, defined through the Lack, that determines them, and ultimately determines in her turn, the first basic characteristic, of the Word-Matrix of the Knowledge, namely, its Purpose.

Thus is "forming" the Word-Matrix of Knowledge, which actually, has as attribute, the Word-Matrix of the Creation, and the Word-Matrix of the Creation has as attribute, in its turn, the Origin.

As I said the Origin is not under no form, the Origin of the Whole, Universal Pure Language, but a simple Word-Matrix of this Universal Pure Language, which is the attribute of the Creation.

Can be the attribute of the Origin, the Asymptotic Function?

In no case, because the Asymptotic Function is not the attribute of a Word-Matrix of Universal Pure Language, but is first characteristic of the "Infinite Continuum" followed by the Landmark of Negation, the Structuring and the Un-defining, which are the other three features.

These characteristics are not the Words-Matrices of the Universal Pure Language, but have a role to determine the "Infinite Continuum".

Of this being so, it means that the Origin, in quality of Word-Matrix of the Universal Pure Language, is not nor on far, the Origin of the whole Universal Pure Language, but a simple Word of its. Its true Origin consists in the four basic characteristics: the Asymptotic Function, Landmark of Negation, the Structuring and the Un-defining.

In this case, which could be the Origin attribute in its quality of Word-Matrix of the Universal Pure Language?

Through its acceptance, the Origin represents, from point of view of the Knowledge, precisely the attributes given to the Knowledge, by the Creation, namely the Semantic, Un-semantic and Periodical through their Lack.

Thus, the Origin could have as the attribute, one of these Words, in their quality of Words-Matrices of the Universal Pure Language?

Through Semantic we understand an infinity of possibilities semantic, hence, of meanings, signs or characteristics, that can be disjoint in an infinity of other and other features that ultimately define a meaning.

Could be the Semantic the attribute of the Origin?

The Semantic is an attribute of the Word-Matrix, Creation, which determines the Knowledge precisely through these *attributive functions* of its.

From the point of view of the Knowledge would be very easy to identify as attribute of the Origin of the Semantic, in quality of Word-Matrix, just that, the Origin, itself, is the Word-Matrix, of whose *attributive functions*, determines the Creation, which in its turn, through its attributive functions, determines the Knowledge, and thus, things get complicated, because the Semantic appears to us as an attributive function of the Creation for the determining of the Knowledge, and in no case, of other Word-Matrix, which to determine, in its turn, the Origin.

Thus, the Semantic is a determinative of the attribute functions of the Creation, which is a Word-Matrix, determined precisely through the attributive functions of the Origin, and in this case, we can not speak of a determination of the Origin, precisely by its determinative, owed of its attributive functions.

What lies beyond the Word-Matrix, Origin, and which are attributive functions what can define this Word-Matrix?

For this we have to go back to the Universal Pure Language, which par excellence, I've more said that can not be Created, because the Creation is a simple Word-Matrix within of this Language Pure Universal, and thus, what can NOT be Created, can not have nor an Origin, from where to begin the Creation or to it triggers.

Attributive functions are not functions which, by their nature, determines a certain Word-Matrix or another, Creating it, but determining him, from the point of view of the Knowledge, as belonging to the Universal Pure Language, in fact this Word-Matrix is a Form of Matrix Expression.

In this moment, I am trying, as far as possible, to me depart the Word-Matrix, the Knowledge, and to sketch, even focused on the attributive functions, a painting of the Forms of the Matrix Expression, where each such Form of Expression is a Word-Matrix that belonging to the Universal Pure Language, only that it is no longer seen through the Knowledge.

The attributive functions belong the Knowledge, only to the extent that the Origin is interdependent of Creation, and thus us appears, an Origin for the Entire Pure Universal Language, what legally of the Forms of Expression can not be true at all.

Which to be ultimately the attributive functions of the Origin, if not the Semantic, which can be such a function attributive, I repeat, legally of the Word-Matrix of the Knowledge, because this is one of the characteristics of the Creation, that became *attributive functions* for Knowledge, hence, an Origin of this one, but, in no way and the Origin of Creation, which consists, precisely in the attributive functions of the Origin.

These can be the characteristics of determination and indeterminacy, as and the attributive characteristics of the Whole, which it divides to determine the Creation, only that this division of the Whole, is one Infinite, and from here results, the differentiation All-Infinite, seen through prism of the Word-Matrix of the Knowledge, whose characteristics become *attributive functions* for the Word-Matrix, Creation.

From this place the Whole, it closes, being impossible to determined and the attributive functions of the Origin?

For this, I come back again to the four basic characteristics of "Infinite Continuum" on which them can determine as being *the attributive functions* for the Word-Matrix, Origin.

If these are *attributive functions* for the Word-Matrix, Origin, then which are the attributive functions for the infinity of other and other Words of the Universal Pure Language, if we see that, the Whole has a Beginning in these characteristics of "Infinite Continuum"?

Of course that, the Asymptotic Function, Landmark of the Negation, Structuring and the Un-defining, can be *attributive functions* of the Origin, only if these would not be the

characteristics of the "Infinite Continuum", and therefore, attributive functions of the Whole Universal Pure Language, therefore among the infinity of Words-Matrices of the Origin.

Thus, the Origin must have other *attributive functions*.

What namely could determine the Origin than the Beginning?

Why?

Because the Origin is a Beginning, even if this Beginning would be a continuous one, it can be viewed from the point of view of the Origin as a determinant.

This determinant can be indeterminate or determined, as can be self-determined or reported.

Thus the attributive functions of the Origin can consist in characteristics of the Word-Matrix, Beginning.

Once determined thus this Word, he is determined to turn, of other *attributive functions*, that are basic characteristics of Word-Matrix, which him determines, and this latter Word is the Word-Matrix, End.

I said "latter", not because "before" him, no longer would follow a whole infinity of Words-Matrix, but, because us can not think on base of the Logical Coefficient 2 of the Knowledge, than through a beginning and of end, the a good and an evil, a beautiful and of an ugly, etc..

Therefore, once reaching at the level of the Word-Matrix, Beginning, was easier to determine the attributive functions that him can determine on this one from point of view of the Knowledge, respectively of the Word-Matrix of the Knowledge.

This "generator", being precisely the word-Matrix ,End, which through the essence its characteristics can determine the attributive functions of the Beginning, and namely: *Any End will begin, as well, any End, terminates, with a beginning*, since, we can not say, that there, the all was ended, because this ending is actually the initiator of a new beginning, even in his quality as the end.

How namely?

A simple example: Military parade took end. The fact that respective parade has been, was held, and now was ended, means a new beginning, because, henceforth, that parade was, so it is a new beginning of that "was", as well, once with one's death is a new beginning without that person, but a beginning different from, the beginning which was sometime before birth of the person, because through his historical dimension, that person it enroll with a life lived, that leaves room for a new beginning.

Examples in these cases could continue indefinitely.

So we human beings through, our thinking attributed, the Coefficient Logical 2, we can know only the attributive functions of the following, Words-Matrix within Universal Pure Language, and only in this descending order as follows:

Word-Matrix of the Knowledge determined by attributive functions of the **Word-Matrix of the Creation**, determined in turn by attributive functions of the **Word-Matrix of the Origin**, determined by attributive functions of the **Word-Matrix of the Beginning**, and this latter determined by attributive functions of the **Word-Matrix of the End**.

These are the Words-Matrix whom human being them can determine their elementary characteristics, which becomes for their determinant, *attributive functions*.

All these attributive functions are in turn, determined by another Word-Matrix of the Universal Pure Language for the human being, who perceives on base of the Coefficient Logical 2.

Why? Because, each such function must, in turn, to have a certain determinant, precisely due to the intervention in this phraseological equation, of the Word-Matrix of the Origin, which lies as being a determinant of the other two Words-Matrix, namely Beginning and the End.

Even they must be determined, in turn, once they are avatars of the Origin, and through their essence defines with their attributive functions: the Origin.

What namely can determine the Origin, if not the Creation?

I've more said that Creation is like an attributive determinant of the Knowledge, and the Origin is the attributive determinant of the Creation, and not vice versa. This means that the Origin was not never Created, but the Creation has an Origin.

This enunciation determines finally a solving at the level of the attributive functions taken, this time, in their ensemble, and not disparately, as them have identified so far, on the basis of the Words-Matrices of the Pure Universal Language.

What namely could determine all these attributive functions of the five Words-Matrices?

To return to the characteristic of the "Infinite Continuum" and to argues that is due to the Asymptotic Function, or, the Landmark of the Negation, etc., it is not possible, because the attributive functions can not be the direct determinant of the "Infinite Continuum", because none of them, have not included in their totality the "Infinite Continuum", because the first Word-Matrix, which determines the first attributive function is precisely the End, which is a total opposite of the Infinite, and the End, can not be, under no form, the "Infinite Continuum", precisely through the fact that is ending.

This aspect indicates us the fact that the Word-Matrix, End, is, inserted both in the other Words -Matrices as the Beginning, Origin, Creation, and of course, the Knowledge.

All other Words-Matrices previous inserted, have inserted into their selves, the End, and then the Beginning, which both are also an opposite of Infinity, fact what us determine to realize that and the Semantic, respectively, the Semantics Mirror of Infinity, has included within its, the opposites of the Infinity, respectively, the Beginning and the End, opposites which through their attributive functions about the Origin, will determine through Creation, thereof attributive functions, through which it will Mirror, for determining the Knowledge, precisely the Infinite.

Thus, the Semantic Mirror of Infinity, mirrors the Infinite, but it is not the Infinite in itself, which, as shown, has completely different characteristics, being cataloged by me, as the "Infinite Continuum", with the four basic features namely: the Asymptotic Function, Landmark of Negation, Structuring and Un-defining.

It is true that one of these features it will transmitted and over attributive functions of the Beginning and End, just that this will occur later, and through other "Passageways", which by their nature, will complete the respectively tableau, on which it we can name: the Functional Tableau of the Universal Pure Language.

This tableau will include both the Universal Pure Language, as and its Expression, namely, the Universal Pure Consciousness, which is and the State of Conception, whom I dedicated a whole book, but which is not the same with the Pure Universal Consciousness, than, from the viewpoint of the Universal Pure Language, implicitly, of its Expression, and not from the viewpoint of the Status of Conception, which is defines as being not only the All, and the All, from behind the All, but and the structural All, which defines the "Infinite Continuum", but which is not found in the Expression that defines the Universal Pure Consciousness.

In Status of Conception, alongside the Expression of the Universal Pure Consciousness, we'll meet including each Word-Matrix, as and each element developed by the Word-Matrix, respectively, not only, as an ideational insertion within a phraseology which becomes included

into the Expression of the Universal Pure Consciousness, but, especially, in his Matrix of structure, which determines through his functions a new determinant or un-determinant, having an area infinitely wide, regarding establishment and deliberation legalities and enunciations, which are thus determined.

Returning to the issue of where we started, previously , the Beginning and the End are two Words-Matrix responsible for the other three Words-Matrices, namely : the Origin, the Creation and the Knowledge.

All these will have included, within their this Beginning and End, transmitted on base attributive functions which they have determined.

Thus these three Words-Matrices will have the Beginning and the End in them, and this will determines them the following enunciation: All what has Origin, becomes Created, and thus Known, due to the Beginning and the End from these.

In other words, we will not be able never talk about the Origin, the Creation and the Knowledge, without to remember of Beginning and End, what determines that the vision from the viewpoint of the Knowledge over the Origin, to be the Creational one, what has a Beginning which will End.

The fact that will End the Beginning of the Origin, makes us think, at the perennality itself, of the Universal Pure Language, perenity which, from the perspective of Knowledge, it will End once with the Beginning, and will Begin once with a new and new, End.

Thus from the point of view of Knowledge, the Universal Pure Language is highlighted as being one of Periodical origin, and again, we return to the Periodical Creational, as attributive function of Creation, what determined the Knowledge, namely, that through him was structured within the Knowledge, the First Attributive Function, namely, the End.

Once the All, from point of view of Knowledge, Begins with the End, means that before of that, End, has more been, a Beginning, which should to it End, or maybe that the "Infinite Continuum" is only finite at one end, and infinite at the other?

No, in no case!

We can not talk of such a supposition, because the "Infinite Continuum" is responsible for All-Endlessly, which is actually an eternal All, which stands always hidden behind another eternal All, what becomes the Endlessly, and thus, the All-Endlessly is defined as being the "Continuum infinite ".

On the other hand, we can not accept in any way, the fact that the Universal Pure Language would be formed only from the five Words-Matrices, which would be the End, Beginning, Origin, Creation and Knowledge, whereas even and within the Knowledge of the human being, are much many Words, which even if is reflected erroneously through the Illusion of Life, mainly due, the quality of the Mirroring of Knowledge, and especially the fact that the image given by Mirror, is not the slightest, the real image.

One is when we look in the Mirror, even if we are the image that we see, it is not our person, but a virtual image, on which gives us the Mirror, respective, about us.

Maybe we do not even show how us reflects, the respective Mirror, perhaps we are totally different, just like and the world around us. Perhaps the poplars on the street are other souls, or gods, or whatever.

All that Man knows that he Knows, is due to the virtual image on which the Knowledge Mirror, a giveth the Man about himself and about the world that surrounds him.

In the same way, happens and in case of the Words-Matrices and their meanings, within the Human Language, which is a totally different language face to the Universal Pure Language.

The human thinking will assign the Origin a Beginning and an End, and not an Ending, which afterwards to determines, the all, which are or are not, known by the Man.

This determines us to us realize how great is the difference between the Universal Pure Language and the Human Language.

For the Universal Pure Language, the End and the Beginning, are nothing but some Words-Matrices, alike as and the Origin and the Creation.

These are never, the Origin, and nor the Creation, of the Whole Universal Pure Language, but only a simple whisper of thereof. Are becoming, Origin and Creation, only for the Human Language.

Thus, the Universal Pure Language does not Begin and does not End with the Words-Matrices, Beginning and End, not has an Origin, and is not Created by the Words-Matrices, Origin and Creation, so, accordingly, can not be Known by the Word-Matrix, the Knowledge, than Mirrored through thereof, but and the Semantics Mirror of Infinity, what determines the Word-Matrix of the Knowledge, is in fact, an attributive function of the Word-Matrix of the Creation.

In this case, will have to define what namely can "hide beyond" of the Words-Matrices, End and Beginning, from where they started attributive functions for the Word-Matrix of the Knowledge.

For this, will ought before all, to see what namely can determine the quality of a Word-Matrix to have certain *attributive functions*.

Through **attributively**, we can define as being, the quality of a Word-Matrix of the Universal Pure Language of to assign certain characteristics to another Word-Matrix of the Universal Pure Language, characteristics which determines the Symbol and the Meaning, of this, Word-Matrix.

Must specified the fact that the Meaning herewith the Symbol, can only be used from point of view of the Universal Pure language, Matrix, of the Knowledge, and, not certainly, from the point of view of the Forms of the matrix expression, where the Meaning its loses any definition, being one of the main characteristics of the Word-Matrix of the Knowledge.

In conclusion the attributive characteristics of the five Words-Matrices are "seen" by the rest, of infinity of the Words-Matrices as being Symbols, and not Meanings.

Thus, the attributive functions are those which determines the Symbol of a Word-Matrix, through the Symbol of another Word-Matrix, that preceded him.

For example, the Symbol of the Word-Matrix of the Origin determines through its attributive functions, the Symbol of the Word-Matrix of the Creation, precisely through the attributive characteristics, on which the Word-Matrix of the Origin, prints them the Creation.

However, concerning on attributive functions, we can notice that, thereof them correspond only the five Words-Matrices : End, Beginning, Origin, Creation and Knowledge.

The fact that the Universal Pure Language is not composed only of the five Words-Matrices, but from an infinity of such Words-Matrices, means that the attributive functions are not the only functions which are within the Universal Pure Language, and that always before the End, which within the attributive functions it remarks as a Beginning, being created, thus, a paradox of these functions once with their appearance, means that the paradox of the End-Beginning is determined in turn by another paradox of the Beginning-End, alike how the Endlessly is Finished, and the All will always be Unfinished, because will be structured by the Endlessly, which him and includes, as system of the All- Endlessly, as system of an All which comprises the Endlessly.

Once with this, the All, should be the one Finished, but the All, will not can be never Finished, because it is always depending on Endlessly, which becomes, in turn, an All which Terminates, but only in quality of Endlessly.

Does this paradox that lies at the Origin of the All-Endlessly we talked about within, the "State of Conception", should be at the Origin of the five Words-Matrices included within the attributive functions?

No, in any case, because if it were so, it would mean that, the All to be determined by the five Words-Matrices, what is not the slightest, thus, because, the All is determined by the Infinity of Words-Matrices, which means, something else.

What is the "Before" this paradox of the End-Beginning, is actually a function disjunctive, of the attributive function, which a determines in way a completely and utterly paradoxical, but in the same time, improper, because we can not speak of similarities or complementarities between the *disjunctive* and the ones attributive *functions*.

IV.2.CHAPTER II

THE DISJUNCTIVE FUNCTIONS

For to define the *disjunctive functions*, more before all, we must return at the five Words-Matrices of the attributive functions: the End, Beginning, Origin, Creation and Knowledge. These are Unique.

Quality of uniqueness leads us to the Word-Matrix: Unique.

This is a Word-Matrix which determines the Creators Factors, that are Unique alongside the Primordial Factor, Creators Factors which are not something else than the totality of the Words-Matrices, reflected in the Mirror of the "Ego" of the Primordial Factor.

However for the determining the *disjunctive functions*, before all, we must find out what namely determines them, the quality of those Creators Factors and Unique Incidentally, of to be Unique, because in this phraseological equation, the uniqueness is of utmost importance.

This uniqueness is determined by Chance, being Unique Incidentally?

Concerning this aspect, I have more developed and wrote more pages, and namely, why are Incidentally, because all these are due to the Word-Matrix of the Creation.

If it owes the Word-Matrix of the Creation, Creation is located within the attributive functions, and not of those *disjunctive*, what makes it more difficult the respective dissertation, because the Creators Factors become Unique Incidentally, due to the fact that the Entire Creation is produces only once, as a reflection of a Word-Matrix within the Knowledge Mirror, fact which again complicates things even further, whereas the Creation is "before" the Knowledge and not the Knowledge "before" the Creation.

Another question would be what namely these Creators Factors and Unique Incidentally seeking here, once they want to be off the attributive functions of these Words-Matrices, because if they would be inside of the attributive functions of these Words-Matrices, would mean that each Creator Factor and Unique Incidentally, would belongs not only the Word-Matrix of the Knowledge, but and the Word-Matrix of the Creation, what is not so, because we have established, how namely, "appear" the Creators Factors and Unique Incidentally, alongside the Primordial Factor, within the Word-Matrix of the Knowledge.

Once what belongs to a Word-Matrix, does not have how namely to more belongs and to others Words-Matrices, because not are, under no an aspect their developments.

Thus, the Creators Factors become Unique Incidentally are outside the Words-Matrices, on which them represents as being Creators, Haphazard, and Unique?

The answer consists in the *disjunctive functions* which are the ones that determine attributive functions.

Creators Factors are the reflection of the Words-Matrices in the mirror of the "Ego" of the Primordial Factor, where each such a Word-Matrix becomes, so, a Creator Factor and Unique Incidentally.

Creators Factors belong Word-Matrix of the Knowledge, which is a determinant of attributive functions.

If belong only and only the Knowledge, how can to be Unique, Incidentally, but and Creators?

Creation like as Word-Matrix is among the five belonging, the same and the Knowledge, to the attributive functions.

The fact that these Factors are Creators, is due to the attributive function of the Creation, given to the Knowledge, as being one of the its characteristics, and namely, the Creation.

Anyone can affirm about the creativity within the Knowledge, where this one gives a sense to the cognoscible system, and also through this sense, the Knowledge is self-determines as being a determinant of the Creation, and NOT, the Creation a determinant of the Knowledge.

This enunciation makes us think even and, at the human being, who believes erroneously, that the Creation is determined by the Knowledge, in his own Illusion of Life, and thus would become the human being, the possessor of his own Will.

Nothing more false.

Prior to the Knowledge was eternal: the Creation!

The Creation has determined the Knowledge, and through his attributive functions has inserted to the Knowledge, which can be called as well and Mirror, the quality of being creative, making the first step, but and the most important for the appearance within its, of the Illusion, highlighted at the human being as being Illusion of Life.

Now we know why the Creators Factors are Creators, but why are Unique Incidentally?

Here intervene the disjunctive functions which involving two Words-Matrices, and namely, the Unique and the Happening.

Once these Words-Matrices which are reflected in the Mirror of the "Ego" of the Primordial Factor, receive due the attributive functions the quality of to receive, as the resultant of the image reflected, the title of the Creator Factor, this Creation, within the image given by the Mirror (Knowledge), is carried out only once, spaceless and timeless, because at this level, nor can it be talking about dimensionality, for those who are thinking incidentally at something like this, or even more, the whole Creation, of a Creator Factor and Unique Incidentally, takes place, at the same time, being both the Beginning as and End of the Creation, and what follows after that, not more is the Creation, but Destiny, which follows the path created of before, and not a new path.

Creation was consummate but and finished, once with the advent of the Creators Factors and Unique Incidentally.

Once this Creation was committed, the Destiny which runs on his ways is nothing else than a train that follows a railway track built long before, and which leads that train at a certain station, and only and only at that station, and never elsewhere, fact what highlights unmistakably

the uniqueness of the Creation, and especially the fact that to this Creation, can not under any circumstances to appear again another Creation, since all the infinity of Words-Matrix was reflected in the "Ego" of the Primordial Factor.

This fact automatically implies the Happening, and the Uniqueness, as being two Words-Matrices, which are not conjunct, through any way of attributive functions, and nor are not involved, as being Words-Matrices of the infinity of the Creators Factors and Unique Incidentally, because these two Words-Matrices, can not be than Words-Matrices which to and determines the image in the "Ego" of the Primordial Factor, just for two Creators Factors and Unique Incidentally, and not for the others.

Thus, not being Words-Matrices of "image" of the infinity of the Creators Factors and Unique Incidentally, it highlights thereof due to *disjunctive functions*, functions involving Words-Matrices, as, are in this case the Unique and Incidentally, which not part of the five Words-Matrices of the attributive functions.

Thus, the disjunctive functions can be defined as those functions that are not part within the five Words-Matrices of attributive functions, but which are found in the Words-Matrices of the attributive functions, as though would be attributive functions, what gives them the basic characteristics within the developing of a Word-Matrix, such is the Unique and Incidentally, in case of the Word-Matrix of the Knowledge.

Thus these Words-Matrices of the disjunctive functions that are the Happening and the Unique, there are due to their disjunctive functions, as though would be attributive functions of those five Words-Matrices of the attributive functions, respectively, the, Beginning, End, Origin, Creation and Knowledge.

This fact will make that the Happening and the Unique, to be retrieve in, the Beginning, End, Origin, Creation and Knowledge, under different forms depending on their developments.

In case of the Word-Matrix of the Knowledge, these attributes are determined through the Creators Factors, that are Unique but and Incidentally, through the Creation. Why through the Creation?

Why not through, the Origin, or, of the Beginning and End?

The answer consists in the fact that the Creators Factors and Unique Incidentally, are Unique and Incidentally, not only due the Creation, but implicitly due to all the five Words-Matrices, which, are the, Beginning, End, Origin, Creation and Knowledge, because in all these five Words-Matrices through the disjunctive function, the Happening and Unique, are reflected over the Creators Factors and Unique Incidentally, which are Creators precisely because the End, alike that and their Beginning, are Unique and Incidentally, alike how Unique and Incidentally is their Origin, alike how Unique and Incidentally is their Creation, and from here, and these are Unique and Incidentally and within unfolded by Knowledge.

In the essence of the Creators Factors lies the, Beginning, End, Origin, Creation and Knowledge, where all these are "products" of a single Unique Event and Incidentally, accomplished once with the reflection of the Words-Matrices in the Semantics Mirror Infinite of the "Ego" of the Primordial factor, where at this reflection have participated the five Words-Matrices with attributive functions, alike and the Knowledge, because the Knowledge becomes a determinative of the attributive functions of those five Words-Matrices, alongside of the others two Words-Matrices, which on base disjunctive function, lies in all these five, giving them, their own identity, some characteristics theirs.

Accordingly, the difference between attributive and disjunctive functions consists in the fact that the disjunctive functions are attributive functions for all five Words-Matrices, while the attributive functions are transmitted only from a Word-Matrix to another.

Thus, the Unique and the Happening will become attributes of those five Words-Matrices, face of, the End, what becomes an attribute of the Beginning, the Beginning what becomes an attribute of the Origin, Origin what becomes an attribute of the Creation, and the Creation what becomes an attribute of the Knowledge.

Thus, the Happening, and Unique, will be for all these five Words-Matrices an attribute.

Once what are Unique and fortuitous, means that are characterized, by a single Event?

At this level we can not speak of the Event as the one Mirrored in the Semantics Mirror of the Infinite, from the worlds of the Knowledge, but the Event is defined as being the Unique, and the Happening through her disjoint functions over those five Words-Matrices.

Therefore, the, End, due to disjoint functions of the Unique and of the Happening, becomes Unique Event and Incidentally, alike that and the, Beginning, Origin, Creation, face to Knowledge, which although is Unique Event and Incidentally, will more become and Primordial Event, because in its developments, matrix, we retrieve the Primordial Event.

This fact reveals us that the disjunctive functions of the Unique and of the Happening, them determines on the Words-Matrices of the group of those five, respectively, the functional group, attributive, of, to be Unique Events and fortuitous, but not Primordial, fact that it will meet only to Knowledge.

Thus, the Primordial Event appears us within the Knowledge, for the first time, as being an Event due by the disjunctive functions, and by the part attributive-functional, which was transmitted from Word to Word through the string of those five Words with attributive functions.

Thus, in the compositional structure of the Primordial Event, which consists in the first reporting of the Semantic to Un-semantic, through Lack, are transmitted, through the string of the Words-Matrices, attributive, the attributive functions of the End, through the Beginning, then, of the Beginning through the Origin, of the Origin through the Creation, and of the Creation through the Knowledge, and all these are associated with the disjunctive functions of the Happening, and the Unique.

All that is transmitted as an attributive function or disjunctive toward a Word-Matrix, through another Word-Matrix, for to it highlight on a Word-Matrix, third, is called the essence of this Word-Matrix, third or second.

I said, second, whereas the attributes the functional, attributive, of the End, transmitted to the Beginning, become part from the its essence, alongside of the disjunctive functions, on which this essence them ennobles.

Thus, the essence of the Beginning, will consists in the, End, Happening, and Unique, the essence of the End only in Happening, and Unique, being the first from the string of those five, the essence of the Origin in End, Beginning, Happening and Unique, the essence of the Creation in End, Beginning, Origin, Happening and Unique, the essence of the Knowledge in End, Beginning, Origin, Creation, Happening and Unique.

Therefore all the Words-Matrices from the string of those five with attributes the functional, attributive, will be Unique and fortuitous, but and each in part, a Unique Event and Incidentally.

Thus, the Creation becomes an Unique Event and Incidentally, because it has in its essence, the End, Beginning, and the Origin, whose attributive functions have transcended up to it, but and disjunctive functions of the Unique and the Incidentally.

Therefore, can it not Create than only once, and everything that follows after that, is Destiny and Illusion.

Word-Matrix of the Knowledge has thus, in its essence, the End, Beginning, Origin, Creation, alongside Unique and, the Happening.

Through the Primordial Event, so of the Semantics Mirror of the Infinite, Semantic received as an attribute from Creation, the Knowledge, thee develops, her own deployment-matrix, whose specific consists in Mirroring.

The Creation is consummates in Knowledge, as being part from its essence, in the moment Unique and Incidentally, when the "Ego" of the Primordial Factor becomes the Mirror of the infinity of Words-Matrices of the Universal Pure Language.

Thus in the moment Unique and Incidentally of the "Ego" of the Primordial Factor is reflects the Unique images and fortuitous of each Word-Matrix, in part, what becomes the Unique image and fortuitous, due the disjunctive functions, retranslated as being part from the essence of the Word-Matrix of the Knowledge.

Therefore, in the essence of the images of the Words-Matrices, of the Universal Pure Language, which become images through their mirroring in the "Ego" of the Primordial Factor, it will find all which are in the essence of the Word-Matrix of the Knowledge, respectively, the End, Beginning, Origin and the Creation, alongside of Unique and Incidentally, because these images are in fact, the supreme attribute of the Word-Matrix of the Knowledge, which through Mirroring, realizes the Image of the infinity of the Words-Matrices.

These images are actually the Creators Factors and Unique Incidentally, which alongside the essence given to them, by the Knowledge, respectively, the essence of the Word-Matrix of the Knowledge, more intervenes for each in part, and the reflection of the essence given by each Word-Matrix, from the infinity of Words-Matrices which are mirrored, thus, in the Semantics Mirror of the Infinite, respectively, the Mirror of the Knowledge, what them determines the Uniqueness, not only as a characteristic, disjunctive functional, received through the Word-Matrix of the Knowledge, but and as a characteristic, conjectural functional, received as a quality of them, of to it differentiate, thus, one of other.

Accordingly, in the essence of each Creator Factor and Unique Incidentally in part, lies the End, Beginning, Origin, Creation, Unique, Incidentally, and the essence reflected of the Word-Matrix whose image it represents.

The latter essence gives them, and the quality of Creators within Knowledge, because only on base this essence of the reflected image of the Word-Matrix for each in part, the Factors, Unique Incidentally, become diversity, through the reporting to others, which have each in their essence, and the essence image of the Word-Matrix on which it represents.

Through this diversity of the Creators Factors, the Word-Matrix of the Knowledge recognizes the Word-Matrix of the Creation and its functional attributes, which were transmitted from Word-Matrix to Word-Matrix, through the string of those five, alongside the two with disjunctive functions, respectively, the Unique and the Happening, which are acting directly.

Through the Creators Factors, the Knowledge recognizes the Creation, but and the Creation, its consummates, her attributive function within the Knowledge.

The Knowledge specificity consists in the Mirror and that is why, these Factors become at beginning, before all, images, and through their diversity, these images become Creation, even if the Creation of the image in Knowledge is Unique and fortuitous.

If is an image of the Creation means that these Creators Factors and Unique Incidentally, not creates?

The reflected image of the Creation is not same with the Creation in itself, in her quality of Word-Matrix of the Universal Pure Language?

Here we come to some of the most important enunciations throughout Coaxiology Un-semiotics Phenomenological, namely:

The Creation is an Event-Unique and Incidentally, being once, only once, created -(eternally determined through the reporting at the "Infinite Continuum, the Unique Expression of the Universal Pure Consciousness and, Universal Pure Language, the term" created "is purely figurative) - through its perfection, in quality of Word-Matrix of the Universal Pure Language.

The Creation from Knowledge is an Unique and Incidentally Creation, having as essence the End, Beginning, Origin and the Creation, while the Creation in quality of Word-Matrix has as essence only the End, Beginning and the Origin, and only face of these, the Word-Matrix of the Creation becomes Unique and Incidentally, face of the Creation of the Knowledge, which becomes Unique and fortuitous, and face of Creation.

Functional attributes of the Word-Matrix of the Creation, consist precisely in Creation, on which the Knowledge could not to put them into practice, than through "inventing" of the Mirror, because a second Creation, could no longer be Created!

Through Mirror, and only through Mirror, the Knowledge can put into practice functional attributes of Creation of to Create, but, at the same time, to not determines a second Creation, which was impossible, being already, the first Creation, an Event, Unique and Incidentally.

Thus the Knowledge through the Mirror Creates images.

Creating the IMAGES, is not repeated the Creation, what would have been impossible.

Thus the Creation was the one which has imposed to Knowledge, the Semantics Mirror of the Infinite, through its functional attributes of, to and perpetuate its own Creation, Unique and fortuitous, but which to be the CREATION OF THE IMAGE, and not, CREATION IN ITSELF.

IMAGE CREATION IS DIFFERENT FROM THE CREATION IN ITSELF, BECAUSE THE IMAGE OF A THING, WILL NEVER BE THE THING IN ITSELF, HOW, THE IMAGE OF A MAN IN A MIRROR, IS NOT THE MAN IN ITSELF, BUT ONLY HIS IMAGE.

THIS IS THE DIFFERENCE BETWEEN THE WORD-MATRIX OF THE CREATION AND THE CREATION OF THE CREATORS FACTORS, OR THE CREATION WITHIN KNOWLEDGE, AS I CALLED IT, THE IMAGE IN MIRROR IS INVERSE, WHICH SHOWS ONCE AGAIN THAT, THE WORD-MATRIX CREATION TENDS TOWARDS ORIGIN ETERNALLY, AND NOT FROM ORIGIN, HOW IS THE CASE OF THE CREATION OF KNOWLEDGE, THUS, NOT HAVING AN ORIGIN OF ITS, BUT ONLY A FUNCTIONAL ATTRIBUTE THEREOF, TOWARD WHICH TENDS, HOW, THE KNOWLEDGE HAS AS A FUNCTIONAL ATTRIBUTE, THE CREATION, TOWARD WHICH TENDS.

Such an image is each Creator Factor, in part, which is an Image, what reflects Unique and the fortuitous, Creation, through the attributes transmitted by this to the Knowledge, but, at the same time, due to the infinite diversity of the images created by the Semantics Mirror of the Knowledge, and implicitly, through the "Ego" of the Primordial Factor, these Creators Factors become diversity, and through their own diversity become and Creators, because the infinity of Words-Matrices reflected into the Mirror of the "Ego" of the Primordial Factor, is nothing else than the insurance of the functional attributes of the Creation, that could benefit from a diversity, to Create associations or various combinations of this diversity, thus, giving to the Image of these Images Mirrored, which are the Factors Unique and Incidentally, their quality of to can realize Combinations and associations between the images mirrored of other and other Words-Matrices in the Mirror of the "Ego" of the Primordial Factor, which are not anything else, than the Creators Factors and Unique Incidentally.

By being able to realize associations and combinations between these Images, the Factors Unique Incidentally, become, Creators.

What exactly them determines the Creators Factors, the possibility of to realize some combinations and associations between other Factors unique Incidentally, which, in fact, are these diversities of images mirrored in the "Ego" of the Primordial Factor, by the Words-Matrices, what, thus, give an infinite diversity of images, respectively, of Creators Factors and Unique Incidentally?

The quality that these, to can make associations, combinative, distributive or of any kind, within the infinite diversity of images, which are, precisely, themselves, is given to them, by the Knowledge through the Meaning, of the Symbol.

Can see what fantastically, are placed these things, what seemed at first sight incomprehensible, namely, the Creation is the one which determines the Knowledge to and defines a Mirror, for, to and reflects its own image, (Creation, and not the Knowledge), in this Mirror, precisely, because, the Creation being Unique and Incidentally, could no longer to it repeat in Knowledge, but her Image, yes.

Such an Image of the Creation consists into diversity, and thus, we have an image of diversity by reflecting of the Words-Matrices into the "Ego" of the Primordial Factor.

For these images to can Create, had need the possibility the awareness certain combinations associative and distributive, between the images that were, also, they, these Creators Factors and Unique Incidentally.

What them gave this quality to be aware, when you were just a Symbol of an Image?

The expression of the Word-Matrix of the Knowledge which consists in the Understanding or Knowledge of the Image, which is a Symbol.

Thus, through Knowledge of the Symbol, the creation becomes reflected in Knowledge, in quality of Image.

Who forms this image of the Creation?

The Creator Factors and Unique Incidentally, which, thus, are Creators.

How the Creation is Unique, and its Image is Unique.

Thus, and those that make up the Image of the Creation are Unique, being the CREATORS FACTORS AND UNIQUE INCIDENTALLY.

Thus was "born" eternal the Numerology.

The Event Unique and Incidentally, is the Event which lies before the Primordial Event of the Knowledge, and after the Un-semiotic Phenomenon, about which I will talk in the following pages.

This Mirror determines the Primordial Event, actually, the Unique Event, Primordial, but and Incidentally of the attributive Functions from the string of those five, determined by this string, and not by the disjunctive functions, as, and hitherto, which them determine at the Words-Matrices, the attributive functions from this string, the quality of to be Unique Events and Incidentally, but not Primordial.

Why these Events Unique and Incidentally are not Primordial, once they define Events of "from before" of the Primordial one, and works at the "occurrence" of the Primordial Event?

Because these Events are not attributed for no a Word-Matrix of the string of those five with attributive functions, but, become Events due the two Words-Matrices with disjunctive functions, what determines that the respective Events to be defined from outside, and not from their self, from "exterior", and not from the "interior" of their attributive functions, thus, the Event Unique and Incidentally belongs them as a definition of some external functions (disjunctive), and not of theirs (attributive), so, therefore, these Events are determinations, and the determining becomes Event always divided into two, one from the point of view of the determinant, and another of the determined one.

Therefore within these Events Unique and Incidentally, we can not speak of an Event Unique and Incidentally in his self, but of a determined, Unique and Incidentally, of the disjunctive determinative.

Thus, the Event Unique and Incidentally becomes an Event, without to have, structured an attributive function within its, but is reflected over the string of those five with attributive functions.

Through its character determined-determinant, the Event Unique and Incidentally is reduced to the disjunctive functions which him determines, and thus, is not an Event in itself for the Words-Matrices from the string of those five with attributive functions, not being, determined by the attributive functions, but remains an Event only in measure the reporting of the attributive functions to the disjunctive functions, approaches, which are made depending on each Word-Matrix, in part, and, thus, we can not to him give to this Event, the statute of to be an Event in itself, alike how is the Primordial Event, which hides in its substrate, the attributive functions which him determined, and in that is conducted.

Thus for that an Event to can be considered Event Fulfilled, how is the case of the Primordial Event, will must to be defined by the functions (in the present case) of the Words-Matrices from the string of those five, which to him determines directly, and not that these to be a determined of this unrecognized Event, belonging other functions, respectively, the functions disjunctive, and therefore becoming an Event Unfulfilled.

For that an Event to be Fulfilled, as I said, must be determined directly and essentially, by the one to whom, it belongs the Event, thus, becoming its determinant, and the Event to is reflects on and only on, its determinant, which, thus, will realize a determinant.

In the present case, over, the Event Unique and Incidentally, talk about an Event Unfulfilled, because, if would have been Fulfilled, ought to is reflect upon those two Words-Matrices, possessors of disjunctive functions, respectively, over the Unique and Incidentally, before all, for to is Fulfill in quality of Event Unique and Incidentally, and then to become a determinant of the string of those five with attributive functions.

How it can Fulfill the Event Unique and Incidentally, acting over the Unique or the Incidentally, when, precisely, these are Unique and fortuitous, in their quality of Words-Matrices within the Universal Pure Language?

It is well known that no Word-Matrix is not an Event in itself, because does not have how exactly, not being determined by a certain Phenomenon, Event, respectively, by an event succession, fact that can be attributed only to the Knowledge, and the Un-semiotic Phenomenon whereof I will talk in the following pages, is not a Phenomenon, similar to, the Primordial Phenomenon within the Knowledge, which to be determined by a Primordial Event.

Thus, the Words-Matrices are not Events, and therefore, nothing could lead to the deployment of this Event Unique and Incidentally, less, precisely the two Words-Matrices with disjunctive functions, which represents exactly, the Unique and Incidentally.

From this point of view, the Event Unique and Incidentally is Unfulfilled.

Perhaps from another point of view to become an Event Fulfilled?

Through his reflection, upon the string of those five Words-Matrices with attributive functions?

In no case, because none of these functions can not define this Event.

And yet what namely him ranks on this in quality of Event?

The answer consists in the disjunctive functions, of the manner how these acting upon the End, more before the others, because this has in its essence, the two characteristics of disjunctive functions, the Happening and Unique, even, if he becomes member, and founder of string those five.

Thus, through, the End of the Event Unique and Incidentally, becomes a Fulfilled Event only half, since this becomes possessor of the attributive functions and not disjunctive, how this Event should to be in totality Fulfilled.

Nevertheless, is transmitted, thus, on an attributive way, the string of those five Words-Matrices, and thus, at level of Knowledge will determine the First Event Fulfilled, respectively: the Primordial Event!

However, and this Event can be considered as belonging those five Words-Matrices, because shall be transferred through the End, and of the attributive functions determined by it, and other Words-Matrices, under attributive form, remaining as Event only for the Words-Matrices disjunctive, which are the Unique and the Happening, and for these, only when is reported at the string of those five, being, thus, an Event of Reporting, from point of view disjunctive, of the Unique and of the Happening.

Thus the End it interpose from point of view of the Event, through this Event, which will become Fulfilled, scarcely in his quality of Primordial Event, at which cooperates, precisely through the attributive functions, in which was impregnated.

The conclusion is: Through Knowledge, Creation was consummate which has an Origin in a Beginning what has an End, or an End what has a Beginning and has determined the Origin which has consummated the Creation, for to Knows.

All these are due to the Creator Factor and Unique Incidentally, which as we can see, determines the Creation, through Its Uniqueness, being and Unique Incidentally, but please attention, because this Creation of the Creator Factor NOT is the Word-Matrix of the Creation, but another Creation different of this Word-Matrix, a Creation where intervenes the Happening, being a Happening Fortuitous, face of the Word-Matrix, Creation, which is NOT a Happening Fortuitous, but a Word of the Universal Pure

Language, within which due the disjunctive functions, and in there intervenes the Unique and the Happening, but not for to determine the status, as such, of the Word-Matrix of the Creation, but to them transcends, through this Word-Matrix of the Creation towards the Word-Matrix of the Knowledge, through its attributive functions, in the Purpose of the becoming of the Creators Factors and Unique Incidentally.

Furthermore, the purpose of the disjunctive functions is not only this to "pass" through the Words-Matrices End, Beginning, Origin and Creation, for to reach Word-Matrix of the Knowledge, but has and another characteristic, namely, to Unite only with functional attributes of thereof, such, in the functional attributes of the End will be the Unique and the Happening, as in all other functional attributes of the five Words-Matrices within the attributive functions.

Thus, the Unique and the Happening intervene on the Word-Matrix of Creation only through the Word-Matrix of the Origin, of functionally, but and then, only and only, as a functional attribute Unique and Incidentally of the origin of Creation, and not of the Creation, because the functional attribute Unique and Incidentally of the Creation is the Knowledge.

So, you can see how the Word-Matrix of Creation through the Word-Matrix of Origin, is Unique and Incidentally, but only from point of view of the Origin, this not being, CREATED!

Because the All is hiding eternal behind the Whole, and Status of Conception does not accept the Creation, in our meaning about Creation, respectively of the Knowledge.

The Word-Matrix of Creation, as well as all other Words-Matrices was Not created, they are determined asymptotically to Endless.

In conclusion, between the Word-Matrix of Creation which is Uncreated, having an Unique Origin and fortuitous, and between the Creation, of the Creators Factors and Unique Incidentally within the Knowledge, is a great difference, because in Knowledge, the Creation is Created!

The Words-Matrices, being the Universal Pure Language of the State of Conception, are Not Created, they are determined through the reporting of the Universal Pure Consciousness and of the basic characteristics of the "Infinite Continuum", thus the State of Conception, Not accepts the Creation, in the sense given by us through the Knowledge, but only as one of the infinity of the Words-Matrices of the Universal Pure Language, uncreated, but which has name of Creation, whose true Symbol, we the people, not him we will be able ever Know!

As well the Origin has in its essence the Beginning and the End, whose attributive functions have transcended up to this, and the Beginning will have in its essence the End, while the End will have in its essence only the disjunctive functions of the Unique and the Happening, which in their turn, will be in the essences of the Beginning, alongside their attributive essences, which I just mentioned, in the essence of the Origin, the Creation, and of the Knowledge, which will have in its essence, alongside of the disjunctive functions of the Unique and the Happening, and the attributive functions, which have transcended, from the End, up to the Creation.

Thus the disjunctive functions are in all the five Words-Matrices with attributive functions, in return the attributive functions transcend from a Word-Matrix to the other, thus, giving it certain characteristics attributive to the other Word-Matrix.

More understandable, once the Happening, and the Unique, in quality of disjunctive functions, acts directly for each of those five Words-Matrices, as and how would be the

forerunner Word-Matrix who to him give its attributes functional, attributive, to the next, the Words-Matrices with attributive functions will him transmit to next Word-Matrix, from the received attributes from forerunner Word-Matrix, without to can to him transmit and to an other Word-Matrix, directly, its functions assigned, than only through of the next Word-Matrix.

Through "next Word-Matrix" it will understand the Word-Matrix which follows in the string created by the Order of those five Words-matrices with attributive functions, the order composed of the following string: End, Beginning, Origin, Creation and Knowledge.

The Word-Matrix, End, is the Unique which has no functional determinant attributive in its characteristics, because has no Word-Matrix precursory in string, which to it transmit its characteristics attributive.

It is par excellence, the first word-Matrix, that will develop the characteristics attributive, but which is the determinant of the characteristics disjunctive, face of Beginning, which is a Word-Matrix what alongside of the characteristics disjunctive of the Happening and the Unique, more fulfills, for the first time within the string of those five, and the attributive characteristics of the End, as well of the Beginning, alongside the disjunctive characteristics of the Unique and the Happening, and the Creation, according the string, will fulfill, through the Origin, the attributive characteristics of the End, Beginning and Origin, and alongside these, on those of the disjunctive characteristics of the Unique and the Happening, and through the Creation, the Knowledge will fulfill the attributive characteristics of the End, Beginning, Origin and Creation, and alongside these, on those of the disjunctive characteristics of the Unique and the Happening.

To the level of the Creation appear to us and the Unique Event, which is different from the one of the Semantics Mirror of the Infinite, due to Knowledge, but precisely this Unique Event, is transmitted to Knowledge by the Creation, through its attributive functions, for to determine, what in Creation, is named, the Primordial Event.

Thus, the Primordial Event is a resultant of the attributive functions of Creation, and implicitly, of the Unique Event and Incidentally, of this one, becoming the same Event, only that viewed from point of view of Creation, us appear, as the Unique Event and Incidentally, and from point of view of Knowledge, us appear, as Primordial Event.

Everything that the Creation has transmitted to the Knowledge, as attributively functional of its, consists in Semantic, which is the garment of the *Event Unique and Incidentally*, what through Knowledge, will lose its side of attributive function of the Creation, thus, becoming the Semantics Mirror of the Infinite, and through the Un-semantic, sprang from it: the Primordial Event, that will determine the Lack and the Periodical.

Thus, the Primordial Event becomes Unique, but and Incidentally, only and only through Creation, and Primordial, only and only through Knowledge.

In one word the difference between the functions, disjunctive and ones attributive, consists in the fact that, the disjunctive ones, directly addresses each Word-Matrix in part , while the ones with attributive functions, only the following Word-Matrix, receiving and he, in turn, certain attributive characteristics from the forerunner Word-Matrix.

Thus, the *disjunctive functions* are determined by the Unique and Incidentally.

Regarding at the Incidentally in his quality as a Word-Matrix, we can highlight his quality as the Pure Happening, just as this disjoined at level of the Creators Factors, which are the image of the Words-Matrices highlighted in the "Ego" of the Primordial Factor.

Thus, the fact that these Creators Factors are Incidentally is real as far as possible, because the Creation was not started as deployment, in the world of the Knowledge, than once with the Primordial Factor, and the Incidentally Factors.

Likewise are and Unique, because the image of each Word-Matrix mirrored in the "Ego" of the Primordial Factor is Unique.

Once the Creators Factors are so Unique, as and Incidentally, in true sense of the Word-Matrix, how can be this Word a virtual image reflected in the Mirror of Knowledge, and not a real image?

Creation through its characteristics can not to be than Unique, and everything what is Unique, becomes through characteristics of its Uniqueness, and Incidentally.

All these transcend the Creators Factors as being their basic characteristic, due to the disjunctive functions.

This means that the Happening, and with the Unique, are the unique Words-Matrices whose image reflected by the "Ego" of the Creator Factor, becomes an image that fits like a glove with reality, or with what namely are the two Words-Matrices, that disjoins.

These penetrates the attributive functions, and finally give their characteristics to the Creators Factors that will perform the Creation, precisely due to the character received from the disjunctive functions, of to be Unique and Incidentally.

But other Words-Matrices?

Can these to and highlights their characters upon the Word-Matrix of the Knowledge?

Yes, but can not longer be included, within the attributive functions, and nor of the disjunctive functions, consisting of those two Words-Matrices, and namely: the Uniqueness and Happening, which through their specific character, it will reflected over the Creation, giving it the thereof character, the specificity of Uniqueness and of Incidentally.

What would have happened if, alongside the attributive functions of those five Words-Matrices, would not intervened and disjunctive functions of the other two?

Does the Knowledge could more be, in its quality of mirror, the same as now?

Could have created the images of the infinity of Words-Matrices, where the image of each in part represents a Creator Factor and Unique Incidentally?

Certainly that not.

Without the disjunctive functions of those two Words-Matrices, key, nor the attributive functions would not have had no sense, and more than this, would not have been determined, under no form, because a continuous Creation and without Destiny, preceded by Predestination through the Creation Terminated once with the its Beginning, End, would have been the equivalent of the "Infinite Continuum", reflected in Creation, what would not be led, under no form, to the development of the imaging of mirroring, due to the attributive functions, but would be remained in phase "amorphous" of eternal, Beginning-Unfinished and End, Created!

In this case what namely determines the disjunctive functions?

The answer consists in the conjunctive functions which are based on the First Analogy of the Whole, about which I have written many times in other works of mine.

These conjunctive functions are the functions which are reflected over all the Words-Matrices, from all Words-Matrices, through the fact, that each such a Word-Matrix, must to is retrieves in the other one, under a form or the other.

The conjunctive functions have at base, as I said, the First Analogy of the Whole, on which I a quote from the "*State of conception in the Coaxiology Phenomenological*" as being:

THE ANALOGY OF THE WHOLE: is defines by the fact that any the Primordial Element is always located IN the Infinite, and never, IN its outside, because if we assign the Notion of Whole to the Infinite Primordial, and only from this point of view, never an Element Primordial, not will can be, in the outside of the Whole, through which and this one, it identifies in the end.

Thus, appears the First Analogy or the Analogy of the Whole.

Thus, each Primordial Element, will must to it finds, or to be in All the others Primordial Elements, even if are Un-typologies between these, the reflection it will done, through a Common Primordial Element, that will have double quality of Typology face of the two Elements Un-typological between them.

Only the typological elements between them, it can find some in others.

I conclude the quote.

This Analogy is responsible of the determination the three basic functions of the Universal Pure Language, respectively of the conjunctive function, defined through the conjunctive condition created between the Words-Matrices of the Universal Pure Language, characterized by the fact that these Words-Matrices converge toward a Whole of theirs, through the First Analogy, thus, find themselves in all others, through the enunciation: Everything is in All, and All are in Everything.

Thus, the disjunctive functions it will reflect over all the Words-Matrices of the Universal Pure Language, even over those who are possessors of some disjunctive functions or attributive.

Thus, the connective functions are functions determined by the First Analogy, or the Analogy of the Whole, which are valid for all the Words-Matrices, even if these, in turn, are the possessors of the another function, as I more said.

The All is maintained through this function, which is the cause of all the others.

We, humans beings, can determine only these three kinds of functions, but certainly their number is of infinite order, only that other such functions will can be nominated, only when human being will think with another Logical Coefficient than 2.

Thus, the Words-Matrices which can be determined as having functions different from connective functions, that converge due to the Whole, are, the ones attributed to the attributive functions, namely: the End, Beginning, Origin, Creation and Knowledge, for, the disjunctive functions more we have the Unique and the Happening, and remaining of an infinity of Words-Matrices belong to Conjunctive functions, as I more set.

This fact implies another enunciation, namely: The seven Words-Matrices of the Universal Pure Language that make up the world of the man are: the Unique, Happening, End, Beginning, Origin, Creation and Knowledge, which belong to the disjunctive functions, the first two, and to the attributive functions following five.

We can not assign the seven Words-Matrices as being the main Words-Matrices of the Universal Pure Language, as these become main only for the Human world, namely for Our Matrix, which is the Word-Matrix of Knowledge, alike how for this Matrix are and the three categories of functions that a determine, from point of view, characterological.

In a such order, where, it more is located God, in his quality of Word-Matrix of the Universal Pure Language, regarded through the prism of the Forms of Matrix-Expression, ie different of the intervention of the Knowledge?

Such a question makes us think at Origins, at the structuralist representation of the Whole, because the meaning of God, is this of the Demiurge, so of the Creator in the soul of human being.

More can be God a Creator, from the perspective of Forms of the Expression-Matrix?

I established up now where and what is the role and place of the Creation, which has the characteristics due to attributive functions of the Origin, and the Creation, in turn, through its attributive functions gives the characteristics of the Knowledge, for to reunify, their conjunctive function, which is a function present at all the Words-Matrices of the Universal Pure Language.

Thus, the Creation has two functions, namely attributive and conjunctiva, face of the Unique or the Happening, that have and they all two functions, but disjunctive and conjunctive.

This fact leads us to the reasoning that God might be a complex of three functions, namely Conjunctive, Disjunctive and Attributive?

Why?

Due the fact that is Unique and Incidentally (disjunctive Functions), Creator (attributive Functions), and all these are included the conjunctive functions, which determine the convergence of the Words-Matrices in the Whole which comprise the Unending, and thus is perpetuate "Infinite Continuum".

Such a God, of the Origin and thereof Creation, as and of all other is a God of the Man, of the Element-Common, or Word-Common of the Man, which includes in its acceptance all these, through its Typology corroborated with the Typology of Knowledge, which is a Typology of origin, attributive and conjunctive, but which is determined by the disjunctive Typology.

Why I use the Words-Matrices functions as being Typologies in this example?

For the fact that these functions are Typologically between them, having some complementarities, similarities, or simply common determinants, such as those of the Unique and the Happening, which are dissociates in the, End, which becomes attributive of the Beginning.

This reasoning send us to the conjunctive function, which is a function of convergence, valid for all Words-Matrices, what means that all these Words are Typologically between them?

NO, under any circumstances, even if the function conjunctive gives this characteristic of Typology to Words-Matrices, these can not be in their totality, Typological between them, despite the fact that the conjunctive function is a function generally valid for all the Words-Matrices.

The cause consists in the fact that each Word-Matrix alongside the general valid function for all, which is the conjunctive function, is also attributed and to other functions as in the example above, where each Word-Matrix of the seven, belongs beside the conjunctive function, and to the disjunctive or attributive functions, what no him longer gave the character Typologically in totality, than partially through the conjunctive function, due to the First Analogy, or the Analogy of the Whole.

These different functions, them give the Words-Matrices, their characters Un-typological between them, respectively those that possesses the disjunctive function will become Un-typological, face of the ones which possesses the attributive function, even if between them are the Typological, from point of view of the conjunctive function.

Who is, actually God, I said it in the State of Conception in the Phenomenological Coaxiology, namely that God is precisely the State of Conception, and if we see in God a Creator and an Unique, Incidentally, is due precisely the Uniqueness of the Creation as and Word-Matrix, which it reflects thus through the Creators Factors and Unique Incidentally, in the matrix development, of the Word-Matrix of the Knowledge.

This fact determine us on us, humans, to attribute the Creation to those Creators Factors and Unique Incidentally.

Why Creation is reflected and attributed, to those Creators Factors, where each represents an image of a Word-Matrix reflected in the Mirror of the "Ego" of the Primordial Factor?

Creation is assigned and to the Primordial Factor, almost to the same extent, as to the Creators Factors and Unique Incidentally, only that the Primordial Factor does nothing else than to reflect through its "Ego", the image of the Words-Matrices, of the Universal Pure Language,

while these images, of an infinite number, which become Creators Factors and Unique Incidentally, and which amazingly, are and the numbers that define the Numerology, are Creator images, which develop within Our Matrix, which is the Word-Matrix of the Knowledge, their own worlds and Universes, with or without dimensionality, with or without life, but which have each in part, their own structures and fingerprints of thereof.

Why all these?

Why the Creation is not attributed to other such forms or structuralization, different of those of the Creators Factors and especially how, they can Create, each in part, when they are an infinity, and the Word-Matrix of the Creation is only single one.

In this aspect lies perhaps, the most beautiful development within the my philosophy, and of which I care personally, where converge more elements that we have presented so far.

Firstly Creator Factors are an infinity, and Creation is only one, and normally it would be that this one to be at a single Creator Factor, which reflects the Universal Pure Language within the "Ego" of the Primordial Factor, and not to an infinity.

This fact is due to a contest that led finally to the Typology of certain Words-Matrices with different functions, namely the two Words- Matrices, of the disjunctive functions, and the other five, of the conjunctive functions.

The Unique appears alike as and the Happening, in the same disjunctive-attributive system, alongside Creation, only that Creation is attributive, and the Unique and the Happening are disjunctive, but precisely through this function become Uniques, for them, as and their Self, uniqueness that them gives in turn, and to other Words-Matrices, with which these achieves the Typology of those seven, alongside the disjunctive Uniqueness, more appears and the Happening, equally unique and of disjunctive, in the same time.

Why are these disjunctive I explained in previous pages.

In this order of ideas the seven Words-Matrices become represented in the "Ego" aof the Primordial Factor as being Unique and Incidentally, precisely due the disjunctions which are reflected in this "Ego" of the Primordial Factor, alongside the Words-Matrices, attributive, what forming the main characteristics of the worlds of Knowledge, which are due to general conjunctive functions, disjunctive and attributive, functions complemented by the seven Words-Matrices basic, for the area of the Word-Matrix of the Knowledge, namely, the disjunctive, Unique and Incidentally, and the attributive, the End, Beginning, Origin, Creation and Knowledge.

IV.3.CHAPTER III

INFINITE AND "CONTINUUM INFINITE"

Each Creator Factor and Unique Incidentally, due to the disjunctive functions which are reflected over the Word-Matrix of the Knowledge, will become Unique and Incidentally, but same time, due to the seven Words-Matrices, that have became Typological in this trusses of which defines finally the Word-Matrix of the Knowledge, will determine that all the seven to be in the basic characteristics of each Creator Factor and Unique Incidentally, in part, characteristics that for these will become UNIQUE CREATOR and INCIDENTALLY, enunciation in which it

sees disjunctive character of the Unique, and attributive of the Creation reflected through the seven Words-Matrices in each, thus, of the Creator Factor and Unique Incidentally.

Moreover even if we do not use that denomination all the time, must necessarily, highlighted the fact that each Creator Factor has through its Uniqueness, fortuitous, and all the other characteristics of those seven Words-Matrices which define the Word-Matrix of the Knowledge, namely, is Unique, Incidentally, what has an End, but and a Beginning, in Origin and Creation, for to Knows!

This is the true denomination of Creators Factors and Unique Incidentally.

Principle fourth of the State of the Conception, mentions that: "The Happening Fortuitous or the Incidentally, is the Creation, attributed only to the Creators Factors.

Thus the Numerology is Creation."

Thus the disjunctive functions are characterized mainly by the fact that are found in all the Words-Matrices with functional characteristics attributive, face of the Words-Matrices, attributive, whose characteristics attributive are found only at the next Word-Matrix what transcends the characteristics attributive of the previous Word-Matrix, in its own characteristics, which in turn, will determine new and new, characteristics attributive.

However, disjunctive and attributive functions can be attributed to Word-Matrix of the Knowledge, through which, and us, human beings, them determine, and only through this Word-Matrix, we can structure conjectural all the seven Words-Matrices, respectively, two which belong to the disjunctive functions, and five to the attributive functions, face of the conjunctive functions of convergence, according with the Analogy of the Whole, where each Word-Matrix from the infinity of such Words-Matrices, holds this conjunctive function.

Another problematical over the seven Words-Matrices, which are adjacent to the Word-Matrix of the Knowledge by their functionality, would more be the problematical of the Infinite, namely the Semantics Mirror of the Infinite, which, belongs as a feature of the Knowledge, being a function attributive of the Creation, through Semantic Factor.

The Infinite, as I had established in the Principles of States of Conception, has a certain functionality, highlighted at Knowledge, due precisely to the Semantics Mirror of Infinity, and a completely different functionality highlighted at the infinity of Words-Matrices, where its basic function is the conjunctive function, on whose base, the All, it will found in the Endless, which surrounding him, and which will always define a new All from behind the All.

This stratagem of placing the Infinite, in a engine matrix, what includes in its origins, a paradox of the All-Endlessly, where the All is the eternal Unfinished, and the Endless is the eternal Terminated, actually, meets the main characteristic of "Infinite Continuum", namely, its asymptotic function, function which underpins thereof.

Thus the Infinite, on base of the its main function, namely, that of being conjunctive, face of the all infinity of Words-Matrices, can be found in these.

Must be made necessarily the explanation, that the Infinite, taken in quality as a Word-Matrix is not nor far "Continuum Infinite", which no longer is a Word-Matrix within the Universal Pure Language, but a cumulation of the four basic characteristics: the Asymptotic Function, the Landmark of Negation, the Structuring and Un-defining, characteristics whose cumulation meets "Continuum Infinite", which lies at base of the Universal Pure Language.

So the Universal Pure Language it will always develop within this "Continuum Infinite", which is not a Phenomenon, because in its inside, are not produced never Events that to can determines a certain Phenomenon itself.

"Continuum Infinite " is more important than a Word-Matrix of the Universal Pure Language, and implicitly, and than Word-Matrix, Infinite, of this Universal Pure Language, because the "Continuum Infinite " is responsible of all of the characteristics of the Words-Matrices of the Universal Pure Language, determining them, both the parameters as and their functionality, based on certain processual functions, about that I wrote about before, namely, Disjunctive and Attributive, etc..

The number of these processual functions is infinitely large, just that we human beings can not discern on base of the Coefficient Logical 2, only two such functions, on which to them report to the Conjunctive function, generally valid for whole infinity of Words-matrices of the Universal Pure Language.

Why processual functions, term which so far I have him not used?

Because they are responsible for processing new Words-Matrices, on that them determines (in the case of the attributive functions), or is involved, in the same time, in processing multiple Words-Matrices, giving them, thus, their own characteristic, as is in the case of the disjunctive functions.

Thus, the Infinite defined as and the Word-Matrix of the Universal Pure Language is a completely different Infinite, towards the "Continuum Infinite", which is not a Word-Matrix, but a conglomeration, or sum of features, namely the four about which I remembered: the Function Asymptotic , the Landmark of Negation, Structuring, and Un-defining.

If these are not Words-Matrices of the Universal Pure Language, what namely can be, and what namely determines them?

Part of this topic I him have debated in, the State of the Conception in the Coaxiology Phenomenological, where the logic of the respectively phenomenon, was not something else than a simple tool of the Knowledge, and not any Knowledge, respectively of the Word-Matrix of Knowledge, but of the Knowledge from the level illusory of Logical Coefficients, from which the Logical Coefficient 2 is assigned and the human being.

This fact demonstrates that when talking about the Coaxiology Phenomenological, talk about a totally and completely different Phenomenology than that of hitherto, in which the logic played an essential role, being a kind of pure Consciousness, delimited totally by the human being.

In reality, in the Coaxiology Phenomenological, the Pure Consciousness consists in the Expression of the Universal Pure Language, without having a connection with logic, and the Phenomenon is a sequence of Events that are interwoven within a Phenomenon that will become a new Event in turn, having no connection with logic in one way or another.

I accepted terminology Coaxiology Phenomenological, which would translate to Coaxiology, Phenomenon and Logic, only for the fact that through the Word-Matrix of the Knowledge, on which I him assigned as being Our Matrix, we humans, are thinking and reasoning, even if through the Illusion of Life.

At the base of the Word-Matrix of the Knowledge lies its main characteristic, what transcend due the attributive function of the Word-Matrix of Creation, namely the Semantic, respectively the Semantics Mirror of the Infinite, which determines the first Event, and implicitly with this the first Phenomenon, fact that leads, as due him, we humans to can discern, in present, indifferent if this discernment is eclipsed by the Illusion of Life.

Everything is a dream to man, including his own life, only that and this dream is due to a Phenomenon initially, due to the Primordial Event, and which consists for the Word-Matrix of the Knowledge, the Semantics Mirror of Infinity.

Before this Phenomenon, the Phenomenology not only no longer has its place, but it no longer has no rational resonance, if disappears completely the Phenomenon, and logic is only in quality of a simple tool, leaving place to Coaxiology to continue this periplus.

So and it is, just that we discern all these, all through Knowledge, respectively of the first Event-Phenomenon, what occurs based on the attributive function of Creation, as being the Semantic, which its Lack from the Un-semantic will determine the Periodical, a kind of reflection of the "Continuum Infinite" in the Semantics Mirror of the Knowledge.

I said a kind of reflection, because any image in Mirror, be it even and the Mirror of the Knowledge, is not a real image, even and for us humans, but a virtual image.

Thus the Semantics Mirror of Infinity is a "Continuum Infinite" virtual.

From now on, only at level of Word-Matrix of Knowledge, intervenes the Coaxiology Phenomenological, respectively the Coaxiology, in its applications, based on the Event-Phenomenon, or the successions eventful.

In the State of Conception in Coaxiology Phenomenological, I outlined mainly, Phenomenological character of the State of Conception, respectively in report with the Knowledge, but without to omit to highlight the entire arsenal of the State of the Conception, and its ratio to the Word-Matrix of the Knowledge, through the Analogies which were held, involving it on this one.

Thus the State of Conception was reflected in the Word-Matrix of the Knowledge and implicitly, were done references to the successions eventful which have structured the Phenomenon, that will become the Event, without that the Logic to have a major word to say in all these, than in its quality of a simple helpful tool.

Thus the Phenomenology of the future will consist in Coaxiology and in its highlighting at Coaxiology, in the context of overcoming the frontier of Knowledge, respectively of the Word-Matrix of the Knowledge

I did this little tour concerning the Phenomenology, because we need to define the cause of the differentiations of aspect of Infinite, respectively of the Word-Matrix Infinite and of the "Continuum Infinite", as and for to establish what namely is the "Continuum Infinite", if through its essence is not a Phenomenon, since the Phenomenon can not be than determined by a certain Event, and the "Continuum Infinite" can not be determined under no form by a certain Event, because the Primordial Event takes place, only and only within the Word-Matrix of the Knowledge.

It is a state of fact, the "Continuum Infinite"?

To be a State of Fact, should become the product of a Fact which is more than an Event-Phenomenon itself.

This proves us that the "Continuum Infinite" is not under no form a State of Fact, resembling the Instinct or the Absolute Truth within Our Matrix, respectively, the Word-Matrix of the Knowledge.

By now we know that it is an cumulation of characteristics, but and these characteristics are given by us humans, through the Logical Coefficient 2, and if we have not had this Logical Coefficient 2, but we have posses another one, and these characteristics, thus structured, would change?

Certainly yes!

Then, what caused these characteristics, I more said, when I referred to the All and Endless, but these characteristics have not a Primordial Event of theirs, of when they were determined by the All-Endlessly?

NO! This thing I sustain him, because the All-Endlessly has no a Beginning, of its, and no an End.

The Beginning and End have meaning, only in the quality of the Words-Matrices of the Universal Pure Language, where they transcend the attributions, due to their functions attributive, the Origin, which in their turn, they will transcend the creation, and this to the Knowledge.

Thus at level of characteristics of the "Continuum Infinite" we can not talk about an End or a Beginning, and nor about an other alternative that could generate an Event-Phenomenon.

Neither within the Primordial Event of the Knowledge can not talk about a particular Beginning of his, or about an End, but all we can affirm is that, at this it puts partaker a Word-Matrix of the Universal Pure Language, that is the Infinite, and Not the "Continuum Infinite".

The Infinite will intervene on base of the conjunctive function, due to the Analogy of the Whole, in this incident of the Primordial Event, due to the Semantic and the Semantics Mirror of Infinity, which is nothing but the conjunctive highlighting of the Word-Matrix of Infinity, according the Analogy of the Whole in the Word-Matrix of Knowledge, thus determining the Semantics Mirror of Infinity and once with this, the first Lack through the Un-semantic, and of course the Event-Phenomenon-Primordial.

Moreover, the fact that the Semantic is due to the attributive function of Creation, means that the Word-Matrix, Infinite, became convergent through its conjunctive function, with the attributive function of Creation, for to reunite under the dome of the Semantics Mirror of Infinity, determining thus the Word-Matrix of Knowledge.

This conjecture cannot be put and at the level of the "Continuum Infinite" which is previous of the Universal Pure Language, even if at this level we cannot use than at mode figuratively as of possible, the notions of the type, previous and posterior, they asking to be introduced for to highlight through our human language, the fact that the "Continuum Infinite" is a cumulation of characteristics (the four characteristics), which takes place, even and in our mind between All and Endlessly, having at "Origin", again, became figurative word of our language, because nor the Origin can not be called into question, it being Word-Matrix of the Universal Pure Language.

So having at "Origin", the Paradox, All-Unfinished, Endlessly-Terminated.

This paradox becomes the essence that underlies of the "Continuum Infinite", determining, the Asymptotic Function, the Landmark of Negation, Structuring, and the Un-defining.

What namely represent these Words-Matrices, Function, Asymptotically, Landmark, Negation, Structuring and Un-defining, taken as such, and not in quality of characteristics of the "Continuum Infinite"?

Be these the "first" Words-Matrices within the Universal Pure Language?

Firstly we can not talk never, nor of the first, as nor of the last Words-Matrices within this Universal Pure Language, because was structured the only once, not being Created, the Creation being a Word-Matrix like all other.

Once can not be the first Words-Matrices mean that and those inserted by me a moment ago, are the same like all other Words-matrices, only that their Symbol differs face from the others, becoming synonymous with the one, of the basic characteristics of the "Continuum Infinite".

This fact shows that the basic characteristics of the "Continuum Infinite" have no link with the Symbol of the Words-Matrices, as nor the Word-Matrix, Symbol, for example, has no

connection with the Symbol of all Words-Matrices, because this, not them has preceded in some way or another, succumbing them, thereof, the quality of Symbol, but emerged once with all Words-Matrices, and moreover than that, even if the Symbol is a quality of these, the Word-Matrix, Symbol, is not at all different from all other Words-Matrices.

This fact can lead us to a curious reasoning, namely, all the other Words-Matrices may have the same resemblance that a have and the Words-Matrices, invoked by me a moment ago, with certain basic characteristics of the "Continuum Infinite ", or with the common quality of the Symbol that a has every Word-Matrix.

This fact determines us to understand that we human beings assign the four basic characteristics at the "Continuum Infinite" precisely due of our reduced capacity of reasoning, and if we had a greater capacity, these basic characteristics of the "Continuum Infinite " would not be only four (4), but much more, and if we rationalize infinity, then the number of basic characteristics of "Continuum Infinite" would be infinite, therefore each Word-Matrix would be similar to a basic characteristic of the "Continuum Infinite ".

This also applies to the common quality of the Words-Matrices, on which, in the Status of Conception in Coaxiology Phenomenological, I called them the Primordial Elements, since they have and this quality, but only from certain points of view, face of the Symbol which is universal, namely from all possible views, but especially impossible.

Thus, alongside Symbol, for a reasoning much more evolved than the one of the human being, would longer be other qualities of the Words-Matrices of the Universal Pure Language, and in the case where the reasoning would be infinite, then the number of these qualities located alongside Symbol would be infinite, which leads us to the following enunciation, namely:

The number of basic characteristics of "Continuum Infinite " is Infinite, if the reasoning on which base these are determined is infinite, thus and only thus, the number of the basic characteristics that have a Meaning from point of view of Knowledge are Equivalent, Similar, but and Attributed, to the Words-Matrices of the Universal Pure Language, where each such Word is found in the basic characteristics of "Continuum Infinite", and each Word-Matrix of the Universal Pure Language receives alongside the quality of Symbol of the Word-Matrix-Symbol, and the qualities of all the other Words-Matrices of the Universal Pure Language, that are found, in each, other Word-Matrix in the form of quality.

Unique quality of Symbol, the Words-Matrices a receive only through the human being, who is in the incapacity to longer discern and another universal quality of these Words-Matrices.

I say universal quality, since the Man, alongside quality of Symbol, longer can determines and on that of Meaning, but the quality of Understood can not be determined as an universal quality by the Man, because this one can not operate with the Word-Matrix Meaning than through the Knowledge, and the quality assigned only through Knowledge, which, if the Knowledge would be, removed, would be pushed aside, can not be called a universal quality.

Man is not able to discern without the help of Knowledge, the quality of Understood.

At the human being, any Understood is based on Knowledge, what from point of view of the Universal Pure Language is not so, since the Word-Matrix Understood, is a Word, self-contained, as well as and the Knowledge.

Moreover we do not even can conceive the Knowledge, in turn, without Understood.

This amalgam is part of the Illusion of Life, but you must know that every such Word-Matrix, in part, is self-contained.

Why we can not distinguish the Knowledge, without Understood and reverse?

Why the Symbol can be defined by the Man as an universal quality of the Words-Matrices of the Universal Pure Language?

I'll start first of all by answering the second question that I put it, namely, the fact that as it may seem strange, the Symbol itself is the only Word-Matrix that can be Known, to some extent by Man, and not because this would be a quality more main or more important than another, but for the fact that the human being, even if he lives the dream due to the Illusion of Life, alongside this dream, it responds to certain external Factors, which becomes subliminal, respectively, subconscious, and are reflected over it, in the form of Symbols, where each such factor external, of environment or internally, from within the human being becomes a Symbol.

Alike and the Knowledge, from this point of view, becomes a Symbol, alongside all other Symbols.

Only when the Symbol in question becomes Known, this is transforms in idea, vision, thought, or anything else what can dress the clothes of the Knowledge, thus, becoming from Symbol, an element of the Illusion of Life.

Therefore the Man has an existence of its, structured the two plans, or as I wrote in the *State of Conception in the Coaxiology Phenomenological*, the Man lives two lives, or on two different planes.

Deepening more this issue, we come to see that Man lives a life of the Symbols, and a Life in which these Symbols are distorted by the Knowledge, becoming its world.

However, and a world and another from the two parallel worlds in which Man lives, are worlds totally opposite the Man, being the World of the Death (the one in which is located in present), and the World of Life (the one, on which thinks that he lives), but is seen reflected in the mirror of Death (the world on which he it knows), since all his life the Man does nothing else, than to relate to Death, staring himself into the Mirror of the Death.

If would not look into this Mirror of Death, would no longer live, because Life can not exist without Death, as and Death without Life, because would not have, to what namely, to it report one to another.

Once the Man is aware that he lies in his Lifetime, means that always is reports to Death, staring himself into the Mirror of Death, and not of the Life, because, if would look into the Mirror of Life, the Man would not report at Death, but to Life, considering that lives the Death !

As long as we have the consciousness that we live consciously in Life, means that we reflecting, always, in the Mirror of the Death, which becomes our world of the environment, in fact our Knowledge, because we Know through the Mirror.

Par excellence, the Mirror is Knowledge.

So everything we see that, us surrounds, and everything what we realize that we know is not anything else than the World of Death, and everything we do not realize that we know, but becomes Known once we them projecting in this Mirror of Knowledge, which is the World of the Death, respectively our Life parallel, subliminal, which comes to us through Symbols, through which the Words-Matrices of the Universal Pure Language interact with us, is nothing but the World of Life.

Therefore, Man lives his own Life in Death!

Thus, Man even if exists on two planes, subliminal one of Life, determined through Symbols of the Words-Matrices of the Universal Pure Language, and one "real" (illusory), due to reflection of the subliminally plan, respectively, of a part from this, in the Mirror of Knowledge, but how, the Man is reporting at Death, subconscious, but all the time for to Know his Life, in

this one looks in the Mirror of Knowledge, which for Man becomes the Death, at which this one, is reported, and therefore, its subconscious, once looked in the Mirror on which he wants to see, that him acknowledges, this one instead to him aware, his world subliminal, Symbolic, real, him aware exactly, the opposite image of its World, Symbolic Subliminal, respectively, the image at which this Subliminal Symbolic, which is Life, is reflected, namely, his inverse, which is Death.

Therefore every Man when will look in a Mirror, a screw with step on right, will have the inverted image, having the step on left.

Then means that after Death, once we not us will longer report on this one, but to Life, we will live, in fact, the true Life?

Yes!

But, only insofar the Mirror of the Knowledge, will let us to see the World of Life, which then will become for us the World of Death, because in the case in which we will have the awareness of Life, and "there" will must to us report always to Death, because without this reporting, the Life would no longer have nor a Understood.

For to have this Understood, we will have to us look in the Mirror of the Knowledge, the one responsible, face of the human being, with the Understood.

Thus, the Mirror in which will us look "out there" will be, in fact, what we could not see in this World of Death, but belongs to us, without realizing "beyond", that in fact, what we see "there", not belongs to us, "there", since what we think we belong to us "there", belong to us "here", and what belong to us "there", we see and think that belong to us "here".

These are the two plans Life-Death between which is interposed the Mirror of the Knowledge.

How this Mirror is responsible for Understood, it is quite clear why we can not see the Knowledge than as on a Understood.

I wrote recently in my books about Reincarnation, respectively about the fact, that not the Self (the Soul) itself is the one who is reincarnates, but Karmic footprint, on which this it leaves in his turn.

So and it is, is why each Self which represents, in fact, a Primordial Element in part, has a certain load Karmic, along "the Lives" in certain hypostases, through certain Typologies, where have intervened a number of Common Elements.

The Self of human being, can pass from one Common Element at the another, or can remain all at this Common Element more "Lives", as, can pass from one Primordial Element at the another, face of, which, has certain Typologies, or can pass through a Common Element within an other Primordial Element (how is the case of the Man), face of, which is Untypological (see: "the State of conception in Coaxiology Phenomenological", and, "Death, Nothingness, Un- nothingness, Life and Bilderberg Group").

All these can not say, that in fact, the Self, which and he is a Primordial element, in his turn, and any Primordial Element is a Word-Matrix of the Universal Pure Language, is Reincarnates, than improperly, since can to is reflects, " Life after Death", can to, is reflects, at other and other levels of the Word-Matrix of the Knowledge, as can to is reflects through an other Common Element or not, in others Words-Matrices or Primordial Elements, what means that Not the Self is the one who is Reincarnates, in fact, but the Karmic footprint, which transcends once with this, "there", where it will "reincarnate".

The Karmic footprint is, in fact, the essence of this Self, which him differs from what it really is, respectively a reflection of a Primordial Element or a Word-Matrix, within another

Element-Primordial, or Word-Matrix, in terms of the Language Pure Universal, and therefore, the quality of Self, of this reflection is given to us precisely by the Karmic footprint.

Thus, every human being is a reflection of a Word-Matrix from the infinity of Words-Matrices of the Universal Pure Language, and the Self of Man is the history of reflection of this Word-Matrix in a certain Primordial Element (Word-Matrix), or in certain structures of this Word-Matrix, through a Common Element (Word-Matrix- Common), or without through its, when the Word-Matrix, which is reflecting in an other Word-Matrix, is Typologically, face to this.

All these tend to us reveal, the fact that every being, thing or anything else, no matter how insignificant it may seem at first glance, is as big and bright as the greatest thing, that we can conceive in this world illusory, if not much lofty.

It all depends on how a particular Word-Matrix is reflected within the another, of the fact, if between these are established, Typologies or Un-typologies, whether intervening or not Words-Matrices Common or Common Elements, or Primordial Elements common, that are Primordial Elements, alike how may be the ones which determining the reflection the Self of human beings in the Primordial Element of the Knowledge, but I them named such, in another book of mine, and not Words-Matrices, because I wanted more to focus on the structuralism of this new way of study which is the Coaxiology.

Going on base of the Principles of the State of Conception, and especially on the Principle of the First Analogy, means that each Word-Matrix (Primordial Element) must to be found in another Word-Matrix, what means that each Word-Matrix in part, will have a infinity of reflections, once is reflected in the infinity of Words-Matrices.

Considering each such reflection, a Self, which has a Karmic footprint, means that each Word-Matrix has an infinity of Selves, in the infinity of Words-Matrices where it reflects, each Self, in part, having his own Karmic footprint.

Thus, each man, plant, animal, object, etc, has its own Word-Matrix which is reflected within the Word-Matrix of the Knowledge, which and he in turn has its own reflections, both in Word-Matrix of every Man in part, as and the other Words-Matrices belonging to plants, animals, things, objects, where each one in part, in turn has its own Word-Matrix, and from here starts the diversity, from all points of view, until and in our world of Knowledge.

The fact for which are more human beings, or animals same race, or plants, or other and other such representations, I more said that all these are due to a Common Element of each race in part, the Common Element that appears only in the moment when are Un-typologies between Words-Matrices thereof, and Word-Matrix of the Knowledge, Common Element, which becomes Typologically towards both words-Matrices, that are Un-typologically between them, thus establishing the premises of the functioning of the Principle of the First Analogy, or of the Analogy of the Whole.

As we have seen the way that is reflected in our vocabulary, certain Words-Matrices of Universal Pure Language, is not due the fact, that some of these would have a lesser or greater importance, from point of view Symbolic, towards the Word-Matrix of the Knowledge, but because relationships of the way in which are reflect these Words-Matrices within Knowledge are different from case to case.

My opinion is that, the Words-Matrices which are Typological, without an other Word-Matrix, intermediary, what becomes, thus, Common Element, are those which by their nature are unique within the human knowledge.

These can be certain forms of relief? No. Why?

Because nor these are not unique than from point of view of their forms.

Then, what namely are unique?

The forms are really unique?

Are unique only to the extent they are not assimilated all of them together, as being Forms.

In that moment, are not unique.

What namely is unique?

If we really want to reflect on this question, as it first seems downright childish, we come to see, that nothing that we know is not Unique.

Our planet Earth is unique, no longer any other such planet in the entire Universe.

Indeed, from this view is unique, but how many billions of planets no longer in the Universe?

Like and the Forms, if we take the notion of planet and we it associate of the Terra, we see that nor this is not unique, as nor a Man is not unique, if we take the notion of human beings and it associate each Man.

This aspect makes us think that nothing from all what we Know, or what surrounds us, is not Unique?

What namely is the Unique?

By definition it should be an element that to not be found, and within another element or others, elements, fact, which the human being it is impossible to replicate, because if we think, the Knowledge is based precisely on these associations.

The Unique is and in quality of Word-Matrix, where without the Knowledge, can hold a certain order of qualities from the infinity of qualities on which them hold the Words-Matrices.

This order of the qualities of a Word-Matrix, to underlie the reflection, some in others, according the Analogy of the Whole, or nor the order does not exist as such, than from point of view of Word-Matrix of the Knowledge?

As I said at the beginning of this book, the Semiotics us can not demonstrate through signs and relations between them, - signs that are the prerogative of Human Knowledge, so, of the Illusion of Life - which are the interdependencies which are established between the Words-Matrices.

These interdependencies are associative, distributive and conjectural, can be demonstrated by Man, but not through his Knowledge, due to the Illusion of Life, but through the Self or his God, who is the Love.

Thus, we have to replace the sign given by the Illusion of Life from the dream of Knowledge with the element given by of Self of the Man, or his God, which is Love, and through which, a certain Word-Matrix is found in the Word-Matrix of the Knowledge to define the Man.

These interdependencies associative, distributive and conjectural, underpin the definition of the Word-Matrix Love, in relation to all other Words-Matrices.

Relations between these interdependencies are called the Coaxiology Un-semiotics. So, if you want to define Love from point of view of its interdependencies, with the other Words-Matrices that are valid for each in part, you'll have to define the structure of the Coaxiology Un-semiotics, so its branches.

The man only through his Self, can define closer to truth, relations underlying the Words-Matrices, because, even if we are in the worlds of Knowledge, we Know only the image of our Self, which is Love reflected in this one, without to Know, the Knowledge.

In conclusion, for to know the relations of interdependence which are established between the Words-Matrices within the Universal Pure Language, will have first of all, to know the Self, that is and our God, with name of Love, and only this us could reveal the relations of interdependence between Words-Matrices, which are of otherwise and its relationships of interdependence.

From point of view of the definition, through the Coaxiology Un-semiotics, we understand the state of the relations between two or more elements (NOT signs! as in Knowledge) that can be associative, distributive and conjectural.

We see that the basis Coaxiology Un-semiotics, stands precisely the terms about I just talked, terms that are found in Knowledge under combinative forms (of the Whole, of the Pure Universal Language) and suggestive (of Unique Expression of Pure Universal Consciousness), what have specific characteristics depending on combinative and suggestive forms, that are succeed.

Therefore, Coaxiology Un-semiotics Phenomenological branches will be:

- 1) The branch, Combinative Associative
- 2) The branch, Combinative Distributive
- 3) The branch, Combinative Conjectural
- 4) The branch, Suggestive Associative
- 5) The branch, Suggestive Distributive
- 6) The branch, Suggestive Conjectural

IV.4.CHAPTER IV

THE BRANCH, COMBINATIVE ASSOCIATIVE THE BRANCH, COMBINATIVE DISTRIBUTIVE THE BRANCH, COMBINATIVE CONJECTURAL

Only after we define these Branches we can finally define what is the Knowledge, Order, Unique, both for Man (Love, Will, Knowledge, respectively, his consciousness), as and for the Word-Matrix of the Knowledge, which are the interdependencies between the Word-Matrix of the Knowledge and of the Words-Matrices of the Universal Pure Language, interdependencies on whose base, are established the ways in which the Words-Matrix are reflected, some in others, according to the Analogy of the Whole.

Please do not make the mistake, of confusing the Branches of the Coaxiology Un-semiotics, with the three branches of Semiotics, respectively, Pragmatics (the sign-man relation), Semantics (sign-signifiant relation) and Syntactic (sign-sign relation), because these three branches have not any connection of principle with these, than to the extent attributable to the Semantics within the Word-Matrix of Knowledge, or to the Semantic attribute of Creation, where these can be really helpful in a certain percentage.

All these are due to the fact that they are defined only through the Word-Matrix of Knowledge and not of the Forms of the Matrix Expression, where the Knowledge has no longer any relevance.

Thus, the Man-sign relation (pragmatics) or, sign-signifier (semantics) or sign-sign (syntactic), disappears, being replaced by relationships and characteristics of the branches of the Coaxiology Un-semiotics Phenomenological, where signs are replaced by characteristics, Words-Matrices, Expressions, "Continuum Infinite", the Unique Expression of the Universal Pure Consciousness, etc.. All these can not be signs!

Even within the Knowledge, respectively, of the Coaxiology party, that a involves on this, about the Pragmatics nor can not speak, because this is arbitrary, due to the Illusion of Life, on which Man a lives from birth to death.

To strongly affirm that Man knows the sign and has a certain relationship with this, is like and how you sustain the fact that the dream of life is reality, and that Man knows the Absolute Truth, because if you have associate to the Man, the reality, this belongs only to the Absolute Truth, the unique that can a dissociate, of the Illusion.

From the start, Pragmatics, falls as branch of Coaxiology Un-semiotics Phenomenological.

Semantics is well known what can represent through the Infinite of the Semantics Mirror, about which I have more written.

Although until now were called "branches" of the Semiotics, I consider that branches of Semiotics are more vast, and must comprise a much vaster area, because the one designated until now of Pragmatic, Semantics and Syntactic, is far exceeded by the Coaxiology, because Coaxiology defines, new and new ,structural branches of Semiotics, in line with the philosophical development of this domain, becoming the branches of Un-semiotics, because, three branches of classical Semiotics are due to Man's relationship with Knowledge, through the Coefficient Logic 2, that determines relationships, like, Man-sign, sign-signifier, and, sign-sign.

Within the Coaxiology Un-semiotics, the *Semantics* becomes a simple attribute of Creation, the same as the Un-semantics and Periodical, defined through Lack.

To be an attribute of a Word-Matrix does not mean it is a branch of Coaxiology Un-semiotics Phenomenological.

Pragmatics is a simple way to report the Man, to the nature of his being, which represents relationship, sign-man, namely: the Restrictiveness, the Competitional, the Sociality, the Essentiality, the Demiurge, the Nothingness, the Un-nothingness, as I wrote in *Death, Nothingness, Un-nothingness, Life and Bilderberg Group*.

Thus, the Pragmatics can not be an universal branch of Semiotics Coaxiology , as are the six listed by me.

Even and from point of view of the Knowledge and Coaxiology Un-semiotics, regarding the Knowledge, the Syntactic has not its place, because the sign is in function of the Logical Coefficient, by which it becomes rationalized, and thus *the Syntactic* is the same as and the *Logic*, a simple tool of Word-Matrix of the Knowledge which acting on this dream, that is called Illusion of Life.

The Word-Matrix alongside the Unique Expression of Pure Universal Consciousness, "Infinite Continuum" and the Un-semiotics Phenomenon are those which ***replace the sign*** from within the classical Semiotics, because the signs in that context, are just, simple attributes of the reporting of the Man to the Knowledge, and implicitly, of the reporting the significance of elements of the Knowledge, between them, as and in the classical Semiotics, or of the reporting of these elements without to involve the significance as and in the case of the classical Syntactic.

All of them are outdated, because not the signs are those that make up the world, regarded, generalized as a Whole, and nor their meanings, viewed through the Man or the

Knowledge, but the Universal Pure Language, the Universal Pure Consciousness, the "Continuum Infinite", and the Un-semiotics Phenomenon, the one responsible of the Coaxiology Un-semiotics Phenomenological.

All these are independent of Knowledge, which is nothing but a Word-Matrix from the infinity of such Words of the Universal Pure Language.

Through the acception generalized, only through Knowledge, we could assign the Words-Matrices to the signs, the same and their characteristics, as well as their Expressions, including the Unique Expression of the Universal Pure Consciousness, but never, the "Infinite Continuum", with the Phenomenon Un-semiotic, because neither one, and nor the other does not have a stable signification, than when are reported to the "something" stable, receiving a certain significance, depending on rapporteur, but even and instability can be a signification from point of view of the Knowledge, and only through thereof, but if we make abstraction of Knowledge, more can we speak of SIGNIFICANCE? NO!

More can we speak of sign? NO!

More can we talk about MAN? NO!

This new quality different of Knowledge, makes that the sign to can no longer be explained, because it becomes a mere instrument of the Illusion of Life that we possess in this life.

The sign is, only as long as is the Knowledge, without this disappears just as it came.

Through sign, the Knowledge can become a Meaning, but this Understood is part of the dream of our life, and the Meaning is depending on Coefficient Logical 2, so that at a different Coefficient Logical, will be a different Meaning, so a different sign.

Therefore, the same sign even and in the Knowledge becomes different, or can may not be at all.

It all depends on your approach.

Once you can may not be at all, means that he nor even is than a simple a tool of the Dream of the Illusion our Lives.

Thus the three branches of classical Semiotics, the Pragmatics, Semantics and Syntactic, they collapse, being necessary new approaches.

More than that, in supporting of this problematics, intervenes and the multitude of the signifiers, where the same Word-Matrix defines the Infinite the same as and "Continuum Infinite", but both are in fact, infinite, totally different, not only as signification, but and in quality of basic characteristics, or structural characteristics, which develops them, each in part, what, again, us denotes that not even the knowledge not accepts this division of Semiotics.

Therefore I and changed its name to Un-semiotics, because the Semiotics, through the acception on which it defines, represents the ratios between signs, and, how, these totally lacking, at the levels, where lacking, and, the Knowledge, or even not missing, but is regarded through other Logical Coefficients, the Semiotics no longer can be valid, being replaced with the Un-semiotics, which represents the ratios between the substitutes of the signs.

Between the Words-Matrices of the Universal Pure Language, can exists similarities, that would lead up at, to have the same Meaning and Symbol with other Symbols and Meanings, (see Infinite-"Continuum Infinite"), with of other representations, but which have, however, structural developments and different characteristics.

To speak from Syntactical point of view, about the relationship sign-sign, or Semantically, about the relationship, sign-signifiant, because about the relationship, Man-sign, I think not much point to remember, at level of the Universal Pure Language, is to ignore altogether, the "Infinite Continuum", Asymptotic Phenomenon, Unique Expression of the Universal Pure Consciousness, that is Unique for each Word-Matrix of the Universal Pure Language in part, which gives him the same character Infinite, precisely through its uniqueness at each Word-Matrix in part, and having this character Unique, but Infinite, we can not to give him a certain sign, since it becomes an Infinity of such signs through its reporting to the Words-Matrices of the Universal Pure Language, reporting which them defines Continuous and Infinite on them.

Thus, to the Unique Expression of Pure Universal Consciousness, not it can give a sign, because is Unique, and also Infinite, and any sign regarding the Unique Expression of the Universal Consciousness would consist precisely in his cancellation, because would define it, as being Infinite, but it is Unique, and when would define it as being Unique, she is Infinite.

This is just one of the multiple aspects which intervene in this new approach of the Coaxiology Un-semiotics Phenomenological.

1)THE BRANCH, COMBINATIVE ASSOCIATIVE

By definition, the Branch in itself represents a system which delimits a structure.

This structural system receives the capacity, Combinative, due to the diversity of Words-Matrices, according the Analogy of the Whole.

It is a form that defines through excellence the Landmark of Negation, and Un-defining, what can be called simplified and Negation, because its quality, Combinative, is negated on base of the Landmark of Negation, of the "Continuum Infinite" by, his Associative part, which represents precisely the inverse of Combinative, because once, achieved the Associative, will intervene inverse, face of the Combinative, realizing and the associativity of the combinative groups, a regrouping of those groups on other principles than those of combinative.

Dissociation of the principles concerned are located precisely on the level of the Landmark of Negation, where Combinative becomes the Landmark in annulment, of the Associative, and the Associative, becomes the Landmark in annulment, of the Combinative.

Precisely the fact that the Associative is similar with the Combinative, but both based on different principles, lead to this denouement through the Landmark of Negation, becoming both, two Landmarks, in annulment.

2)THE BRANCH, COMBINATIVE DISTRIBUTIVE

The same diversity of the Words-Matrices, that is reflected over the Landmark of Negation, as being the second basic characteristic of the "Continuum Infinite", diversity which for to determine the Landmark through Negation, becomes distributive its previous associative forms, what stimulates the asymptotic deployment of the Words-Matrices, in achieving of a Order, of the Unique, for certain Words-Matrices, among which and the Word-Matrix of Knowledge, and implicitly with this one, of, the seven Words-Matrices, of the attributive functions (five) and of those disjunctive (two), fact what them gives a character generally valid, for all seven Words-Matrices, namely, the premonitory character which materializes by admitting of the Word-Matrix, Order, as being the possessor of *the premonitory function*,

function which is reflected over the group of those seven Words-Matrices, but not only over thereof, but from the point of view of Knowledge, the order is reflected over the entire Universal Pure Language, being thus, through *its function premonitory* similar to connective function, characterized through the convergence due to the Analogy of the Whole, of the Universal Pure Language.

Nevertheless, the Order is and will remain a Word-Matrix, as all the other Words-Matrices of the Universal Pure Language, without that one of them to be less important than another, through functions on which they determine, their Symbols.

Precisely here is observed the beautiful part of Coaxiology namely that alongside of Symbols of the Words-Matrices, what determines the functions, more are, an infinity of such opposites, new-opposites, or similar of Symbols of the Words-Matrices, because I more said, that just as, the Word-Matrix, Symbol, is found in the characteristics of all Words-Matrices of the Universal Pure Language, all thus, all the other Words-Matrices are found, as being characteristics, at all other Words-Matrices of the Universal Pure Language.

The Happening makes, that through the Word-Matrix of the Knowledge, the Man can not to understand and associate to the Words-Matrices of the Universal Pure Language, than these two basic characteristics, namely, the Symbol and the Meaning, associated thereof.

If we not think through the Knowledge, would disappear with certainty, the Understood, of next Symbol, being replaced with other and others Words-Matrices, than the one of the Meaning.

The Meaning is one of the supreme attributes of the Word-Matrix of the Knowledge, which becomes, in turn, the Word-Matrix, precisely due to the attributive function of the Knowledge, what will determine the "new" Word-Matrix, how, the Word-Matrix of the Creation, has determined through its attributes, the Semantic, Un-semantic, Periodically, and implicitly, Lack thereof, the Word-Matrix of the Knowledge.

Nevertheless, the Meaning, as and Word-Matrix, not forms part, of the group of those seven Words-Matrices, because when is no longer an attribute of the Word-Matrix of the Knowledge, the Understood, no more represents a certain Symbol, with the help of which the Knowledge defines Words-Matrices of the Universal Pure Language, but the Symbol is replaced by other and other structuring of the Meaning, which it determines as being opposed to the Knowledge, and especially the Symbol, which for the Knowledge represents precisely, its Meaning.

The Symbol instead, in quality of Word-Matrix of the Universal Pure Language, receives the quality to become denuded of Understood, the second attribute of Word-Matrix of the Knowledge, which becomes thus, the second Word-Matrix alongside Meaning determined of this.

By this it is seen that the Word-Matrix of the Knowledge, determines through Symbol and Meaning, two other Words-Matrices, face of the other four from the group of the ones with attributive functions, that determines just one Word-Matrix

This does not mean that over the Word-Matrix of the Knowledge intervenes a new function, but the all is primarily due to the way through which Meaning which comes from the attributive function of the Word-Matrix of the Knowledge, loses any tangency with this, becoming opposed, because it changes from the moment in which "becomes" Word-Matrix of the Universal Pure Language, and thus has an entirely different Meaning than the Symbol, the other attribute of Knowledge.

Taking a completely different Meaning than the Symbol, the Meaning, in quality of Word-Matrix, becomes foreign, or the totally opposed of the Knowledge, and thus, this determines through the second attribute of its, respective, the Symbol a "new" Word-Matrix of the Universal Pure Language, which will be opposed to the Word-Matrix, Meaning, but of close sense to the Word-Matrix of the Knowledge, namely: neo-sense.

Through neo-sense, we can understand a meaning that is neither opposed, but nor, similar, but somewhere at middle, between the two.

Therefore the Word-Matrix Symbol can be assigned as having a neo-sense toward the Knowledge.

This change of meanings, namely, sense (the Knowledge), different sense (the Meaning), neo-sense (the Symbol), lead to the Forms of distributive Combinations, which have as origin alongside of the Analogy of the Whole, which determines the conjunctive function, and the Order, that defines premonitory function.

In this case, the Order should not be taken as a certain Order given, but is an Order, as, a result, of the Analogy of the Whole, respectively, of *the conjunctive function*, which has an entirely different sense than the Order, from within the matrix developments, of the Word-Matrix of the Knowledge.

The difference of sense consists precisely in the "Continuum Infinite" which is, with the four characteristics of its, at base of the connective function, that it determines on this premonitory, characterized through the way, of inter-relationship between the Words-Matrices, inter-relationship which produces through this *premonitory function*, what will determines, the Combinative Distributive, about we are talking now.

Thus, the Order, in its quality of the Word-Matrix of the Universal Pure Language, has its capabilities attributive in *sense, nonsense, and neo-sense*, similar with the ones of this Order, and this Order, in its turn, is nothing else but the explanation of the Order, in its quality as a Word-Matrix of the Universal Pure Language, that is due, of the third attribute of the Word-Matrix of the Knowledge, attribute characterized on the ordering of the Symbols that had a Meaning.

Thus the three main attributes of the Word-Matrix of the Knowledge are: the Meaning, Symbol and Order.

The Order due the attributive function of the Knowledge becomes a Word-Matrix with the same sense as and the Knowledge, face of the Symbol (neo-sense) and, the Meaning (nonsense).

Thus the Word-Matrix, Order, becomes a Word-Matrix with attributive functions, similar of the knowledge, just that, alongside these attributive functions, the Order is and the possessor of premonitory function, which it distinguishes, from this point, of Knowledge, even if they have the same sense, and above all have attributions (attributive functions), specific similar, because at the Order, the attributions (attributive functions) are characterized by Symbol, Understood, as and at the Knowledge, from point of view of the Knowledge, the Order can be found in Knowledge, and the Knowledge in the Order, just that alongside the other two attributions, or attributive functions, are also find and arrangements, combinations, permutations, or other and other processual functions, which can indicate a certain Order, but all of them even if have not a Meaning through the Knowledge, what can to him and possess, in certain cases, will always be defined by a symbol.

The fact that the Order makes not part from the group of seven, is due to premonitory functions of the Order, about which I mentioned, through combinations, arrangements, permutations, and range could continue to infinity, functions that are totally foreign the

Knowledge as and to the other Words-Matrices in the group of seven, and, the Order, besides the Knowledge, can not be found as an attribute, which to be transcended through the Knowledge, and which to belong the other six Words-Matrices, from the group of seven.

Thus, the Combinative Distributive, not it reflects only of a certain Word-Matrix, that "break", thus, the chain of a group of such Words-Matrices, through new functions or attributions of his, which becomes *neo-sense* or *nonsense*, or and much more are not found at all within the functions attributive of the Word-Matrix what determined the "new" Word-Matrix, but especially, the Combinative Distributive it reflects over the entire group of Words-Matrices (the group of seven) that distinguishes and defines the respective group of other and other structuring different from this, from within the Universal Pure Language.

3) THE BRANCH, COMBINATIVE CONJECTURAL

At this Combinative Form the most important are *the conjectural levels*, which alongside with the meanings from the previous, determines the conjectural state between two or more Words-Matrices, or between two or more groups from such Words-Matrices.

Thus, *the first conjectural level* is the one which establishes, at the level of the basic functions of the Words-Matrices, among which are the functions, conjunctive, premonitory and, other functions, known and unknown.

This first conjectural level is established through the intervention of the three meanings, respectively, the *meaning, nonsense and neo-sense*, which again, has not relation with the three sides of the Semiotics, which are reflected only beginning with the attributive function of the Creation, and once with the Semantics of this function what determines the basic characteristic of the Knowledge.

Therefore, the first conjectural level will be called *the conjectural level functionally*, because is defines by the intervention of the three meanings determined as being attributes of the Word-Matrix of Knowledge, or through the multitude of meanings, respectively, through the infinity of meanings on that we can not it determine concretely, but it is, because are all these possibilities, of the infinite characteristics of each Word-Matrix, in part, of the Universal Pure Language.

What means "all these possibilities, of the different characteristics"?

All this means first of all that every Word-Matrix, as I said, has not only a Symbol of his, what becomes a characteristic of his, but above all, just as the Word-Matrix Symbol, is in its turn, through what he represents, a characteristic for the entire infinity of Words-Matrices, determined through the Word-Matrix of the Knowledge, all so, each Word-Matrix becomes, in turn, by what he defines a characteristic for all other Words-Matrices of the Universal Pure Language, through, of a certain Word-Matrix.

Thus the first conjectural level is realized at the level of the basic functions of Words-Matrices, and the second conjectural level is realized at the basic functions of Words-Matrices, *but through another Word-Matrix, which similar the Common Element, achieves, the transcending of defining a certain Word-Matrix, as being a characteristic of an other Word-Matrix.*

As I demonstrated, the Word-Matrix Symbol becomes a basic characteristic of all Words-Matrices, *through the Word-Matrix of the Knowledge*, what determines, to the Symbol, *the second conjectural level*, face to the first, which establish conjectural interdependencies *direct*,

between basic functions of the Words-Matrices, through of the three meanings, respectively, the sense, nonsense, and neo-sense.

Therefore, towards the first conjectural level, which is defined as a functional level, the second conjectural level can be defined as being a functionally intermediate, conjectural level.

And in the second level intervene the three basic meanings determined by me now, but more than these, as I said, more is an infinity of meanings that can not be determined by the human mind, only deducted.

How exactly can intervene the three meanings in the example given with the Symbol, is quite simple, namely, each Word-Matrix which receives this characteristic of the Symbol through the Knowledge, is involved within some basic functions, such as the ones disjunctive, attributive, and so on, functions that can have in their turn a sense, nonsense, or neo-sense, towards the characteristic of their Symbol, so that, their own Symbol to be determined as, *sense*, as is the case of the Understood or Order, as *neo-sense*, as is the case of the Creation or Origin, where the Symbol in self, has his purpose only to give a significance, and not a sense to this significance (the Origin is, but not are headed towards, remains Origin, etc., or the Creation is, but not has an Understood, than determined through Knowledge, respectively, through the "Ego" of the Primordial Factor, etc.).

And in the third case, the Symbol can be determined as nonsense, as is in the case of the Unknown, where this Word-Matrix opposed to the Knowledge, not identifies for the Symbol, a certain sense, and precisely this un-identifying, gives nonsense to the Symbol, becoming thus, a characteristic, whose sense consists in *nonsense*.

After the conjectural functional level and the conjectural functional intermediate level, follows the conjectural inter-relational level, which does not involve, expressly, the functions that determine the basic characteristics of the Words-Matrices, but defines the relations inter-relational which establish between these Words-Matrices, or groups of Words-Matrices defined through the Common Expressions.

For the first time at the conjectural inter-relational level appears the term of Common Expressions of the Words-Matrices.

These Common Expressions are actually the ones formed within some groups in which are established filiations, not only functional nature, but and of the characteristic nature, defined through different characters which converge, but and through the characteristic nature defined through the characters which diverge.

The functions which are established between the Words-Matrices, as are the ones attributive, or disjunctive, can to determine certain filiations characteristics of convergence or divergence, but can not establish and the Common Expressions on which these filiations of groups them can determine, Common Expressions which can be defined as being a Pure Universal Consciousness of a certain group of Words-Matrices, Common Expression which makes part as well as the Universal Pure Language from the Pure Universal Consciousness, or the Expression of the Universal Pure Language.

We see that and in the case in which intervene certain functions between the Words-Matrices, or certain characteristics of theirs, not only functions, can also be realized and different kind of filiations between these, on base of the Common Expression, which is due the conjectural inter-relational level, defined, precisely through the above mentioned, namely: inter-relational filiations established, not only on base of the basic functions, but and on base of the basic characteristics of each Word-Matrix, in part, as and on base of what is established between

these characteristics, which is the Common Expression, in fact a Common Pure Consciousness only of those Words-Matrices which participates at the filiations mentioned.

In conclusion the *Combinative Conjectural* is defined through the three basic levels of its, which are: *the conjectural functional level, the conjectural functional intermediate level, and the conjectural inter-relational level.*

IV.5.CHAPTER V

THE BRANCH, SUGGESTIVE ASSOCIATIVE THE BRANCH, SUGGESTIVE DISTRIBUTIVE THE BRANCH, SUGGESTIVE CONJECTURAL

4) THE BRANCH, SUGGESTIVE ASSOCIATIVE

The Suggestive is defined as being an opposite part of any basic characteristics or functions of a Word-Matrix, or a group of such Words-Matrices.

The Suggestive Matrix it identifies as being a determinative under form of fingerprints of the Common Expressions within the Universal Pure Language.

Thus the Suggestive becomes a constant of the Universal Pure Consciousness, a distinct side towards the functions and basic characteristics of the Words-Matrices, about which we have discussed so far.

Thus, the Branch Suggestive Associative, can be defined as an associative form at the level of the Common Expressions, defined by the Words-Matrices, which are ordered to the Pure Consciousness of the Universal Pure Language.

Associative characteristics of the Common Expressions determines the Suggestive Associative.

These associative characteristics, are determines before all through the Suggestive Matrix, which is an imprint of Common Expressions, and which can have several degrees depending on the way this is "printed", using this term in a figurative way, within the Expression of the Pure Consciousness Universal.

Why should is "prints" and does not become part associative of the Whole realized by this Expression, and if have to is "prints", in what namely is "prints"?

Firstly can not become integral part within the Expression of the Universal Pure Consciousness of the Universal Pure Language, because neither of the Common Expressions can not be identified with the Expression of the Universal Pure Consciousness, but only can be put in phase to is find, under a form or another in this one.

In another row, nor such of the Common Expression can not intervene to change in some way or another, the Expression of the Universal Pure Consciousness, because, if it could achieve, something like this, then the Expression of the Pure Consciousness Universal, it would crumble with the entire Universal Pure Language, because the entire Equilibrium owed the Universal Pure Language consists in the Expression of the Pure Consciousness Universal, and the one of Consciousness is due the Universal Pure Language.

Things nor in this case do not stop here, but would longer be and another cause, through which can not intervene directly alongside the Expression of the Pure Consciousness Universal,

the Common Expression, namely, in this way would disappear the Analogy of the Whole, through which each Word-Matrix is found in the other one, because, in the case of the changing or transformation of any kind of the Expression of Universal Consciousness, none of the infinity of Words-Matrices would not remain with the same characteristics as until that moment, but these would change radically, which would lead to the collapse of the entire Universal Language.

Thus no one, never, can not attack the Expression of Pure Consciousness Universal of the Universal Pure Language.

All other Common Expressions are little sisters of the Expression of the Pure Universal Consciousness, towards which this is intangible and inalienable, to any Common expressions or another.

The question is why namely develops all these structures?

Which is, in fact, their sense?

Their meaning consists precisely in the fact of to have sense the intangible Expression of the Pure Universal Consciousness.

Therefore no matter how much we would like as the Suggestive Matrix, to become part from the Expression of the Universal Pure Consciousness, this is not, but only is "prints" in its quality of the Imprint of the Universal Pure Consciousness.

The Suggestive Matrix in its quality of Fingerprint, can have many *degrees* that are defined according to the Words-Matrices, respectively, of basic characteristics of those, and, thus, we have, defined the first degree: *the Suggestive Matrix of Characteristics*, depending on the functions that define these Words-Matrices, then we have the second degree: *the Suggestive Matrix Functional*, depending on analogical structure, and the third degree: *the Suggestive Matrix Analogical*.

I said that the Matrix Suggestive is an imprint of the Common Expressions, and therefore we have through the Suggestive Matrix of Characteristics an Imprint of the Common Expressions that define a common characteristic, of certain Words-Matrices.

In the case of the Suggestive Matrix Functional it is about the common Imprint of several Common Expressions, which define the functions equally common of the Words-Matrices, which are in discussion, and through the Suggestive Matrix Analogical, we define the common analogies of the Words-Matrices which determined the Imprint of the Common Expressions, respectively, for to be "printed" within the Expression of Universal Pure Consciousness.

All these degrees define the Suggestive Associative.

5) THE BRANCH, SUGGESTIVE DISTRIBUTIVE

This branch is responsible of the Phenomenon Un-semiotic.

Compared to the Phenomenon common that we talked about so far in my books, and which is in fact a Phenomenon-Event, being a sum of a succession eventful, in the case of *the Phenomenon Un-semiotic*, can no longer be talking about successions eventful, because we can not define a certain initial instant, from the reflection of "something", in the Semantics Mirror of the Infinite, as it is otherwise in the case of the Word-Matrix of the Knowledge, because from point of view, Un-semiotic, Suggestive-Matrix Distributive, not consists in the reflection of the Common Expressions of the Words-Matrices in the Semantics Mirror of the Knowledge, because and the Knowledge is a Word-Matrix from an infinity, which participates to the completion of the Universal Pure Language.

The Un-semiotic phenomenon is defined by the distributive capacity of the Expression of the Universal Pure Consciousness, which it may partly reflect, both in the Common Expressions of groups of Words-Matrices, as and in each Expression of each Word-Matrix in part.

Through the Expression of the Word-Matrix is meant totality the characteristics of this Word-Matrix.

These characteristics are reflected through the quality Suggestive-Distributive of the Expression of the Pure Universal Consciousness, within thereof, giving to the Word-Matrix, respectively, the tinting his own Expressions within the Universal Pure Consciousness as being Word of the Universal Pure Language.

This aspect of the side of Suggestive-Distributive from within the Semiotics, resulting from the way of inter-relations between the Words of the Universal Pure Language, and the Pure Consciousness Universal, on the basis of the Expressions which is circulated within Universal Pure Language, for to parted, the Unique Expression of the Pure Consciousness Universal from the rest of the Common Expressions.

Branch, Suggestive Distributive is divided into two degrees of comparison of the Suggestive Distributive, namely, the degree Suggestive Distributive Convergent, and, Suggestive Distributive Divergent.

These two degrees are precisely those which determines the Phenomenon Un-semiotic, being inclusively the basic characteristics of the Phenomenon Un-semiotic, Phenomenon that underlies Coaxiology Phenomenological, and which is not based on an original Event as the rest of the Phenomena, about which we talked in my books so far, because can not speak at Un-semiotic level about an initial Event, which is produced only through the reflection of a certain Event in the Semantics Mirror of the Infinite, which gives rise to the first Event or the Primordial Event, which defines, in turn, the Primordial Phenomenon.

Between Phenomenon and Phenomenon Un-semiotic is a very big difference, because the Un-semiotic Phenomenon, is not a Phenomenon in the meaning of the word "Phenomenon", that we talked about so far, not only because is "before" the Primordial Phenomenon, determined through an initial moment of the reflection the Primordial Event in the Mirror of Infinity, initial moment infinitely, that's right, but which can be defined thus, towards the Phenomenon Un-semiotic, which not only is before the Primordial Phenomenon, about which we mentioned, but does not even have a initial moment or some Event, that to can be reflected of "something" in "something", and thus, to enlisting the Primordial Phenomenon.

On the other hand, the Phenomenon Un-semiotic that underlies the Coaxiology Un-semiotic Phenomenological, not even is determined by the Words-Matrices through the reflection thereof between them, according the Analogy of the Whole, but is the primary determinant of the Expression of the Pure Universal Consciousness, on whose base are defined the Words-Matrices, through the reporting at this.

So, the Un-semiotic Phenomenon is a resultant of the Unique Expression of the Universal Pure Consciousness that determines through its reflection in the Words-Matrices, the Un-semiotic Phenomenon, but is the same and through the reflection of the Words-Matrices in the Unique Expression of the Universal Pure Consciousness.

Nevertheless, the element responsible for the Phenomenon Un-semiotic, are not the Words-Matrices, but the Unique Expression of the Pure Universal Consciousness, which determine the degrees or the two basic characteristics of the Phenomenon Un-semiotic, which are reflected on the Words-Matrices.

In conclusion, the Un-semiotic Phenomenon is due to "intervention" of Unique Expression of the Pure Universal Consciousness on the Common Expressions or on the Expressions of each Word-Matrix, in part.

If would not be the Un-semiotic Phenomenon, nor the Words-Matrices could not, in turn, to be reflected, and thus, to be reported to the Unique Expression of the Universal Consciousness, and, in this case, the Un-semiotic Phenomenon not appears only in quality of response of the Unique Expression of the Pure Universal Consciousness, but in quality of structuring, that defines the way it can achieve this reporting, being of the order, convergent and divergent, so that, the reporting it can accomplish, so as not to interfere in any way on the four basic characteristics of the "Continuum Infinite".

Without the Un-semiotic Phenomenon, none of the characteristics of "Continuum Infinite" could not, to it reflects upon the Words-Matrices, and nor the Analogy of the Whole, which is reflected upon these Words-Matrices, could not take place, because the convergences and divergences underlying the Analogy of the Whole, but and of the four basic characteristics of the "Continuum Infinite" are due precisely this Un-semiotic Phenomenon, which strengthens, but and keepeth their course, similar to the regularities, but we can not use the term of, lawfulness, for to assign it, this Phenomenon, because, as you will see soon, we can not attribute the quality, eventful-successional, to this Un-semiotic Phenomenon, and through this to become a regularity determined by a certain determinant, condition which is required, to certain regularities, for to can be structured in turn, precisely because the Unique Expression of the Pure Universal Consciousness can not be a determinant in corpore, of the Un-semiotic Phenomenon, whereas this occurs *as a consequence* of the reporting of the Words-Matrices and of the thereof Expressions, to the Unique Expression of the Pure Universal Consciousness, only that, this consequence is achieved due the Unique Expressions of the Universal Consciousness, that recognizes the Un-semiotic Phenomenon, defined through divergence and convergence.

The consequence does not mean, not in the least, determinant, because consequence establishes a series of auspices, under the protection of which is produced, and the determinant are precisely those auspices.

Moreover, the Unique Expression of the Pure Universal Consciousness can be the determinant of the auspices under which to it produce the respective consequence, which enframe the respective Un-semiotic Phenomenon.

How namely arises this consequence, determined by the Unique Expression of the Universal Pure Consciousness?

Say this Unique Expression of the Universal Pure Consciousness in its content, something which to determine the consequences of the definition of such Phenomenon Un-semiotic?

We human beings will not be able ever find what namely it means the Unique Expression of the Universal Pure Consciousness, but we can argue that the Un-semiotic Phenomenon is a consequence due to the Unique Expression of the Universal Pure Consciousness, for as the Expressions of the Words-Matrices to be able to it reflects and report, at this, thus being strengthened the Analogy of the Whole, which provides as each Word-Matrix to be found in one form or another, in characteristics of other, Words-Matrices, characteristics that determine the Expression of each Word-Matrix, in part, Expressions that together are reported to the Unique Expression of the Universal Pure Consciousness.

Moreover, this consequence occurs and due of the "Continuum Infinite" which through the four basic characteristics of its, determines by their reflection upon the Unique Expression of the Universal Consciousness, precisely, consequences precursory the Phenomenon Un-semiotic.

Be, the "Continuum Infinite" different of the Unique Expression of the Universal Pure Consciousness?

Which is, in this case, the relation or interdependence between the "Continuum Infinite" and the Unique Expression of the Universal Pure Consciousness?

In this case we delimit to two plans, namely, to the plan of the "Continuum Infinite", which becomes that plan "in corpore", respectively, of the Words-Matrices, of their structuring, plan that underlies the whole deployment the structuralist within the Words-Matrices, and the second plane is bounded on the Unique Expression of the Universal Pure Consciousness, which refers to part of the Universal Pure Consciousness, and not of the Universal Pure Language.

Thus, to the "Infinite Continuum" it corresponds, the Universal pure Language, and to the Unique Expression, the Pure Consciousness Universal.

Precisely this delimitation of plans, respectively, the plan of the "Continuum Infinite" (the Universal Pure Language), and the one of the Unique Expression (the Universal Pure Consciousness), are responsible for the determining the consequences, which to define the Un-semiotic Phenomenon, consequences that we see that, arise from two somewhat different plans, but which is completes at the level of the Unique Expression of the Universal Pure Consciousness, what will determine through the reporting the Expressions of the Words-Matrices, the Un-semiotic Phenomenon.

Necessarily must remembered the mode of the two plans, which leads, finally to the determination of the Un-semiotic Phenomenon, by one between the two plans, respectively, of the Unique Expression of the Universal Pure Consciousness, what could not have been determine never this Phenomenon, without as at the level of the consequences, for to can be determined, to not intervene and the plan of the "Continuum Infinite", which, of otherwise, alongside the Un-semiotic Phenomenon, will have a real achievement that will consist in the Branch, Suggestive Conjectural of the Semiotics.

The Un-semiotic Phenomenon is a determinant of the consequences established between the Unique Expression of the Universal Pure Consciousness and the "Continuum Infinite", following that these consequences to be put into practice by the Unique Expression of Universal Pure Consciousness.

In conclusion the Un-semiotic Phenomenon is not a lawfulness, in itself, but it can define by a certain structuring of its, which are the two degrees, that him define.

Regarding the determinant to establish a regularity on which to it assign to the Phenomenon Un-semiotic, we may designate as being determinant, the Unique Expression of Pure Consciousness Universal, which and is in this case, but things are more complicated than they seem at first glance, because this Unique Expression not determines the Phenomenon Un-semiotic, for that this to become a regularity for the Words-Matrices, and not even him determines, in the sense on which him we can assign the determination, but rather him defines, because if him would determine, would be and the First Phenomenon, or the Primordial Phenomenon.

Could we consider a determination and through defining?

Yes, but not and in this case, because the defining, must be achieved by "something", for to suggest "something else", or even that "something".

In our case, the defining would be achieved through the Unique Expression of the Universal Pure Consciousness for to achieve "something", or to define "something".

The Unique Expression of the Universal Pure Consciousness only defines the Words-Matrices or their Expressions, as and the Common Expressions of them, in no case the Un-semiotic Phenomenon, which is an amalgam realized from two qualities, namely, the convergence and divergence.

This amalgam is defined to achieve such the defining of the Analogy of the Whole.

The Un-semiotic Phenomenon is not a law, because not this Phenomenon maintain the Analogy of the Whole, for example, but the basic characteristics of the Analogy of the Whole, given by the interrelation with the infinite characteristics of each Word-Matrix, in part, which is reflect some in others.

The Un-semiotic Phenomenon is only meant to redefine the Matrix Unique Expression, towards the Words-Matrices, or towards their Expressions, and nor how, the Unique Expression of the Universal Pure Consciousness is not synonymous with the Un-semiotic Phenomenon.

Thus the Un-semiotic Phenomenon has two basic characteristics that are and the degrees, Suggestive Distributive Convergent, namely the degree which determine the convergent characteristic of the Common Expressions toward the Expression of the Universal Pure Consciousness, through the Suggestive-Matrix, and the second degree is the one which determines the divergent characteristic of the Expression of the Universal Pure Consciousness, towards the Common Expressions of the Suggestive-Matrix, so that to it can self-determine the Asymptotic Function, the Landmark of Negation, Structuring and Un-defining, for the "Continuum Infinite" of the Expression of the Universal Pure Consciousness, which it defines, thus, seen through the Word-Matrix of the Knowledge, on whose base, we human, can reason.

The Un-semiotic Phenomenon is reflected only, upon the Expressions of the Words-Matrices, and not upon their quintessence, respectively, upon each characteristics, in part.

Moreover, the essence of the Un-semiotic Phenomenon consists in the Expression.

Thus, the Expressions become Phenomena Semiotic, starting from the Expressions of the Words-Matrices, and up to, the Common Expressions of them, including, the Expression of the Universal Pure Consciousness, that defines the supreme form of the Phenomenon Un-semiotic.

Therefore, the Phenomenon Un-semiotic is not a resultant of structure, of the Words-Matrices, or of the Universal Pure Language, but a resultant of the Expression of Suggestive-Matrix, of this Universal Pure Language, which leads to the reasoning, that at the base of the Phenomenon, at the level of its essence, is not a diversity structured the on signs, but on the significance thereof, which denotes, that not the Word-Matrix in self, is the one counts for the consummation of the Phenomenon Un-semiotic, but its meaning, as him see we humans, through the Knowledge, or the its Expression, which it meets in the Common Expressions of groups of Words, Common Expressions who receive degrees, Suggestive Distributive the Convergence, or of Divergence face of the Expression of the Universal Pure Consciousness, which is Unique, and never changes, than the degrees through which highlights the Expressions of Words-Matrices, or the Common Expressions of thereof, towards the Expression of the Universal Pure Consciousness.

Why are these degrees always Suggestive Distributive, and not Suggestive Associative, or Conjectural?

Due the fact, that, the Whole reported to the Expression of the Universal Pure Consciousness, can **never** be, Associative or Conjectural, than Distributive, because, the Whole,

face of the Unique Expression of the Universal Consciousness, which defines the Whole, can not be associated with self, and nor in conjectural relations with self, than, distributive, face of self.

A Whole associated with self, would denote a null association, or that, this Whole no longer is Whole.

Moreover, even if this association would be conjectural, all at the same result it would get.

On the other hand, once the Expression of the Universal Pure Consciousness is Unique, it can not be changed, because then and would immediately lose its intangible character, of Uniqueness, becoming plurality, that would reflect upon the Whole, on that him determine, dividing him, and thus, transforming him, into a destructible Whole, what would result another All, with other qualities, fact what would determine the collapse of the entire Universal Pure Language, once with transformation to all infinities of characteristics of the Words-Matrices.

Moreover, the Expression of Universal Consciousness can have, only Distributive character, towards the Whole on which him defines, namely, by the ordering thereof, as the Unique Expression of the Universal Pure Consciousness, Expression which leave to it reports all other Common Expressions, or Expressions of the Words-Matrices, at the Expression of the Universal Pure Consciousness.

This reporting is the one which becomes responsible of Distributive character, towards all Expressions, that is reported, at the Expression of Pure Consciousness Universal, because through this reporting all other expressions are define through the reporting at this one, defining which them gives the status of plurality towards the singularity and uniqueness, of the Expression of Pure Consciousness Universal, statute which determines the character Suggestive Distributive, of the reporting at the Unique Expression of the Pure Consciousness Universal, reporting that is made based on the two degrees that I have mentioned, namely Suggestive Distributive Convergent and Divergent, degrees which by their essence consist in reporting at the Unique Expression and intangible, of the Pure Consciousness Universal, defining the Un-semiotic Phenomenon.

Thus, the Un-semiotic phenomenon occurs through the Whole defined as totality of the Words-Matrices within the Universal Pure Language, which is reported eternal Suggestive Distributive Convergent, then when their Expressions converge towards the Unique Expression of Pure Universal Consciousness, and Suggestive Distributive Divergent, when these Expressions are defined by the Unique Expression of Pure Universal Consciousness, and therefore are defined as plurality towards the uniqueness of Expressions of the Pure Universal Consciousness.

And within the degree Suggestive Distributive Convergent are defined all as a plurality, only then converge towards the Expression uniqueness, of the Pure Universal Consciousness, for to it could define toward the degree Suggestive Distributive Divergent, when are defined as plurality.

The difference between these two degrees lies in the definition, namely, the convergence is before defining, and the divergence is after the defining.

Of course, that, the "before" and "after" are used only as figurative, because we can not use at own way, these meanings, because they do not have their place and role in this context.

If they do not have the role and place, how namely we can define the difference between the two degrees of Suggestive Distributive?

The explanation consists precisely within the Suggestive what defines, par excellence, the face Suggestive, of the Expression of the Words-Matrices, or groups based on functionality or certain characteristics of thereof, what determines the Common Expressions.

This thing achieves the degrees of Convergence or Divergence between these Expressions, and not at the quantitative level of characteristics of those Words-Matrices, or groups defined by these.

These degrees of Convergence or Divergence, belong Expressions through their continuous reporting, to the Unique Expression of Pure Consciousness Universal, reporting which can converge or diverge, after the way how becomes the Common Expression, or the Expression of the Word-Matrix, respectively, face of the Unique Expression of the Universal Pure Consciousness.

Why?

For the simple fact that the Common Expressions it changes ceaseless through the reporting of the Words-Matrices between them, according to the Analogy of the Whole, while the Unique Expression of the Universal Pure Consciousness never changes.

Moreover, even if the characteristics of the Words-Matrices do not change, they being defined within the Universal Pure Language as such, but their Expressions are always changing, through the reporting to the Common Expressions, or at the Expressions of other Words-Matrices, due to the functionalities what creates filiations within certain groups of Words-Matrices, what results Common Expressions.

All these determines the Phenomena Semiotics.

Thus, the Un-semiotic Phenomenon more can be defined, as being the phases of convergence or divergence of Common Expressions, or the Expressions of the Words-Matrices, due to their reporting to the Unique Expression of Universal Pure Consciousness, that before the defining receives the convergent character, to is reflect, as once, reflected, this character to become divergent, for that the four basic characteristics of the "Continuum Infinite" to can be thus defined.

Therefore, the Un-semiotic Phenomenon defines by his fulfillment, precisely the basic characteristics of the "Continuum Infinite", namely: the Asymptotic Function, Landmark of Negation, Structuring, and Un-defining.

The cause of this definitions lies precisely in the Unique character, and Intangible, of the expression of the Universal Pure Consciousness, which leaves eternal, to converge all other Expressions, for to be defined by She, through the reporting at self, which then diverge.

I more said that the "before" and "after" are purely figurative, because this process is carried out eternal, or more correctly, timeless, because temporality is not found at that level than in the its quality of Word-Matrix, alike as and the spaciousness or other and other possible infinite dimensions, that we human beings, not even, them can perceive.

Even if we involve, the eternity and timelessness in conducting these Phenomena Semiotic, they are focused on the two degrees of the Form Suggestive Distributive namely, on convergence and divergence.

Once they are focused on these degrees which are obtained only by changing the quality by reporting an Expressions, at the Unique Expression of Pure Universal Consciousness, this change from convergence to divergence, and vice versa, involves a pass from one to another, hence, one moment initial of the passing from one to another, even if this crossing is done eternal?

To intervene for this initial moment, the Word-Matrix-Time, and thus, through the its qualities, this to embezzle the Primordial Event from the level of the Semantic Mirror of Infinite, from within the Word-Matrix of Knowledge, to another Primordial Event, which to be precisely the passing or change from convergent, at divergent, and inverse?

DO NOT, under any circumstances.

This change is not a change of the characteristics the Words-Matrices, and nor of their own Expressions, but this change is due to the way from which angle is seen the respective Expression, reported to the Unique Expression of the Universal Pure Consciousness.

Looked through an Expression of a Word-Matrix from the infinity of Words-Matrices, will have a certain significance, which reported at the Unique Expression will be convergent or divergent, significance that seen, through other Expression of Words-Matrices from the infinity of Expressions of Words-Matrices, it will have a different angle of reporting at the Unique Expression of Pure Consciousness Universal, angle which will be different from the other angle of reporting, being convergent in the case when the other was divergent, or inverse.

Thus, are deducted the convergences and divergences through the reporting at the Unique Expression of Pure Universal Consciousness, and not through an initial moment.

Why not exists an initial moment, once what all these, suffers changes, why an initial moment which to deduct each change in part?

Precisely because each such change is due to the angle through which is seen a certain Expression from the infinity of Expressions established by the Words-Matrices within the Universal Pure Language.

These angles through which are seen certain Expressions, through others, as afterwards be reported to the Unique Expression of Pure Universal Consciousness, are different.

Once they are different, this difference consists precisely in their infinity, thus, being a plurality of the infinity, or a Whole in All, according to the Analogy of the Whole, which will always have a Whole behind the All, through phrase Whole-Infinite, and thus the difference between the infinity of angles through which can report an Expression, for to be, thus, reported to the Unique Expression of the Pure Universal Consciousness, is thus, null, because All are Whole, and a Whole, All, at infinite level!

Practically, at level infinity, if we look an Expression, through an infinity of angles, it will be seen the same through entire infinity, and different through each angle in part, thus, will converge through Infinite, and will diverge through the vision over the Expression of each angle in part.

This fact does not mean that it changes something that would determine an initial Event, that would surpass the Primordial Event from within the Word-Matrix of the Knowledge, about which I have written many times in my books so far.

Does not occur no change or transformation, through the two degrees of the Branch Distributive Suggestive of the Semiotics, which defines the Un-semiotic Phenomenon, but change is in fact the same enounce of the Expression seen from different angles, which at level infinite, forms an Unitary Whole, respectively, the same angle, which finally is reported at the Unique Expression of the Universal Pure Consciousness, where the Expression of the Word-matrix, for example, viewed through the prism or the quality of the Whole becomes convergent towards Unique Expression of the Universal Consciousness, and in quality of angle of this Whole, becomes divergent, thus, being determined the Un-semiotic Phenomenon of each Word-Matrix, in part.

6) THE BRANCH, SUGGESTIVE CONJECTURAL

It is defined as being a branch of Un-semiotic Coaxiology, determined by Semantic Phenomenon, namely, by thereof relationship towards the "Continuum Infinite".

Such, the relations of the Semantic Phenomenon towards the "Continuum Infinite" can be structured, thus: Phenomenon Un-semiotic-Function Asymptotic, Phenomenon Un-semiotic-the Landmark of Negation, Phenomenon Un-semiotic-Structuring, and Phenomenon Un-semiotic-Un-defining.

It is noted that the reporting of the Phenomenon Un-semiotic to the "Continuum Infinite", is achieved by reporting its to the basic characteristics of the "Continuum Infinite", characteristics which through the associating at the Phenomenon Un-semiotic, respectively, to what has determined the consequences of the creating the Phenomenon Un-semiotic, determines the Branch Suggestive Conjectural of the Coaxiology Semiotic.

By reporting the Phenomenon Un-semiotic to the basic characteristics of the "Continuum Infinite", actually is reported the Unique Expression of the Universal Pure Consciousness, and the "Continuum Infinite" in its Totality, to its own basic characteristics.

Why the Unique Expression of the Universal Pure Consciousness and the "Continuum Infinite"?

Because both are the ones which determine the consequences of the occurrence eternal of the Un-semiotic Phenomenon.

Thus through the Phenomenon Un-semiotic, the Unique Expression of Universal Pure Consciousness and the "Continuum Infinite", is reflects some in others, and through the Branch Suggestive Conjectural of the Coaxiology Un-semiotic, both the Unique Expression of Universal Pure Consciousness, as and the "Continuum Infinite", is reflects to the basic characteristics, which have determined the "Continuum Infinite", and through the Phenomenon Un-semiotic, the resultant of these basic characteristics, which is the "Continuum Infinite", always returns to its own origins, for to become again, an eternal, new resultant.

So, the "Continuum Infinite" is self-determined with help of the Phenomenon Un-semiotic, to whose consequences, participated alongside the "Continuum Infinite" and the Unique Expression of the Universal Pure Consciousness.

In conclusion cycle of self-determination of the "Continuum Infinite", of the Unique Expression of the Universal Pure Consciousness, and of the Un-semiotic Phenomenon, is as follows: the "Continuum Infinite" determined by the four main characteristics, respectively, the Function Asymptotic, the Landmark of Negation, Structuring, and Un-defining, determine the Words-Matrices, where according the Analogy of the Whole, each such Word-Matrix, must to find itself, in all others, thus, possessing the characteristics of all other Words-Matrices, which in their totality forms the Expression of the Word-Matrix, respective, through the sum of the characteristics that are reported to him.

This Expression is actually the self consciousness of the Word-Matrix.

Several such Expressions, achieves, the Common Expression, and the totality of these expressions, reported on Unique Expression of the Universal Pure Consciousness, which is the Expression the "Continuum Infinite", determine one of the consequences of the occurrence Un-semiotic Phenomenon.

How can determine the "Continuum Infinite", the Unique Expression of the Universal Pure Consciousness, and all the same "Continuum Infinite" to determines and the Words-Matrices, where each in part, has its own Expression?

This fact is achieved due to the duality of the "Continuum Infinite", namely, when is seen in the perspective of the Whole, determines the Unique Expression of the Universal Pure Consciousness, and when is seen from perspective of the Endlessly, determines the infinity of Words-Matrices, where each has its own Expression, or the Self-consciousness.

Why "seen" from a certain perspective the "Continuum Infinite"?

Who namely, him sees from a certain perspective?

The answer consists in the Phenomenon Un-semiotic.

Thus, the "Continuum Infinite" determines the Unique Expression, and the Expressions of the Words- Matrices, which, alongside the "Continuum Infinite" achieves the consequences of the occurrence of the Un-semiotic Phenomenon, which in turn, ensures the perspectives of Whole and Endlessly, of the "Continuum Infinite", perspectives what determines the eternity engine their .

These two perspectives are: Convergence and Divergence.

The Whole should Diverge through the Un-semiotic Phenomenon, as then to Converge through the same Phenomenon Un-semiotic, ensuring, the eternal reporting Whole-Endlessly.

It sees how at this process All-Endlessly we talked about and in other books of mine, intervene alongside the four basic characteristics of the "Continuum Infinite" which him determines on this, the Expressions, respectively, the Pure Consciences of each Word-Matrix of the Universal Pure Language, but and the Unique Expression of the Universal Pure Consciousness.

This, alongside of the "Continuum Infinite", characterized by the four basic characteristics determines the consequences of the Un-semiotic Phenomenon, the one which will always do that the "Continuum Infinite" to it return eternal, in its place, where represents the Whole, for to it report again to the Endlessly of the Words-Matrices, and these to be the ones which through their Expressions, to redefine eternal, the Unique Expression of the Universal Pure Consciousness, to generate eternal the consequences of the occurrence of the Un-semiotic Phenomenon, whose activity consists in maintain the eternal of the "Continuum Infinite", in its place, of Whole, which becomes eternal Endlessly, through the Convergence and Divergence generated by this Phenomenon Un-semiotic over the "Continuum Infinite" and its Expressions, respectively, of the Unique Expression of the Universal Consciousness, generated by the "Continuum Infinite", when this one is in phase of the Whole, and the infinite Expressions of the infinity of Words-Matrices, when the "Continuum Infinite", is in phase of Endlessly.

The two phases of "Continuum Infinite" being determined by the Convergences and Divergences of the Un-semiotic Phenomenon.

Thus, due to the Phenomenon Un-semiotic eternal, the "Infinite Continuum" will return to its Unique Expression of the Universal Pure Consciousness, and once reached at this through the Convergence of the Phenomenon Un-semiotic, will Diverges toward the Endlessly of the Expressions of the Words-Matrices, which, thus, it will be reported to the Unique Expression of the Universal Pure Consciousness.

The cycle is as follows: "Continuum Infinite" - Unique Expression of the Universal Consciousness - Un-semiotic Phenomenon - Words-Matrices - Expressions of the Words-Matrices - Phenomenon Un-semiotic – "Infinite Continuum ".

This cycle is produces eternal.

Only now can see the paramount importance of the Phenomenon Un-semiotic, importance which transcends all possible levels, becoming a kind of cause that underpins the Whole-Endlessly.

Turning to Relations of the Phenomenon Un-semiotic, face to the "Continuum Infinite", these may have the following basic forms, namely: the Report Un-semiotic Phenomenon - Function Asymptotic, is the report that ensures the first step, and namely, passing from the phase Convergent, to Divergent phase, or opposite, from phase Divergent to phase Convergent, being the basic report of the passing.

This makes the structures to change their perspectives, both at level of Pure Consciousness, respectively, from the Unique Expression of the Universal Pure Consciousness to the Expressions of the Words-Matrices, or vice versa, as and the perspective of Whole or Endlessly, and inverse, through which the "Continuum Infinite" becomes Whole, so, with an Unique Expression of the Universal Pure Consciousness, or Endless, with the infinite Expressions of the Words-Matrices within the Universal Pure Language.

Thus, relationship Phenomenon Un-semiotic-Function Asymptotic is a relationship that represents differences perspective.

I do not use the term, 'change', because at this level we can not use the notion of change or transformation, but only on that of perspective, because nothing changes, but only the angle of perspective through which is seen the "Continuum Infinite ", in relation with the Unique Expression of the Universal Pure Consciousness, or with the infinite Expressions of the Words-Matrices.

The second report being established between the Phenomenon Un-semiotic and Landmark of Negation, which is defined as being a consolidation report of the Convergence or of the respective Divergence, depending on the phase in which is the Phenomenon Un-semiotic, which can be either Convergent (the Whole), or Divergent (the Endless).

Thus, through the relationship of this Phenomenon Un-semiotic with Landmark of Negation, is established the deepening of the respective phase, through the denying of any other landmark, from a previous phase, such as landmarks of divergences in the case of the convergences, or of the convergences, in the case of the divergences.

All they occur to determine the third report of the Phenomenon Un-semiotic, with the basic characteristics of the "Continuum Infinite" namely, with Structuring.

The report Phenomenon Un-semiotic-Structuring, open the gate toward a multiple structuring, in case of the Un-semiotic Phenomenon Divergent, such is the case of the Words-Matrices of the Universal Pure Language, or unique structuring, in case of Phenomenon Un-semiotic Convergent, as in case of the "Whole", or of the Unique Expressions of the Universal Pure Consciousness.

To this report it follows the fourth and final report, namely the ratio of the Phenomenon Un-semiotic and Un-defining, which is a report that determines the premises to pass to the first report of the Phenomenon Un-semiotic with the Asymptotic Function, namely becoming a report which cancels all preexisting reports until then.

Even if I use the terminology that implies a certain succession, this one in reality does not occur, because these reports between the Un-semiotic Phenomenon and the basic characteristics of the "Continuum Infinite", not succeed each other, but interrelate eternal, being the timeless and the dimensionless, from all points of view, because, if we return upon those involved in each report, in part, will see that in the Un-semiotic Phenomenon are precisely the consequences of the "Continuum Infinite" and of the Unique Expression of the Universal Pure Consciousness,

consequences, which acting precisely upon, the characteristics of the "Continuum Infinite", what him has determined on this one, and thus through the Un-semiotic Phenomenon, the characteristics of the "Continuum Infinite" acting on the same the characteristics of the "Continuum Infinite", only that, alongside these, to the realization of the consequences what have determined the Un-semiotic Phenomenon, is and the Unique Expression of the Universal Pure Consciousness, thus in addition to the characteristics of the "Continuum Infinite", what him have determined on this one, that in its turn, to achieve the premises of the consequences of the occurrence of the "Continuum Infinite", to more appear and the Unique Expression of the Universal Pure Consciousness.

So, what determines the perspectives as and the phases of Convergence and Divergence in which lies the "Infinite Continuum" through the Un-semiotic Phenomenon, are, precisely, the characteristics of this one, that transcends, thus, through the Un-semiotic Phenomenon, and alongside these the Unique Expression of the Universal Pure Consciousness.

What exactly determined this the Unique Expression of the Universal Pure Consciousness?

There is an interrelation of its, with the "Continuum Infinite" and Un-semiotic Phenomenon, regarding on the consequences of his own apparitions or, self-determinations?

From what we have established so far, the Unique Expression of the Universal Pure Consciousness alongside the "Continuum Infinite" have determined premises of the achievement the consequences of the determining the Un-semiotic Phenomenon, responsible with the Convergence and the Divergence.

If would not be the Un-semiotic Phenomenon, nor the Unique Expression of the Universal Pure Consciousness would no longer have how to report to the Expressions of the Words-Matrices, because their characteristics are the implications of the Convergence and Divergence, of the Un-semiotic Phenomenon over the Analogy of the Whole, thus, that the Un-semiotic Phenomenon, "Continuum Infinite", and the Unique Expression of the Universal Pure Consciousness, are interdependent and are interrelate reciprocally, self-determining some on other.

The Unique Expression having the role of to be the rapporteur of all, through of which are determined both the "Continuum Infinite", as and the Un-semiotic Phenomenon, the Phenomenon Un-semiotic is the one which always leads to report, the "Continuum Infinite", for to be report to its own Unique Expressions of Pure Consciousness Universal, and the "Infinite Continuum" through its basic characteristics becomes the generator of the Whole-Endlessly.

Thus, appear the three important presences of the Whole-Endlessly, namely "Continuum Infinite", the Unique Expression of the Universal Pure Consciousness and the Un-semiotic Phenomenon.

I not used the word "Origin", namely that these three would be at the Origin of the Whole, because the Word-Matrix, Origin, is only in the human vocabulary, due of the conjunctures functional, attributive, of this one towards the Word-Matrix Knowledge, otherwise, the Origin not exists than as a characteristic for a few Words-Matrices from the group of the seven, about we discussed previously.

Coaxiology, we can not imagine that the Whole-Endlessly, would have an Origin, because has not a Beginning and nor an End.

The Beginning and the End are in our vocabulary because are and these in the group of the seven Words-Matrices, with functional filiations, of order disjunctive and attributive.

V. VALUE AND HIERARCHY OF THE HUMAN BEING

V.1.CHAPTER 1

THE GOOD AND THE EVIL FOR US

1

1) The unique true philosophy is that one which accepts that the Man not knows the Truth, so implicitly, nor the philosophy.

2) The man will Never Knows the Absolute Truth and nor Absolute Knowledge, since his whole existence is based on the Illusion of Life.

3) Any philosophical system or philosopher who will claim that tells the truth is liar.

4) The Coaxialism is, par excellence the philosophy which NOT claim that tells the Truth, but which accepts applications which supporting, the reporting the Illusion of Life to the Truth.

5) The Essence of the Truth consists in its reflection at the Elements appeared, prior to its, such as those of the Open Knowledge, coming from the State of Fact.

6) The Coaxialism accepts operation with the opposites, of the opposites of the Existence, with or without to be necessary the reporting to it, determining the Coaxiology.

7) Each Opposite has at Infinite another Opposite identical to it.

8) With as, an Opposite, is farther away, ie, between it and the Element opposable are interleaved a larger number of opposites, with so the similarities between those will be more pronounced, and, with as, the number of the opposites intercalated between, the two Elements, will be smaller, with so, the contrasts between those will be more pronounced.

9) How can we speak of Universes without substrate in Existence, we can speak of the Knowledge without substrate in essence, hence, without subject.

10) The factor will always be the opposite of the infinity, face to which it will report as finite, just as the Knowledge is reported to unawareness, and the life to Death. In coaxial acceptance, the Factor will be equivalent to God, the Unique Creator, but and, haphazard, face of his worlds.

11) In the worlds of each Creator Factor and Unique Fortuitous it will reflect all other Creator Factors and Unique Fortuitous under form of numbers, from ONE, which is the Primordial Factor, up to an Infinite, minus ONE, of the Creator Factors and Unique Fortuitous.

(Principles of the Coaxialism)

"If we will not ever more know that we sometime lived a life on this planet, then, why we it live and for whom?

If after us remains just dust and bones, in decay, why we them more produce?

These bones had sometime dreamed, have loved, suffered, desired or hated.

These bones were retaliated or fought.

Fear of not knowing that I was sometime here, that after death no more is nothing, forgetting forever till and the life sometime lived, has born the myths fueled by religions of the times about the Hereafter, of the souls which give reckoning for all indignity committed sometime somewhere under a sun, full of the glare and the heat of death. "

What would be if we look truth in the face and we have realize that, this mythical afterlife, which in a way, helps the man to die, not exists?

If we knew that the death separates us, in fact, from this dream called life, and that as well we can wake up to another reality, which is all dream reported to an other and an other, alike how we wake, morning from sleep, aware that we went through a nightmare on which him we lived, how much it can intensely.

How many people realizes in the moment of the dream, that they dream?

Very few or almost not at all.

The majority live from full, the reality of this dream, as well live equally full the reality of the other dream, which is called life.

Once it exists death, matter how many wealth we have, they remain here, in this pseudo-reality of the dream.

Why longer is the race after new and new assets, of some who have money to live many hundreds of thousands of lives, while others do not have what to put on the table, being the servants of the rich ones? Why this absurd chase, which has as result, the suffering of those who were stolen, and the joy of those who steal?

The sole sense is the absurd, even if this one tries to become dimmed by all kinds of replicas of some planetary voices, such as the power and influence national, regional or global, maintaining of a system that shows a certain world order.

Is this world order, really, beneficial to the billions of people who live on this planet or is just a Machiavellian index through which these billion of souls may be more easily imprisoned and terrorized by the order itself?

Who is the king all-dominator, in this world demonic, if not money? He ascends or descends destinies, burdens billions people with debts to banks, then determines to sell every day little by little from the pure soul which then has more remained.

Is money demonic or divine?

Although anyone can give an answer to this question, and of course, to conclude: money is demonic, the answer is absolutely at all not so simple as it seems, since many superior forces that flirts with the divine, claim miraculously the money.

2

Who are these forces of the divine which support the money?

First to us think to the priests who commit an act of worship, following a payment more or less consistent, or at the campaigns of helping of fellows which are in need, etc.

All of these are not backed, really, by forces of the divine?

Priests do not serve, the divine, receiving money?

Even if money is the eye of the devil, and priest is the man of God, who needs this eye of the devil to survive, can not make a reconciliation between Devil and God, for survival?

Why we attribute always the necessity, the need, given by this dream of our life, to the Devil?

Why all that we wish must to be devilish?

We need food, clothing, so many during life, things that man they would like somewhere in subconscious to be, lost, forgotten, unwanted and that is why they become satanic? Certainly.

Money reflects the necessity coming from the material values, and the priest, on those of the spiritual values?

And the priest needs money and is perceived by this King, the Money, depending on how rich it is from more points of view.

A man does not necessarily have to be rich having money in the bank or jewelry deposited to certain safes, but can be rich, having a certain function or social position, which in turn gives him some power of decision what is immediately converted into material values or of order spiritual, on which then can influence, influence which is immediately converted in the money of those values.

What perfidious king has the Mankind! Money reflects the quantity of goods of material life, first, but is with so more lugubrious how much reflected and the quantity of spiritual goods. In a word everything can we wish, hopes, conceive, perceive, suffer, prove, value, facilitate, love, hate, in a word: to think, can be evaluated in money.

3

Even our freedom, holiness and divine dimension of this dream that we call life, can be evaluated in money.

Soul of each one evaluates and is evaluated, in his turn, in money.

Why in the money?

Here begins, now, the big problem.

First of all, how else can you to do a certain evaluation of, the all, that surrounds us, when you want to sell it to someone else, than in money, these tickets of bank, so inoffensive at first glance, but in reality so dangerous, that have killed so many lives, have separated so many

destinies, have brought on the madness threshold, so many people who could no longer endure the suffering in which themselves were struggling?

But, why, to sell, intervenes another question?

Does the man could not survive on this planet than if he sells and buys?

We need certain products, on which not them, we have, and for them procure, will ought to them buy, but for this, will ought as and us, in our turn, to sell something which us abound less, alike how makes the one from whom we bought.

The dream that him we live, themselves struggle between a necessity and the another.

Does a famous poem which defeated the centuries, how can be cataloged in money?

But the work of a great writer or philosopher?

But the love of someone, which thee is shared, but happiness, but suffering, but candor?

Matter how monstrously, would sound, but and these are monitored and measured all, in money, by docile servants of this king, who dwells in this dream, which is: the Money!

Absolutely any goes through an assessment of his. Nothing escapes the watchful eye on which him has, and which is drawn, even on certain banknotes.

As every king must have a certain elite of his, which to surround him and to advise him, and this king of the life dream, has its own elite, that has the highest values planetary, and of course, functions, from which to can decide, at any time, fate of billions and billions of people, who in reality, are nothing else than a number, without feelings and desires, without feeling and experience, are regarded as mere masses of numbers where each such figure is evaluated in turn, all, in the money.

Feelings, desires, hopes and other such things of the human are allowed when it comes to the fate of the billions of digits just of a few great servants, of this king monster, namely those that can to make part of the global elite, who can decide death or life an impressive number of fellows, just through a simple meeting of this group which is called: Bilderberg.

What is it actually by definition the money?

Money is the value of the spiritual and material necessities of man.

Why is it so satanically the money?

Precisely because it represents these needs that, along man life, do nothing but to him kneel down increasingly more emphatically, paved for this one, the path towards death.

Why not him raise?

No one, however rich or happy would seem, will not be never fulfilled, even if would feel that has everything, that the entire planet is at his feet, precisely because, its material and spiritual necessities, will evolve on the extent their acquirement, so that, once, acquired a peak of some necessities, the man in question, him will be given, to observe one other and another peak, and so on, until when the moments will reach at the border of the life, and from there the thread of this world, with his identity with all, will fall apart.

Man will never be pleased with what you managed to get, and when a necessity is satisfied, in her place they appear, new and new, necessities.

Therefore envy is one of the most foolish and absurd human feelings, because and the one who has, covered, a larger area of necessities towards another, will be as happy or sad as and the other, perhaps much more unfortunate .

Happiness consists, on moment, by getting of a or other needs, material or spiritual, but can not maintain, reflecting always on that time, but her source will must refreshed again and again.

Let no one think that the great kings and queens full of celebrity and wealth are happier than a simple beggar or an embittered servant who goes daily to a job, for which would give anything to escape, just that the horizon of a possible unemployment him it seems much more terrible, because so, would not and more can pay, rates on such and such bank.

Then, which is the true source of happiness?

For kings and great magnates, precisely the needs at which dream, and which can not them acquire on the moment, such as the acquisition of new companies, in the case of magnates, or alliances, among the most, fanciful, in the case of kings, all these are, and, take the place, of the job, of the poor man, that toils from morning till night and being afraid of unemployment.

For this poor man his true happiness is precisely that job which he hates perhaps most in this world, but nevertheless she is the true source of happiness.

Happiness has its origin in suffering, and no matter how much we wish to live only in happiness, it is absolutely impossible, for without suffering, it will never show its miraculous spectrum.

Thus money determines by its value how much suffering it takes to we become happy, whether it is material or spiritual.

4

It is true that the rich ones will be able to pay for this suffering much more easily with the arms of the poor ones, but only illusory, because once paid in this way and of course obtained in this way, happiness will soon disappear, leaving room for a new suffering that will have to be paid, in turn.

In this case, an interesting mechanism appears, namely, if the respective man can pay for him with the arms of other people the quantity of necessity, indefinitely, then the respective necessity will not return to him in the form of the possibility of payment, even if the money can cover and spiritual needs through the most diverse cultural activities or why not, through so old and simple purchase of souls.

That man, even if he feels that he has EVERYTHING, will realize that he actually has nothing, that he is the most miserable of all the miserable of the fate, who, can dream at least of their need to be happy.

This miserable will not even be able to dream of this necessity, because he will no longer be able to find it, thus his own life, becoming to him one of the most terrible infernos.

Like a drug addict who reaches an end, where the drug is no longer enough for him to dream, and then he realizes that only death becomes the only saving solution.

In the case of the rich man in my example, it is much more serious.

Many individuals use money to become influential people, believing that the dream of power could be the saving solution that would eventually cover their need to be happy.

Not only does it get drunk with cold water, but the reverse of the medal is much more torturous and than the first example, because when you get the power, it becomes something natural, just like, how you would drink a glass of water or watch a hot summer rain.

It is terrible when this natural, so false in reality, disappears.

What's left behind?

The great torments.

Moreover, does the naturalness of power determine new needs, accounted for through an even greater power, and then?

The power itself becomes as commonplace as any sock pulled on the leg.

We want more power, more strength, reaching a crazy dance of the absurd, a dance that no matter how bizarre and banal it may seem, no matter how strange or absurd in itself it suggests, is actually the engine that keeps humanity awake, which leads mankind to "progress and civilization", which makes people "happy"!

In the course of this paper I will demonstrate which is the true progress and true civilization toward which we must headed, even if that one which is pointed out to us today with the finger seems edenic to us, is not at all so.

The civilization that we understand as being perfect and toward which we tend is in fact a civilization of the values given by money, which denotes the falsity of the civilizational act from the beginning.

Does that mean we are heading for the wrong path?

The answer is paradoxical: NO!

Why?

Because, even if in these moments we are evolving towards the civilizational evil from us, this is the right way to finally reach at good.

Thus we will reach good only if we cross the evil.

First of all, civilization will have to reach in its most hideous and alienated phase from the point of view of the human being and then return to its purest and truest values once with the dethronement of the current supreme civilization king who is Money!

Unfortunately, this dethronement will no longer be possible to do, than through him, requiring the richest and most influential people on the planet who will eventually create a world government in the more or less distant future, once with the globalization of the economic branches and with the administrative-political federalization of the states that will realize that alone they have no chance to resist the world economic pressures.

All this engine is in fact the crazy dream of the powerful of the moment who through the necessity of their madness, through the desire to fade the ordeal of their own necessity, paying with the sick fantasy of the one who wants more than can be in this world, bring humanity into each moment in the phase of to produce a new and new element, which to be worth as much as their momentary madness that to they can pay, thus paying for a new necessity.

Even if these individuals, whether men or women, are the most envied on the planet, being personally responsible for the destinies of billions of people, they are the most miserable representatives of the human race that in reality should be mourned, and to which we should be infinitely more merciful, than for a homeless beggar sleeping somewhere at a street corner, trembling alongside a stray dog on a cold, damp night.

Could it be so?

Perhaps they are an instrument of the destiny of this humanity, through which it will pass to a social level much higher than the current one.

However, they are largely responsible for the torments that billions of people go through in their lives, from the humblest beggars to the richest owners of some companies.

This exclusivist group can generate economic crises, interregional conflicts, the well-being of some areas of the planet in exchange for misery in other areas, etc.

First of all, this group, with its office in a small town called Leiden in the south of the Netherlands, met until 2007 in different locations in the United States and Europe.

Starting this year, its members will meet at the Ritz Hotel in Istanbul, Turkey, and among the guests is even an Iranian, which indicates a certain openness.

The Bilderberg Group is a kind of antechamber of the meeting of world leaders in the G8 group, respectively of the USA, Canada, Great Britain, France, Italy, Russia, Japan and Germany who decide the new measures on the globalization process, which denotes that the Bilderberg Group also is eager to carry out this process, but on what principles we are going to find out and especially, why!

In order to answer why humanity has such a Bilderberg Group, we must first return to the individual consciousness of man, which determines social consciousness and which characterizes human society.

Man himself is an animal, which in reality has very little human in him.

He is predatory, envious, greedy, eager for power, cowardly, avid for the desire to acquire wealth in any way, hypocritical, full of scruples, sometimes mischievous when interests diverge or good when they converge.

In a word, man himself cannot be truly human unless he gives up all these feelings.

Where is kindness, love, mutual help, or a desire to do good?

They are, also lost in the amalgam of evil.

I wrote in "Coaxialism" that man thinks only with 2% of his cerebral cortex, which gives him, among other things and this character.

I am convinced that if man thought with more than 2% of his brain capacity, he would understand that all evils come from ignorance and even more, from non-knowledge of self.

However, due to his genetic dowry, man, whether he wants to or not, in the phase of unconsciousness in which he is, lets to pass through the cracks created by his genes and valences of a system closer to reality than the paranoid delirium of man, namely socio-political structuralization to facilitate globalization.

It is the best thing a man can do for his own society.

Globalization will be the one which will raise man in Eden, but which will be able equally to throw him into the inferno from where he was, once with the act of self-knowledge, and from which he left slowly, when he managed to assumes responsibility of this act of the knowledge, a responsibility that brought him first of all a social structuralization at the level of people, who turned into tribes, appearing slavery, then in the first germs of some primitive state formations, and once with these, of the gradual increase of the individual power on account of the social one.

5

In order for man to become, a dog that can hunt in the pack much more easily than he alone, he had to be forced by the circumstances created by his needs but also by the genes with which he was endowed to accept social hierarchy.

Some individuals, and most unfortunately were slaves, and others, the fewest, the leaders of these masses of wretches.

The history of mankind is written with waves of blood that flowed once with the passing of the millennia from that act, infernal but also Edenic, when man realized he knew where he was, when the beautiful garden of Eden had become overnight an inferno due to the knowledge.

The true original sin of man was revealed to him in the form of knowledge.

However, man's true path to Eden is sprinkled with knowledge and is due to knowledge, so the road to Eden is precisely Original Sin!

As long as man did not know where he was, he could be in the middle of the worst inferno that was a paradise for him, but once he knew the "paradise" in which he was, this one immediately became to him inferno.

Thus there are many types of paradises and infernos, but one of them is the inferno of knowledge, like another will become the paradise of knowledge.

If we knew and other knowledges which to be, opposites of the opposites of the term of knowledge, we would certainly know just as many paradises and infernos compared to which, we would need just as many original sins.

From a genetic point of view, man has many similarities with the living world.

The daffodil holds 30% of human genes and the chimpanzee 98%.

How perfectly the nature of the Creator Factor had to build us so that we became neither daffodils nor chimpanzees, we to became human, and yet, not to have the power to process the data of knowledge than with the two percent of our cerebral cortex.

Why?

As I have said in other books of mine, a man who would have one hundred percent capacity would be able to move mountains, but for that he should understand that and other fellows can do exactly the same thing, and for billions of people there are not and billions of mountains.

Perhaps man must reach a certain social level, well-structured, world-class, so that little by little, based on his new scientific and technological discoveries, he can access this lesser-known part from himself which is the enlargement of processing capacity of its cerebral cortex from 2% to more.

This is a hypothesis, but it also, becomes true the fact that once rediscovered this capacity to process of his cerebral cortex, man would be able from the beginning to display other and other feelings both towards himself and towards his peers, which would lead from the beginning, to a new social order, being created a truly new man.

Then why is man doomed in this world to process with only 2% from his cerebral cortex?

As I have already written, in the unwritten history of mankind it is possible to have intervened a certain genetic mutation, in the form of a recessive gene, etc., which to determine to man this falling, or rather, his fall from the true Eden, about which he may not have known than when he regained his act of self-knowledge, to I be honest, at a much diminished level, realizing that the Eden in which he thought he was, had turned into a ruthless inferno, in which the cover of the certain physiological needs leads to unparalleled cruelties.

It is quite possible that man's departure from paradise to be due even to an experiment, and why not to a condemnation.

Perhaps the souls who see this blue sky, full of stars at night, whose light comes from our past of several billion years ago, will be condemned to see the world like this and once this dream is over, we will wake up in a place truly paradisiacal, where to we can contemplate the world with other and other eyes of the mind, which we do not have here.

One argument in this regard are the billions of years in our past that come to us through the stars, without us being able to understand how can come the past into the future, even being far away from a second, but billions and billions of years?

The human embryo in the first weeks of the creation has the shape of a tadpole, from whose tail the legs of the newborn will appear.

All this is due to certain genes of our ancestral past.

Maybe in paradise we once had the shape of a dolphin or a whale?

6

Certainly yes.

Maybe these marine creatures are much happier than we humans, precisely because they don't know how much we know?

And the un-knowledge can be an attribute of paradisiacal immortality.

Once you do not know death, but nor birth, and yet you possess certain senses, such as that of food or the pleasure of swimming, once you do not know evil, but nor the good that overlaps as the reverse of its, you are not happier?

Are those who do not know so much evil but nor so much good happier?

We cannot say that the dolphin, which is a marine animal, would not know.

It is one of the most intelligent marine mammals, and experiments have shown that it has a fairly evolved language.

The example I gave was to highlight in more detail how much, the types of knowledge determine the inferno or paradise of the subjects, who adhere to them.

Maybe dolphins are really in paradise because they don't know as much evil as man knows.

If they had lived in a dry environment, and come to know one of man's greatest discoveries, that of fire, perhaps they too would have been banished from paradise a long time ago.

Why would we destroy the paradise of other beings through the chase after our paradise which determines the pollution of the oceans?

Is there a critical point, which once known has no way back and the fall from paradise becomes irreversible?

Certainly this point exists, at least in the thinking of which a bivalent logic is attributed, good-bad, beautiful-ugly, etc.

In this thinking there is also the reverse of the medal, which alongside the reversible appears the irreversible.

So far it has not been demonstrated whether dolphins think on the basis of a bivalent logic like man's or on the basis of a different logic.

In no case man will not be able to determine a different logic, because he does not know and an other opposite to good and evil, as I stated in "Coaxialism", a work where I set out my principles on the philosophy of knowledge.

It would be great to exist beings who can process Knowledge on other levels of the logical level than man.

Maybe the plants, or other living creature on which out of ignorance or fear that we would no longer be the masters of this illusory planet, we ignore them.

One of the paths to paradise of the human world, which is a world of Logical Coefficient 2, so of knowledge structured on bivalent logic, is unquestionably: Globalization.

7

Just as in history, human social life has been structured into increasingly prominent social formations, starting from peoples, tribes, states, and reaching the confederate systems of the present, so the true fulfillment of the planetary social system will be when he becomes global,

that is, a single World Government that can rule over the entire planet, without making distinction between races, sexes, ethnicities or other causes that could lead to discrimination.

Such a system can become the gate of return of man in paradise or the gate of his fall into the most terrible and inhuman inferno which it can generate this existence clothed with the two percent of the veil of blindness.

However, it is known that man would not have had these 2% of his brain capacity if he had not been the instrument of a change in his history.

Any being, as I said in "Coaxialism", does not develop certain organs over time if she does not use them.

For example, certain organs, such as a wing, if it is no longer used, it atrophies, giving in millions of years of evolution, new and new individuals who will no longer use that wing, such as the penguin, which finding its food in the aquatic environment has turned its wings into flippers, or in the case of some birds which, finding their food on the ground, have atrophied wings, having at the same time the legs adapted to find food.

In the same way in man, if he had never used those 100% percent of the cerebral cortex, his evolution over millions of years would not have highlighted such a large cerebral cortex, but a much smaller one!

This may be an indication that the Bilderberg Group exists in such a position and not in another, perhaps more favorable to man, because the real founder of today's globalization policies is precisely the one who should not be, namely: the Money!

The Bilderberg Group was founded in 1954 and is named after a hotel in the Netherlands where Prince Bernhard of the Netherlands, Joseph Retinger, David Rockefeller and Denis Healey met.

These meetings are secret and the press has no access.

The reason for setting up this group is to harmonize and deepen opinions on economic mechanisms in Western Europe and North America, where very influential people from this part of the world can participate.

Over time, the geographical area has expanded, due to new configurations and geopolitical transformations, and the entire planet will enter this sphere, once this year's meeting, 2007, takes place in Istanbul, Turkey.

At such a meeting a list of not more than one hundred persons shall be established.

In order to protect at most one hundred guests of this group, various secret services, including the CIA, are acting together, which proves once again and beyond the doubt that the current trend of humanity is towards globalization.

8

This is extremely beneficial for all the inhabitants of this planet, only if the process of globalization will be based, as I said, on certain principles of equity and equality between ethnicities, races and sexes, not only on paper, but that, they to be reflected in the economic and welfare level of every citizen who lives on this planet.

In my books such as *The Origin of God* or even more so in *Coaxialism*, this philosophical treatise, I always remind that the socio-political salvation of mankind consists in Globalization, that with it certain irregularities that are present in this world will disappear, that the truly beneficial political system of this globalization is socialism, but true socialism in which man can have a certain word to say and not, that miserable dictatorship.

Whether a dictatorship is called capitalist or socialist, it is also, called dictatorship.

With what the current world order is more non-dictatorial?

By the fact that people can vote?

But don't they vote what is imposed to them?

Isn't the king with the name of MONEY behind these electoral elections, from all the states of this world !?

Are all these things due to God or the Devil?

The fact that there is in this wretched Existence of ours, of every Man or Being, the Bilderberg Group, is a divine or a diabolical charity.

In "Coaxialism" I was talking about what the true human being is and who God really is.

To speak of God as if you knew him seems to me as ambiguous as you would speak of the Devil, because in our existence with bivalent logic none of them could have existed without the other, and more than that, even if we pray to one of them, who actually represents the good and evil in us, as long as we do not know the Absolute Truth, we have no idea what the true GOOD is actually, and that is why how many times we pray for a sick man to be helped, and we see that instead of being helped in the way of recovery, he is getting sicker and sicker!

Why?

Because we do not know what the TRUE Good is for this soul, which we of course attribute to God, the only one who knows the TRUE GOOD, because He is the representative of OUR GOOD and in no way the DEVIL who always appears as the representative of the EVIL.

Once we do not know the true GOOD, who is really our true benefactor, GOD OR DEVIL, respectively, GOOD OR EVIL FROM US?

This is the question that awaits the true answer for which our world is full of misery, wars, thefts at the state level that are passed as great achievements by those stolen and seen as nothing for thieves.

A world in which the swindler manages to enrich itself at the highest degrees, whether it is state or a simple man.

Why all these?

Because we do NOT KNOW the true GOOD and EVIL, because we do not know which is the DESIRE OF THE TRUE GOD AND WHO NAMELY IS THIS ONE.

The fact that in our lives appears to us, this name of hotel, lost somewhere in the Netherlands is not at all accidental, at the level of divinity but only at our level.

Is it good or bad that this worldwide octopus that preaches globalization is distinguished by this name or number of individuals, more or less nauseous for the billions of people who toil hard that to make them fabulous fortunes from which could live hundreds of thousands of people, with which they boast, and more than that, with which these fat individuals from the sweat of others both spiritually and especially materially enjoy themselves, drawing lines over billions of lives?

Whose is this diabolical will?

Of course, everyone will say it belongs to the EVIL, because everyone sees under the aura of EVIL what is happening.

But if we do not know which the true GOOD is, then are these individuals who have reached certain important positions or rulers at the moment still so diabolical?

In this book, I do not wish to highlight certain facts about the persons or meetings of the Bilderberg Group, nor to draw a line of what I consider to be good or bad about the work of the guests of this group.

First of all, I want to make a philosophical, coaxialist incursion on the need for a certain historical moment of to determine such a group, precisely because human society must rise to a new stage of its development.

Human society tends to coagulate since from the moment of its creation, first in tribes, small states, then the confederations, empires, to eventually, sooner or later, reach continental states, such as the European Union, United States of America, Russia, etc.

All these will unite sometime to form a world state with a world government.

The path to such a world government is by no means that of military conquests so often used in antiquity, but is first and foremost the path of economic conquests.

At one time it was necessary to begin the process of globalization.

The sooner this process begins, the better it will be for humanity, but as I have said and I repeat, it depends on how this globalization will unfold, because it is better with the states as they are outlined today, than with a world state which to be ruled by an ethnically composed elite of two or three nations, and the rest to be slaves!

Isn't that what is being pursued, in reality?

An economic world state which will gradually take over the supremacy of the one political, becoming a single country in the form of a huge empire like the United States?

Well, in this amalgam of ethnic groups, those who today represent the states that know how to assimilate, through all kinds of economic tricks the work of those in poor states, will hold positions in different leadership functions, therefore having a certain social level while others have lower social levels.

It will be exactly what is happening today at the states level.

Some are great economic powers, and others are in descending order somewhere below them.

The way it is perceived by economies, the New World Order and especially the process of globalization will do nothing but to move from the level of states, the process of economic subordination, to that of the individual, when there will be only one state.

Of course, the individuals of today's rich states will be the ones who will have a much greater economic power than those of the poor states anyway, and thus they will become not only the most influential but, also the leaders from shadow, of the new world state.

This is, in fact, and a natural selection process.

If we look in nature, we see how in the animal world supremacy is taken by the strongest.

Then where is the animal from Man?

Is he lost?

No way.

Man is a dual being, which exists precisely because he has the capacity to oscillate between Good and Evil.

Man has in him both the Human part and his Animal part.

Through his animal side, Man kills, that is why there are so many wars all over the world and now, and through his Human side, Man steals!

This is the difference between animal and human, at Man!

Even when the human being does not want to steal, it does so through its human essence of stealing itself in the first place on self, substituting itself to a society that does not represent it.

Well, some will say, but if Man were to try not to substitute himself for that society and not steal on himself, what would happen to him?

In this case he should choose between life and death, in a word between acceptance and exclusion, between being and not being, so that in the end the Human from Man intervenes through his atavistic fear of death and to cause him to be submissive and thus to glorify the poisoned Hierarchy that will oppress him all his life, only for the fact that he is a being who subsists through fear, and the human in him is the one who speculates this fear, stealing Man by he himself, leaving there a stranger who does not even know what the true human being is in a reality not only hostile but especially illusory.

That is why using the term human or theft is equivalent to one and the same thing.

10

Fear is what made him human, on Man, because he understood her message!

If Man had not understood the message of fears, he would have remained and today at the stage we consider to be animalistic, but without knowing which is the language or the true way of thinking or rationalizing of the animals or plants.

If man had not been afraid first of all of himself and then of the society he had created, he would never have become human, and today we would have discovered only the animal part of us.

In a word, if we were not afraid, we would not have stolen ourselves first, and then our neighbor, giving birth, through this process of theft of self, to humanism in various fields, from the artistic, political, ideological, architectural, philosophical, and the list of areas in which this strange and false dimension of the human being has penetrated could continue.

The question that arises is whether a humanism could have arisen which to not rely on fear of existence, of the human being or on fear in general, the fear by which the human being is forced by cowardice to steal himself on self, becoming once with this theft, humanistic, fear by which human became paradoxical: Brilliant?

Genius is in fact a theft of self of the human being.

In Coaxialism I tried as much as possible to achieve a structuralization of the human being in relation to genius and I concluded that at the basis of genius is the frustrating feeling of fear, a feeling that gave birth to so many masterpieces or epochal achievements of mankind.

To speak in this context of the human being and from another point of view apart from the theft caused from fear of humanism, seems to me, just like we would accept that water is not wet or that clouds are not composed of steam and dust particles.

If we tried to substitute the self-theft of humanism with any other substitute, we would reach completely different developments and move away from Man or at least from today's man.

Even when he thinks, Man steals, because first of all he steals himself and then also through theft he relates to his social environment from which he tries to get benefits for his being.

Initially society was created by Man to drink from it and only later did society become stronger than Man himself began to drink water from Man, precisely because it was built in the image and likeness of Man.

To accept a humanism on the principles of justice and of the true and uplifting humanistic ideas transmitted throughout history by all sorts of individuals who were talking about something while thinking about something else would be equivalent with the fact to accepting the idea of another type of Man, who he is no longer a stranger to himself, who does not accept money as the source and means of his goods in order to succeed socially.

Such a Man should be every Man from this blue planet cursed to go through this terrible and humiliating experience of money and society initiated by this beast.

Such a Man would not be a humanist at all because he would not be an understanding Man first of all with himself and then with society.

He would be a Man who would become competitive with himself before competing with society.

By competing with himself he would restrict, above all, the causes that lead him to illusory happiness, and finally to realize that misfortune and the cause of evil are precisely the illusory causes of his happiness, becoming a restrictive human being with himself.

That Man could no longer be a humanist, because he could no longer have an understanding of the social dimension first of all, a dimension which he would nullify from the top of his values by replacing it with the spiritual dimension, moment in which, Man will be able to develop the type of society that I consider to be the most developed, namely the SPIRITUALIST society.

The fact that rich nations have learned to steal after bestially killing the most helpless in various wars means that they have evolved on the path of humanism.

To be human is to steal.

It is, however, a more advanced alternative of the "killing" or even mass exterminations.

V.2.CHAPTER 2

THE ECONOMIC WAR

11

Economic warfare is a much more evolved war than the military war, which, whatever we say, belongs to the human in Man.

In order to wage an economic struggle, certain principles are needed first and foremost, which, however immoral they may seem in the eyes to those who were stolen, must become moral in the eyes of the thieves, precisely in order to legitimize this theft.

Slogans such as: "For the good of the people who will thus escape poverty" etc.

This is the human in MAN!

May God protect you from the wars of the human in Man, because these are much more treacherous and enslaving than those of the animal.

The human is theft, it is his premeditation characterized by particularly perfidious and diabolical means.

Man himself is a diabolical being, and his sublime is by no means an angelic one, but a totally diabolical one.

Whenever you find something sublime both in Man and in the society created by him, know that it is the icing on the cake with the name of diabolical.

On the other hand, Man is a conglomeration of paradoxes but also of compromises with himself, because his life consists in this diabolical compromise of stealing himself, in order to become stronger and more triumphant, precisely in front of other fellows of his, who do the same thing.

In this diabolical compromise consists the sublime of Man, the seven wonders of the world, the greatest scientific discoveries but also the works of world importance in various fields.

Could Man ever change?

If so, should return to his state from before of to be human?

Was his state, from before of being human, just his other state, that is, the animal in him?

Was the animal superior to the human?

If so, then why did it evolve toward human?

To consider the animal superior to the human is as if we were able to truly understand the animal, stripping it of its raw fur and passing it somewhere under the shield of a language of the animal that we do not yet understand.

To prove the animal as being what the human in us considers him namely an inferior state which knows only brute force and physical struggle, where the strongest wins means that the animal from this point of view is superior to the human, who succeeds in proving a certain supremacy only through cunning, cowardice, and theft.

Certainly the animal is not what the human from Man affirms in these moments, but neither would the human from Man have been this one if Man had ever chosen in the darkness of his historical dimension, the right path for himself, but especially for the society which he will build.

Was fear of death a reason why Man became a coward?

By no means, this can not be an excuse, as long as it is much easier to fight against death, knowing yourself first of all and then trying to know the true face of death, facing it, than to you fabricate all sorts of delusions about the origin and definition of death, giving birth as a result of various fables, all that could have replaced death, namely, the religion or the necessary mythology, which to preach that it knows everything that Man does not know about death or its essence.

Certainly that and Man somewhere in ancient times, when his cerebral cortex functioned at its full capacity given to him by his millennial evolution and not only at two percent, as it is actually happening and today, Man was he in his self, as a person, a priest first of all for himself developing a priestly type of society which I have named and mentioned in my books so many times, namely: the Spiritualism.

12

The path that Man will really have to follow will be first and foremost to know how to banish the evil and satanic human in the last hypostasis from him and then on his soil, which remained fertile after the throwing of the last rubble from this human, to build a new world that to belong primarily to him and not to some hierarchical individuals of a foreign and sick society.

The one who keeps the human tied up, tight, is not, nobody else than the money.

In his rattle decadence, he believes that to be human, must necessarily be merciful and attentive to your fellow men.

No way.

To be human you must first of all be righteous with yourself and then be righteous with your fellow men.

Mercy has no reason to be in the true humanism, nor condescension, just as petty interests of all kinds hidden under the garments of goodness or honesty do not have to be.

To be human means to be interested in your fellow men, but not before you know that you know yourself and that your interest is by no means one of a stupid nature through which to pursue a good for your own person.

Look at the billions of believers in so many religions of this world.

All are followers of the respective cults because they have the creed that following the practice of respective cult, they will receive a reward from the God of the respective faith.

No matter how this reward is and for what purpose, it is expected to be acquired, all but, all of these human beings do only one thing: To lie first of all to themselves and then on the society in which they exist.

The lie of this human has reached at a degree so naturalized tso that it turned into ancient customs, archaic sources of the history of peoples regarding their religious origin, giving birth to holidays and traditions, habits and other forms of reflection of this human from Man.

However much I would not agree with Hitler's German national socialism from a political point of view or from the point of view of the crimes committed, I agree with how he treated categorically the idea of humanism.

I congratulate Fr. Nietzsche, who did not believe that Man can have a will of his own, as I don't think either, because she also, belongs to the Illusion of Life, but above all I do not believe that Man can be Human in the true sense of the word, and the current human from Man should disappear, just as he should be transformed, the ancient Man subjected to humiliation by his own existence and then by society, regardless of the position and false stature of the hierarchical ladder, on which he is perched in this society.

For this the human Man should change into the spiritual Man and implicitly the priestly Man.

Whatever we say Man is left in this world not in quality of a perfidious or cowardly being, and nor as a flattering or petty being with him, with his society and then his society with himself, and so on.

Man is an eminently spiritual being.

He was born to exist the being in his spiritual Universe, trampling on death of space-temporality, of material goods of all kinds, of everything that surrounds him.

So that instead of living plenarily in his spiritual Universe and understanding the Universe of death which he treads, as being an Universe, stranger to himself, Man chooses as his most precious Universe, precisely the Universe of death, which is and this one, without any doubt, the Universe that has the substratum on which to develop its spiritual Universe.

I repeat, the Universe of death is not the spiritual Universe of Man, but his substratum.

Everything we see around us belongs to this Universe.

Everything we consider to be material goods or beauties belongs to this Universe and by no means to the true Universe of the present life of Man which is the spiritual Universe.

And the Universe of death becomes a spiritual Universe in its turn, but for the souls who are in that world of death and by no means for those who are now here in the world of life.

A mountain or a diamond in that world where the substrate Universe that I called the Universe of Death can be defined as a wonderful song or a sigh.

That is why it is not good for nor a being, to move away from its spiritual Universe.

Therefore, I do not believe in a humanism that moves away the human being of itself instead of bringing her closer.

No Man should not to weep, sigh, juggle in this paradise with the unhappiness, because he is not allowed to.

13

It depends on each being in part if really wants to open its eyes to see the paradise that surrounds her or if she wants to remain in the social inferno in which she is.

For this Man will have to give up the so-called humanism as soon as possible.

To replace humanism with its beautiful lies does not in any way mean to take all sorts of actions against the existence of Man as a being, as some have erred throughout history.

To renounce humanism means to put immediately in its place, the spiritualism, giving birth to the priestly being.

Such a society will in no way be a society of priests or monks, where its members will do nothing else but confess to one another from morning till night.

Such a society will be a society where good will no longer have to be hidden behind any petty interest of the money, and evil will have to come to light, without being nailed there by all sorts of other interests and jugglery just as petty.

It will be a society in which the human being will have as primordial interests, the fact of understanding itself and then the society, where the competitiveness will reflect first of all on the person by itself and later as a response on the society.

Another primordial interest will be that the human being to not steal itself in any form and in any way on itself, understanding that this thing is the greatest evil that Man has been able to do throughout its historical existence, and this enormous mistake must not be repeated again, in no way.

Thus, the animal in Man kills and the human in Man, steals, when it comes to a social structuralization.

Well, many will ask, how exactly does the human steal from Man, when to be human means in the minds of many the exact the opposite?

The reality is completely different.

14

I wrote in "Coaxialism" about the fear that chains Man all his life and, to which, he relates.

In this book, where I emphasize social philosophy, I mention that Man, in order to get rid of the fear that dominates him even unconsciously on instinctual bases, tries to lie his own fear of the world, of death, of absolutely anything, and then Man steals himself on self if not, on, someone else.

Theft of self is perhaps the most sublime but also the worst thing that human existence gives.

All the masterpieces of this world are the result of self-theft, due to the feeling of fear that arises in the face of existence.

This is Man, who thinks with only two percent of his gray matter.

I am convinced that this dimension of self-theft is reflected much more strictly, amplifying in the existence of many people, becoming, from self-theft, the theft of one's neighbor.

This is the origin of all social and political philosophies.

When Man began to steal his neighbor, the first social formations began, based on a certain hierarchical order, giving birth to the tribal hierarchy, a hierarchy that is still reflected in the social hierarchy of civilization.

Starting from the presidents of states and up to the humblest official, all are the result of this hierarchy having as, a cause: THEFT CAUSED BY FEAR!

Even if we would return to the "lost paradise" of before the birth of social order, when there were still no servants or slaves, and even if we tried in every possible way not to let those beings to go on the path of a new hierarchical structuralization, it would be absolutely impossible for us.

Each such being will live in fear of everything around it, trying in every way to become more and more powerful both towards itself and towards those around it, thus, stealing herself, and on, those around it, in order to survive, thus giving birth to social hierarchy.

Okay, some will say, but such a hierarchy was built on the brute force of the strongest who defeats the weakest.

That's right, only that the strongest one must defeat the weakest one due to fear of not being the weakest, thus determining the Competition, and through it, stealing himself on self.

Competition is the first moment highlighted through the first phase of the hierarchy, giving it its own pattern, namely self-theft.

Thus the Hierarchy becomes a Competition, through self-theft.

How do we steal on ourselves through Competition, once this one should be the engine of the development of societies from ancient times to the present day?

If we want to analyze how many crimes in the various wars fought throughout history have not determined the competition, how many misfortunes and oppressions, how much suffering has been inflicted on people, then we realize that in fact, the notion of theft of self is equivalent to competition, thus becoming its own definition.

However, without competition there would have been no progress and no civilization?

Personally, I do not believe in this because true progress and civilization do not consist in competition as previously thought, because the human being is by no means a competitive being but rather a restrictive one!

When man became competitive with himself and later with his fellows, he moved away from the Eden in which he was, going on a path of anguish, alienation, and self-confusion.

All great and epochal, scientific or technological discoveries, the whole culture and civilization based on man's competitiveness towards himself, is nothing else but the poisoned path of human destiny!

This path should not have been chosen by Man, and perhaps that is why he "was banished and from biblical Paradise".

The true path was exactly, the opposite of this one, namely that of no longer being competitive with its self and then with fellows, of understanding that competitiveness is the biggest lie, as long as man's life is a dream, that he knows neither the Absolute Truth nor other forms of true reality.

Man had to understand that competitiveness is a Fata Morgana, who, no matter how much she shows the path through which Man can get rid of the theme of death or other fears that dominate him, competitiveness does nothing else, but to delude him on the moment, that he got rid of this fear and then, the fear, to return with tenfold power over him.

This fear led to social structuralization, a structuralization that was to trigger slavery, so much and so much suffering that will eventually transform the entire culture and human civilization into a culture and civilization of suffering.

That is why life is considered as being an incursion into the realm of suffering.

Precisely because Man was afraid and stole himself, on self in the initial moment of setting up a destiny.

The theft of the apple from the Garden of Eden is not so distant from the true THEFT!

How would human society have looked like if, at her origins, the Man would not have stolen himself, on self?

If he had not chosen the path of competitiveness but that of restrictivity?

In any case, a society based on completely different principles, which would have been exempt from the most perfidious wars, crimes, thefts, robberies.

All these because Man is not a competitive being but a restrictive one.

Through restrictiveness, I mean any attempt to annihilate fear but not through the self-theft, but through knowledge and understanding of self.

Thus competitiveness was determined by cowardice, theft and lying, and the restrictiveness was determined by courage, knowledge and understanding.

How it would have been, the history of a restrictive humanity ?

First of all, Man would have thought with more percentages from his gray matter, because I believe that and this accident by which man can process information data with only two percent of his cerebral cortex is due to the wrong path which he went at a certain initial moment.

But even if we disregarded this aspect, we would realize that such a restrictive society would be an Edenic society, because lying, the desire for enrichment, greed, contempt, arrogance, and all the other cohorts of evils that accompany them would disappear.

Man would become from an eminently predatory being, an eminently creative being, with a true spirituality, through which its life would no longer be considered an incursion into a world of suffering and a struggle that begins once with birth and ends with death.

The animal in Man would disappear forever, being replaced by another human who to no longer be represented through theft and other infamies, to whom an aura of glory and bliss will be abrogated, in order to be highlighted as great achievements of the human being.

All these infamies would disappear in that context of the restrictive being, being replaced by the true human in Man who no longer has anything to do with the many petty and hidden details, that determine that illusory human.

A restrictive human society would be a society where man's faith would not be based on his hidden interests of to practice it, such as: I go to church for money and health.

In that society the phrase would sound: I pray for all the possible and impossible souls of the worlds, for their glory and good, and so on.

I am convinced that in such a society neither the buildings nor the human localities would no longer be the same, because the whole structuralization of the social system would be

different, a structuralization which, would no longer be based on, competitiveness and the hierarchy of competitiveness, but will be based on restrictiveness and its non-hierarchy.

How would humanity look like after ten or eleven thousand years of somewhat known history, social?

The answer consists in the fact that this social structuralization would not have taken place, as I said a while ago.

The great inventions and discoveries, considered by the morality of the society, competitive, would have taken place at other dates or would not have taken place at all.

In a restrictive society, science can be considered a panoply of competitive evil in Man, what would have removed these discoveries, of order technological and material, but instead would have developed a large area of another kind of discoveries, namely spiritual discoveries, the true discoveries that the human being really needs.

16

These spiritual discoveries, instead of to move away the Man from himself, as scientific discoveries have done, these would have brought him closer and closer to he himself, thus realizing with each new spiritual discovery, the Eden in which he was, but in which he was born blind, being left by the Creator Factor to open the eyes of his mind toward this Eden, which is in the soul of man!

Why was man born blind and not with his eyes open toward the eden of his soul?

Because the beauty of Eden is not that which is given of itself, but that which is discovered, through self!

Man in his self is a being who becomes happy when he discovers the new and the eternal new, eden that unfolds before his eyes.

Any Eden, however beautiful and perfect would be, when it gets old it becomes inferno.

The eternity of the new is a universal constant, absolutely valid for all human beings, who defines man in the light of one of the truths of the Illusion of Life.

Moreover, the Illusion of Life on a human level is defined as being the eternity of the new.

That is why, Man can not be happy than if he runs among moments like an athlete, his whole life.

Man was wrong when he chose the field of competitiveness towards himself and his fellows, instead of running on the field of restrictiveness towards himself and his fellows.

If he had chosen the field of restrictiveness, then Man would have realized the paradise in which he is.

I wrote in "Coaxialism" that Man does not know reality than the Illusion of Life and more than that he does not possess a will that belongs to reality but one that belongs to the imaginary.

That is why the argument for the restrictive society is even stronger.

Many will wonder if by the social restrictionism I also mean dictatorship?

Even if Nietzsche agreed with one thought and only one will, from a social point of view I do not agree with this aspect of society, because dictatorship, however much we try to include it in the social restrictionist system, which we have created here, it belongs without any right of denial, to social competitionism.

Any dictatorship succumbs if it does not become competitive first with the individuals which compose it and then with the other individuals, polarized in its exterior.

Dictatorships belong par excellence to competitiveness, even if they are restrictive in terms of freedoms of different kinds and aspects, and it can be seen very well what competitiveness can do from restrictiveness in a society where competitiveness prevails.

The dictatorship of competitiveness is born, but which is based precisely on restrictiveness, in order to restrict certain social rights and freedoms.

This cannot happen in a society where there is no competitiveness which is reflected on restrictiveness.

Here the restrictiveness becomes a panacea of the self of each individual, and then a projection of it at the social level.

Social level that will have, included in him, a restrictiveness that populates and defines it, identifying with freedom, or Eden.

Eden itself is defined as the boundless freedom of the individual, and at the same time the limit of his desires.

A competitive society is a society derived from individuals whose individual consciousness is defined through competitiveness.

This society can never be identified with Eden nor with freedom because, no matter how many achievements or new frontiers will be reached, these will never be the last and more than that, these borders will be like a blow to all the other individuals who cannot reach them, but due to the competitive social system they want this with all their heart!

Another question, as scholarly as possible at this moment would be whether the restrictive type society can have a technological-scientific evolution in the same way as the competitive type society?

My answer to this question remains as clear as can be.

Restrictive Society is a social form much superior to Competitive Society, because in this type of society, competition does not appear under the impetus of the struggle for power or for certain benefits or social positions that are structured on completely different principles, but competitiveness is maintained as a latent impulse of the restrictiveness, which gives a new impulse to the Individual to be even closer to himself but, through this closeness to know himself first of all more for the benefit of the multitude of individuals, respectively, the social benefit.

This superior type of society is by no means a society only of the future.

It could just as well have become and a society of the historical dimension that mankind possesses if it had NOT taken the wrong path somewhere in its history, a path that has led to so much suffering, terrible death, or despair for many individuals which determined it.

Social Restrictivism is defined through the total freedom of the individual to know himself first of all, knowledge that is reflected in the form of freedom and fulfillment in the social plan.

Exactly the opposite of the social plan of the Competivism.

17

Thus certainly Original Sin from a social point of view arose when mankind left the path of Restrictivism and took the wrong path of Competivism, a path that unwittingly leads to developments from the most macabre and dismal social experiences, such as Nazism, Stalinist communism, Bolshevism or other deviations of the normal, which for Competivism is a distorted normal, because unwillingly the humanity chosen somewhere in its millennial history the path to this denouement.

Well, some will say, but the Restrictivism, by its very name which reflects restrictiveness, isn't it a dictatorship like the Bolshevik or Nazi dictatorship hidden somewhere in certain corners of the human spirit?

The human spirit, no matter how much we wish to it be a free spirit in every sense of the word, he can not fulfill this desideratum than by substituting its own freedom to the detriment of its own dictatorship.

To be more explicit, man is a being who bivalently thinks. Good-bad, beautiful-ugly, etc.

So it is a being that, willingly or unwillingly, belongs to the Logical Coefficient 2, as I wrote in "Coaxialism".

Once Man always aspires toward freedom, always surpassing himself as in the Social Competivism, that is, exactly as in today's society, then he running towards new and new frontiers of freedom does nothing else but to find in these new frontiers, the frontiers of the dictatorship which live in his being.

Once he will no longer run at the Competivist level toward the frontiers of freedom, but will do it from a Restrictivist point of view, then, where, Man will find his freedom, he will understand that it overlaps with his own dictatorship, or inverse of the freedom, assimilating them on both as being the desire of his essence for which he was born.

In the Competitive system, Man recognizes that the limit is always a Fata Morgana which he must reach, and thus to self-surpass himself, but in the Restrictive system, self-surpassing consists only in his own limits, which gives a different allure and a different impulse, at that type of society.

As much as we would like to make a perfect competitive society, it will sink deeper and deeper into the mud of the dimension of the future that will become a history of new torments and sufferings, starting from prejudices and up to the total confusion of the human being towards itself and once with it of the final loss of the meaning for which it was created.

How can you ever hope that it will can exist a perfect competitive society, when the individuals from the start are not equal, and each goes to a marathon totally stranger to themselves at different time intervals to run on tracks with different lengths.

To achieve perfection with such a type of society, first of all, not only should individuals to become equal, that is to go to this marathon at the same time, but also to run on the same route, but especially should, that all these individuals who make up the competitive society should be some individuals whose aspirations to be only positive.

When I refer to positive aspirations, I think that all those who run at this marathon of the life should never think negatively of their neighbor, never want to steal themselves on selves, cheat, kill, lie in order to enrich in the first places of this permissive and sick type of society.

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From the beginning, even the most uninitiated man in philosophy recognizes that such a thing is completely impossible.

Just as man is the possessor of freedom from himself, so man becomes and the possessor of dictatorship from himself.

Because Man has chosen the path of the Social Competitionism , or of the Competivist Society, he has forgotten that competition for freedom is not one for true freedom because there he can find and the other human face, namely dictatorship, as man is inhabited not only by good but also by bad.

Man's ephemeral freedom always oscillates between his good and evil, so between dictatorship or freedom, but also between freedom or dictatorship, and the deliberate reversal I have made is for to emphasize that when freedom becomes dictatorship, this dictatorship, can be the true freedom for Man, how, the true freedom can be a dictatorship.

Man knows neither good nor evil, because he struggles between these two polarities in the Illusion of his Life from birth to death.

Both polarities can change their meaning but also their sign depending on other and other polarities that intervene to determine them, on these two.

In a word alongside good, many other polarities can intervene, such as color, interest, desire, ugly or beauty, peace, boredom, etc.

These each have in turn, their opposite meaning, which is why I called them polarities.

When all these meanings, instead of to converge in continuation, with the good of Man, they can diverge at a certain moment, as happens during his life in every moment of thought, fact which leads to the total or partial change of the poles of the good with those of evil.

This also determines us the fact that we cannot say firmly that once we reach a certain frontier, that will be and the definitive frontier of good, a lie and illusion after which, the current Social Competitionism runs and not only, here I also mean the historical one.

Therefore, no matter how much Man wants to run away from dictatorship in a Competivist social system, he will do nothing else but sink even deeper into her mud.

Nazism and Stalinist communism are clear evidences of these social slippages, which like and any type of society are based on certain aspirations, which for certain social classes, or individuals of certain ethno-geographical areas these may seem, like aspirations for the better, but they due to the Competitionist System, they all lead to the abyss.

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Restrictive Society is by no means a type of dictatorial society, but a type of society which restricts only the duty of Man to know himself first of all, to befriend him, to be satisfied with his divine nature received from the Creator Factor and Unique Incidentally, or from God, as some will say.

Through this restrictive way of seeing and understanding the world, Man can realize that the only true competition is only that with he himself and not with neighbors or other individuals that determine society.

It is a society that does not accept any kind of polarization, such as financial, political or any other nature.

The great crimes and iniquities within the competitive society are due to the desire of some to have more and more, regardless that they swim over billions of dollars, while others stand into a cruel misery just because they are not from the group of some individuals who they have plundered the work of many over time, or from the group of those who have understood that theft is the only reason to be.

Any restrictive type, of society will be infinitely superior to a competitionist one, except for one thing, namely the military.

In a restrictive society there is no need for weapons because these have no conquests or occupations to do.

Such a society will never be able to cope from a military point of view, to a competition society, because it will always have as its most developed field, the field capable of producing terror and fear at any moment, but also death or extermination.

The reasoning on which competition societies are based, is to steal, kill and conquer, no matter if what was stolen is necessary to the individuals who make up society or not.

It is very easy to see that the Competition with all its derivatives has been diverted inside the human being, toward EVIL, the Evil thus becoming the competition meaning of the individual, first of all with himself and later with the other individuals who compose the society.

In the Restrictive Society, the competition meaning is polarized towards the GOOD, this being the meaning towards which the individual who composes the respective society tends and through which he sees all the other members of the society.

It was needed so little, then, somewhere, sometime, to become happy throughout our millennial histories that only hazard caused Man to descend from Eden with such unconsciousness and easiness!

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The fact that the Bilderberg Group has emerged is the most wonderful and uplifting historical moment that humanity has experienced so far, because, no matter how inopportune the meaning that this group gives to the process of globalization in a competition society, it is good, that this process has begun and that it is going on, even if slowly but surely!

It is true that the Bilderberg Group has guests who represent the competition polarization in various fields, including financial and political.

In a word, here certain grievances or future laws are made and undone, which will be voted on in the future by the parliaments of the nations.

I repeat, it is a gratifying thing, because only through globalization will human society succeed in escaping in a future more or less distant from Competitivism, and this one to be replaced by Restrictivism, the avant-garde current that will determine a New Man, with a new way of seeing and perceiving the world, where the morbid Competitionism will be removed precisely by the peaks that will guide and determine it in those moments.

When I refer to peaks of the Competitionism, I mean the greatest bankers in the world, industrialists, politicians or other dignitaries of that time.

What namely, tells me that in the end will happen that phenomenon which will rise the mankind for the first time in its millennial history to a new social level, much superior than in the past, as it has never known in its troubled history, it is first of all the fact that MAN IS DUAL, and that in the end the meaning of Competitionism from the human soul will be polarized and toward good not only toward evil as it was done in a certain historical moment.

Being par excellence a restrictive being, any type of human society based on competitionism will be given to perdition, doing nothing else but lead the human being to confusion, suffering and alienation of itself.

Thus, if Man had chosen the right path to develop a society in which his personality would blend perfectly, it would have been a society in which today Man would have managed to go through asceticism and self-knowledge, the fundamental steps of transcendentalism, becoming much stronger and more influential in the world around him, succeeding to perpetuate endlessly his life through his own spirit, giving it the messianic and paradisiacal character of the beginnings of mankind.

All these through internalizing the competition and not through externalizing it, becoming a competition of Man with himself and not with other individuals.

Therefore, any principle of rivalry will disappear, being replaced by the principle of rivalry of self.

It is quite possible that once in the black and tumultuous history of mankind, Man was forced to move from restrictivism to competitionism, precisely because of the loss of his cerebral capacity to process with more than two percent of the cerebral cortex, becoming a being pushed towards this negative social desideratum and stranger to himself, and not, a being who would have wanted all this.

It is possible that the man may have been a simple experiment?

No one can answer such a question than at most to suppose.

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Even with these two percentages of thought, if Man had been on the right path of restrictivism, everything would have looked different today, starting from buildings, urban centers, faith, society, political structuralizations and implicitly the currency of exchange would no longer have been money, but a spiritual coin.

Would it have been a society of priests?

It is difficult to answer such a question, since we cannot feel or discern how namely such a society would be represented on an increasingly structuralist level.

Any being by its essence is a restrictive system, regardless of whether it rationalizes or not, regardless of whether the rationalization occurs through a Logical Coefficient 2 or 2,000,000,000.

It all depends on the nature of the being that has the following characteristics: Restrictiveness, Competitiveness, Sociality, Essentiality, Demiurgity and the characteristic of transformation into nothingness, a characteristic that belongs only to beings who are conscious and who rationalize, by which Man or another being with a lower Logical Coefficient, so 1, or superior, greater than 2, he self-determines at death or at the unknown, from before his own creation, seen through the prism of his being and not of the world that hosts him.

TRANSFORMATION INTO NOTHINGNESS: -The key question for the process of transformation into nothingness is, what exactly was I before I was born and what will I be after death?

Such a question determines the restrictive part of Man to accept the nothingness as being the successor of the great unknown, but the competitive part, reflected in society, denies the nothingness, attributing to it the capacity for competitiveness with the current life of the being, immediately transforming it into the "World of Afterlife".

This being the world from which the competitive being comes to this earth and toward which it is going to go after death, while the restrictive being, considers this world non-existent, denying it and giving it the attribute of definitive loss of the existential present which will become past.

This being the world from which the competitive being comes to this earth and toward which it is going to go after death, while the restrictive being, considers this world non-existent, denying it and giving it the attribute of definitive loss of the existential present which will become past, hidden, more and more hidden, in the dust of the self-forgetfulness of the lonely being and anxious by its own destiny.

SOCIALITY AND COMPETITIVENESS-Any rational or non-rational being, subsists in a social field with or without its imaginary will, as a consequence of diversity based on its indestructible unity in relation to diversity and especially restrictive.

If the competition will belong to Diversity, the restrictive will certainly belong to the uniqueness.

The whole diversity exists only according to the uniqueness of the being.

When the being died, once with his death, and the diversity of the other beings reported at it disappears, because it is no longer reported to any of them, becoming self-excluded from the social point of view.

Although, we must admit, the Sociality of other beings persists but only in relation to them as long as they are alive.

Once dead, the whole of society would disappear if all beings disappeared.

This aspect leads us to the temporary nature of the being who travels through a more or less virtual space due to the Illusion of Life, a nature that can be attributed to the term Sociality par excellence.

Sociality is not Competitiveness even if both are two characteristics which intertwine their properties due to diversity but only to it.

The process of sociality defines individuals reported to the uniqueness but also to the ancestral loneliness of the being, always in pursuit of the its Absolute, conscious or unconscious, defined through necessity, while Competitiveness is the exact opposite of being, so the reporting of diversity in itself, of the multitude to the indestructible Unique of the individual, which he wishes to overthrow, aided by the Illusion of Life and the lack, of Will, dragging the loneliness of the being into the giant mixer of equalizing all individualities, so that none to can not oppose the competitive process to which all the beings that make up society are connected.

These beings thus lose their individuality, becoming social-competitive, instead of becoming structural-competitive, as would have been normal for the human being at least.

This social - competitiveness determined and the developments of political formations of National -Socialism type, as later, be competed with those of socialist-Stalinist or communist origin.

Here is the cause of the social alienations that have caused certain historical derailments.

DEMIURGITY-becomes the fundamental characteristic of the being, merging with its primordial but also transcendental nature, for which any being is perfect and accomplished in this world.

The demiurge becomes the being itself as the purpose of creation but especially as the outcome of this purpose.

Without this characteristic, the being would completely lose the existential meaning for which it faced its own transformation into nothingness, becoming restrictive but also competitive.

Demiurgity is the basic characteristic that underlies the Restrictiveness but also the Competitiveness of the being, flattening to it, to a greater or lesser extent, case that depends on each individual, in part, the frustration, anxiety or ecstasy and fullness caused by the transformation into nothingness.

Any characteristic of the being, from those listed above, if it is removed or renegade through various policies more or better crafted by all kinds of leaders, will determine an alienated society but especially a society where there will never be justice for the individuals which compose it.

If we look at the long history of human societies, we see that there have been all, wars, massacres, crimes, fabulous riches, more or less charismatic leaders, inventions, achievements, epochal discoveries, in a word almost everything you want and what you don't want, but one thing was missing, even though it was most often on the lips of leaders of all time, and that's the Justice!

Why was it never possible to one reach its conquest?

Why did people want her so much but never have it?

The answer consists in the fact that Man has moved away from what he should have been to be.

If the characteristics of the human being or of any being in general, would have been truly respected, we certainly wouldn't have gotten here.

However, it can be said that and plants are beings because they belong to the living world, and that in fact any individual who belongs to the living world is a being, whether it is a plant or a simple cell, etc.

Then for these, are the above-listed characteristics of the beings still valid?

Certainly, I will answer, even if they are reflected in other aspects, depending on each case, in part.

If we take the plant as an example (remember that the daffodil has 30% of human genes) and attribute it the characteristics of the being we will have as follows: Restrictiveness at the plant is characterized by its ability to carry out, for itself the biochemical and photosynthesis processes that are necessary for it to survive.

Competitiveness propagates it in its environment compared to other plants, some of which may have a larger crown to shade on this one, without leaving it enough sun.

Then it too will do its best to rise or retreat at a favorable angle to receive the sunlight it needs.

Sociality is summarized to the ecosystem in which the respective plant lives.

Demiurgity is the characteristic of the plant to give life to other and other plants from that species, but more than that, to help in an indirect way the development of other plants around, and finally, the last characteristic, Transformation into nothingness, which materializes through fear of the plant of to be cut or broken or harmed.

This fear has recently been demonstrated through various experiences that have shown that when someone approaches a plant with the intention of cutting it, it feels emitting certain energy inflows.

And plants suffer, not only the humans.

It is seen that these characteristics which I have attributed to the being are generally valid for the whole living world.

It is true that every such characteristic is reflected depending on the being.

Of course, Man will have another degree of manifesting these characteristics in relation to a plant or an animal.

At the level of animals it depends on its breed, what kind of animal it is, domestic or wild, etc.

Returning to Man, the characteristic of the transformation into nothingness was the one that determined in history the transition from the right path of Restrictiveness to that of Competitiveness so foreign to the Man.

Even if this transition took place accidentally but also incidentally at the same time, by reducing its ability to think, than with the 2% of the cerebral cortex, at the base of all of them is the characteristic of the human being of transformation into nothingness.

The fear of death, but and to the strength to resist it, is due to the transformation into nothingness.

The transformation into nothingness being the balance that keeps the human being awake on the chasm of destiny between life and death.

Therefore, I say it and I repeat it, even if the wrong path of Man to Competitiveness is an accidental one due to an incident positioned somewhere in its history, this path has as its origin the characteristic of the being, of transformation into nothingness.

By the transformation into nothingness is meant first of all fear.

V.3.CHAPTER 3

THE FEAR AND THE WORLD OF COMPETITIVENESS

23

Fear is the basis of the genius but also of necessity.

It is the supreme flag for which the being exists and does not disappear into the dust of oblivion.

Any necessity would be a mere gust of wind if it were not the fear of the consequences of its non-fulfillment, where everything relates to death.

Thus death becomes both the fiercest enemy of the being that represents life, in a world of competitiveness.

Orice devine necesar devine, de asemenea, competitiv.

Thus necessity joins competitiveness, uniting itself and becoming a common body of the confused and lonely being, who runs toward death once born in the world of competitiveness.

If the right path of restrictiveness had been chosen, the being would have felt the characteristic of transformation into nothingness, not as a fear, but especially as a desire, and necessity would have become a desire and a fulfilled fact, and the death to which these would have referred all the time because the characteristic of transformation into nothingness of the being determines on her to report on self as living, life and the being at death.

Death in this case of the restrictive path would have become from the most feared enemy as it is on the competitive path, the best friend.

However, becoming the best friend, this does not mean that the being would have gradually lost its vital characteristic, that of transformation into nothingness, and would have sunk into its willful disappearance?

In a word, would it have committed suicide?

In this petty world of competitiveness we have the impression that life is sustained above all, by the fear of death, but in the world of restrictiveness what impression would we have that it sustains life?

Certainly and without denial: The Love of Death.

Loving death we would understand life and vice versa.

You cannot hate death in order to love life, because when you detest death, you detest what was before life and what has determined the life.

To detest what has determined life and to claim that you actually love life is absurd.

How could death determine life?

Life doesn't determine itself on self and only report itself to death?

NOT! No way.

Life could never be determined without death, because neither good can not be determined without evil, nor beauty without ugliness.

To try from a biological point of view, to define what namely, stands before life, is like you would try from a coaxiological point of view to determine what lies before the Illusion of Life and how namely this development can be seen, with the eyes of man.

The answer is that this development described by me in "Coaxialism" can be deduced, but we will never be able to say what one Personalization looks like, other, apart from Existence.

And yet, coaxiologically speaking, before life is death.

Why?

Because after life is, also, death.

Death after life to be something special than death from before life?

For this we will have to define death.

First of all, this one receives a connotation of transformation into nothingness, a connotation that becomes one of the fundamental characteristics of the being.

Through death the restrictive being sees a total exit from the empire of spatio-temporality, associated with the total loss of the Illusion of Life.

Thus the infinitely long death can last, only a moment, and nothing more, an infinite moment from the spatio-temporary point of view.

How can we speak, in this case, about the moment which has and the attribute of spatiality?

The fundamental characteristic of the being, of transformation into nothingness is structured first of all on the combination of the temporary unit of measurement with the spatial ones.

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We cannot speak of a spatio-temporary kilometer, because space can never cover time than through a temporary unit of measure, while time, through its units of measure, can cover space, which denotes the superiority of the temporary dimension over the spatial dimension.

What do we mean by this superiority?

First of all, the fact that in the Illusion of Life, the dimension of temporality is rendered as a hierarchically superior element to the spatial one.

In a moment a certain space can always occur, but in a millimeter time cannot pass.

This fact defines us one more thing, namely that in the Illusion of Life with Logical Coefficient 1, space is the fundamental and unique dimension.

And, in Logical Coefficient 2, to it is assigned and, the time.

And at the other Logical Coefficients, to the other two will be assigned other and other dimensions, equivalent in number with the number of the Logical Coefficient.

Returning to the characteristic of transformation into nothingness, and defining it as a fundamental characteristic of the being by which this refers to death, we come to see that the moment becomes a unit of measurement for both space and time, which means that within this characteristic the being reports itself to nothingness, which he considers to be death, nothingness which is nothing else but the nothingness within the being, which she externalizes him by attributing it to the outside.

Thus death is never beyond the being, but only in its interior.

Which is the interior of a being that rationalizes based on a bivalent logic of the good-bad type?

Is it not an interior of the Logical Coefficient 2, so a spatio-temporary interior?

Certainly it is.

Then this interior will be from itself a spatio-temporary one, but as the being cannot pass through the spatial infinity from its interior, in the moment of temporary infinity, and the spatial infinity will be passed into the account opened toward death, of temporality.

Thus death becomes an infinitely large moment but also infinitely small, because precisely Logical Coefficient 2 is the one that determines the two meanings of infinity, namely: large and small.

In the more superior Logical Coefficients, the beings who use them will attribute to death instead of the moment which is the most precious correspondent in this two-dimensionality, another correspondence, which to belong to the most superior dimension, correspondence which in turn to combine all the other dimensions existing in that Illusion of Life, dimensions that will be equal to the number of the Logical Coefficient from that existence.

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The transformare in neant in the case of the being is first of all a reporting of it to the most superior possible values but unknown by it than on the foundations of determinant possibility.

The Determinant Possibility, at the being, is everything that is beyond the horizon of its knowledge, or within its knowledge due to the Illusion of Life, whose essence will not be able to be reached never than revealed.

Thus the determinant possibility of the being becomes the father of relativism which volplanes throughout her life and which gives it the being the false idea of freedom. I say false because and this one is subject to the Illusion of Life.

The being knows neither true freedom nor true will.

Both freedom and will are revealed to the being in the form of the Determinant Possibility.

In fact, the whole life of the being focuses primarily on this Determinant Possibility.

Everything that the being feels that surrounds her, but also everything that she knows, is part of the area of the Determinant Possibility, because even if it has the Illusion of Life that she knows that thing or phenomenon, the being will never be able to know them in reality, unless these are revealed to her by the Illusion of Life.

As can be seen, the characteristic of transformation into nothingness becomes superimposed on the being both by its reporting to death and to the Illusion of Life which reveals to it its own illusions which have undoubtedly become truths.

Revelations are mirrorings of the being in the Illusion of Life.

Depending on these mirrorings, the being will know what freedom or will is without ever understanding or knowing them.

The difference between freedom, will and death consists in the fact that the being can mirror itself in the Illusion of Life to "know" what namely freedom or will is, even if they are shown to her totally differently than their essence in reality, when she reaches at death it is no longer shown to the being at all, or at best in the form of a nothingness.

Then all that remains to the being is to attribute death, through its substitutive procedures to freedom, will, or other sine qua non characteristics which the being can reason them.

Thus the being creates its own cult regarding death, in fact the first religion.

No matter how strange it may seem, but here is the essence of religion, in the unknown substituted for the experience of being.

To use the term of known in coaxialism is as if you believed in the Illusion of Life, so I consider that the term of experience can be the one to brilliantly replace the term knowledge.

I say this because at the being any knowledge is in fact an experience.

Experience involves within it both the process of knowledge attributed to the being through the prism of the Illusion of Life and that of living, feeling, rationalizing and experiencing this cognitive process.

Therefore, the being throughout its life not only reports to death but lives the experience of death in every moment, managing to lose it only when it will die! If this death compared to the Illusion of Life is truly death.

To consider death as being transformation into nothingness, is for the being as true as possible, due to his own experiences, but this transformation into nothingness could never have existed, not even in the experience of being if it would not have been the life, and life in its turn could not have existed if it had not been death.

Death is what gives meaning to life, and life is what gives meaning to death.

One without the other would be two meaningless mirrorings in the Illusion of Life.

I was talking above about the subsidiarity of terms like freedom and will attributed to death by the being precisely because of its transformation into nothingness, of the void that is no longer mirrored in the Illusion of Life, and, this has no longer what image to transmit to the being for its own experience.

When the being does not receive any image from the Illusion of Life to experience it, it has the capacity and more than that the desire and impulse to fill this void which neither the Illusion of Life does not want to fill, with different experiences that it has sent them the Illusion of Life, but for completely different meanings.

Thus, to the death will be assigned a lot of other meanings, building a true religion.

Consequently, but especially in conclusion, religion becomes this filling which the being makes in a void that the Illusion of Life refuses to fill.

Why does even the Illusion of Life refuse this?

Our experience sends us to something that follows to life, namely a process of decomposition of the living organism that was the shell that sheltered a life that no longer exists.

The decaying organism is everything that the Illusion of Life, allows to be seen for all the other participants from outside in the process of death, but not and for the participant from inside, in this case: the deceased.

For the one who looks at death from within, this one has a completely different appearance, being the only one who will leave the organism that will rot with its own life.

So his life, respectively his own, will leave the decaying organism whose minerals will feed another and another life!

In this case, is life the one that passes from a certain stage, to another where it would have been and before birth?

Is death that state from before, of birth?

For this we will have to ask ourselves the next question, namely, why does the being substitute certain things and phenomena to the transformation into nothingness, which becomes and a fundamental characteristic of it?

Why does she not realize these substitutions such as will and freedom as well as many other, and, to, other experiences, received as a gift, as images from the Illusion of Life?

There is only one answer: "Because it expresses the Unknown!"

The being par excellence is characterized by the Known (Experience) that sails through the ocean of the Unknown, wanting to transform him and on this one into a being, because it is the ocean with which she feeds.

In a word, the being feeds on death in order to exist, so that its life can unfold receiving new and new valences under the rule of necessity from the Illusion of Life.

The Being itself is a greedy product of the Illusion of Life.

Once it feeds on the ocean of the Unknown, it wants this whole ocean to belong only to her, and this is due to another impetus it has, namely the necessity, which is the basic characteristic of life, the characteristic that sustains life but and identifies with this one at the same time.

Life itself is a necessity and of course, a Known, an experience, in fact, of the Illusion of Life.

This experience, which is the necessity, feeds on the Unknown which is death and thus life is eternally reborn from death.

This Unknown that can no longer be mirrored neither by the Illusion of Life is in fact the only and closest Truth with the fundamental Truths of Coaxialism, such as the Absolute Truth, the Semantic Truth, the Neonotational Truth, and the Notional Truth.

Why does life (Experience) feed on death (the Unknown) in order to move away from fundamental truths?

The answer lies in the Illusion of Life.

It moves away from the fundamental truths to experience new and new mirrorings, but no matter how much, these mirrorings, would be experienced, one cannot go beyond one element, namely the Unknown.

Why would be the Unknown an element?

Does it mean then that and life is an element just like death?

Does it mean that all these elements are just some simple successions in the infinity of other and other elements?

Surely.

The whole Illusion of Life with all its infinite multitudes of representation of the Experiences of the different kinds of life mirrored in it, is but an ordinary element just like the Existence in the infinity of other elements that follow one another alongside of it.

The first element that succeeds her is precisely the Unknown, followed by other and other infinities such elements.

Here we must make a parenthesis, namely that the Unknown does not necessarily have to belong to another Personalization such as Non-Existence, but can also belong and to the existence, only that he is focused on other levels with different palliatives.

The unknown can also be within Existence because he is a result of the Experience of the being and by no means an external result of it.

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Even if it becomes amazing, and no matter how much we want to know ourselves, we will never be able to do it without resorting to the Unknown.

The unknown belongs to the being first of all and of course to its experience, without which the Unknown would not exist.

The being par excellence is the one who in turn feeds the Great Unknown, thus feeding her own needs.

If the Unknown exists as a result of the Experience of the being of to determine him, then it means that he is nothing else than an experience of the being, amazing thing, to be able to define death in the end as being this experience of the being which is the Unknown.

Once it has become an experience of being, it means that the being has gone through death at least once if not several times.

This "once" is also an arbitrary attempt to determine a certain numerological succession.

I say arbitrary because even and the succession itself is nothing but an experience due to the Illusion of Life and therefore, it may or may not be confirmed or unconfirmed depending on the landmark, to which we report ourselves.

Thus everything that becomes Experience is part of the being, which in turn is characterized primarily by the process of Experience due to the reflection of the being in the mirror of the Illusion of Life.

In conclusion, just like and life, also and death is in the being and not outside it, just as the Unknown is part of the panoply of experiences of the being alongside the Known.

The farther the being flees from death, the farther it will move away from itself, leaving and its own life aside at the same time.

Loving death, the being will love life, and by truly loving life, she will understand how to love death.

You cannot love the Known without loving the Unknown, no matter how hard you try, because the dough of your being in this world is molded with the help of bivalent logic, good - bad, etc.

But do other representatives of the living world, such as animals or plants, love and understand death?

Do these have the notion of the Unknown, as Man has it?

No way.

Each experience in the Illusion of Life is given by the way how the being, taken individually, is reflected in it.

A plant that does not have the capacity for rationalization as much as man, or perhaps future studies in biology will discover something completely different, but in the case that it would not have the same capacity for experimentation we should not use the much too pretentious term of rationalization, is due to the Illusion of Life which does nothing else for the being of the respective plant in this world, than to determine her such an experience.

For this, death and the Unknown could appear from the point of view of the experience given by the Illusion of Life in the form of pain or, not even that, perhaps in a multitude of forms, which, for a man are almost impossible to describe.

The same can happen in the animal world, beings who in this world have different and different experiences, at their mirroring in the Illusion of Life towards the Man who claims to rationalize.

I am skeptical of those who strongly support human reason, which I do not consider in any way more superior in reality reported to that of plants or animals.

I say this because everything is a dream, and the same human being who dreams here based on a bivalent logic, in another world belonging to another Universe, this dream can be in a trivalent logic or with a billion coefficients, etc.

A particularly interesting fact is how life and death, the Known and the Unknown, appear in the worlds in which beings live experiences with much more than the two Logical Coefficients of our world, which I have mentioned so far.

In such worlds it is normal that along with Good and Evil, Death and Life, Known and Unknown there should be and other landmarks equivalent in number to the number of Logical Coefficients received as experience from the Illusion of Life, once with the mirroring of beings in it.

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Thus in Logical Coefficient 3, along with life and death, it will be and a third element that will in no case be just a simple intermediate state between the other two, but a third element that will have exactly the same importance as the others two.

In a world with a Logic Coefficient of 100, there will be 98 more elements along with life and death of the same overwhelming importance as these.

Such a fact shows us with certainty that death is not at all what we believe today through the experience gained in the world with Logical Coefficient 2, as being transformation into nothingness, so the reduction to nothing, but it is an element as important as and the life but which is not discerned to us by the Illusion of Life, once with the mirroring of our being in it, than in the form, of, transformation into nothingness, and the Unknown.

Moreover, we come to the conclusion that and the Unknown is only an element of the infinity of many other elements which, in his turn, he becomes the possessor of an infinity of opposites (just like Death or Life), an infinity that will give to the Unknown, the aspect of cognoscible element, by some of its opposites.

Therefore, I do not think there is a more scholarly explanation which to determine the fact that and death is life.

For those who have not studied Coaxialism, I must make a remark about opposites, where I argued that each Personalization, one of which is Existence, in whose worlds we are in, has its opposites to infinity, and the opposite, the most "opposite" of an opposite is the one next to it.

In the case of Existence being Non-Existence, and the farther we go from that opposite towards, other and other opposites, they will become more and more similar to the one we have moved away from, the greater the distance is, such that each opposite will have at infinity another opposite but identical with it.

In this context the Unknown will have an opposite in the Known like life in death, but as we move away from one of these opposites we see that the others become closer and closer to its opposite, so death becomes more and more pronounced, life, for the opposites of life, like the life becomes death for the opposites of death, reaching that at infinity to become again the same life and death, but through a process of inversion, respectively death for the opposite of life and life for the opposite of death, but I repeat, only at the level of Logical Coefficient 2.

Does the Unknown exist only depending on the being, as being its non-knowledge, or does it also exist independently of the being?

If we did not know that we relate to the Unknown, surely it would cease to exist for us, but not for other beings.

Generalizing, if there were no more beings to relate to the Unknown, it would cease to exist.

As amazing as it may seem, the Unknown is a Known of the Being, which disappears once with it.

How can the Unknown be, Known?

Because the being reports to this one.

Absolutely to everything that the being is reported, is Known, even the Unknown, because the being realizes that Knows first of all the notion in itself of Unknown which by its definition means, nonknowledge.

Thus the being knows that the Unknown is nonknowledge.

If she did not know, first of all, that the Unknown is non-knowledge, he would disappear as quickly as he was spotted by the experience of being.

The unknown known by the being is the Nothingness that becomes transformed into nothingness by its main characteristic.

The transformation into nothingness is in fact this Unknown known as non-knowledge by the being.

Through the transformation into nothingness , the being knows that death is part of this Unknown subject to its own knowledge about non-knowledge.

Of course, and death disappears once with the being.

Therefore, only the living will know that there is death and never the dead ones, for whom death is no longer the knowledge of the Unknown, in a word the transformation into nothingness, because in that phase the being disappears, in the meaning given by life, leaving in place of transformation into nothingness another Unknown, therefore another structuralization of the being?

29

If the transformation into nothingness is the knowledge of the Unknown by the being, what namely is the Unknown that is no longer known as being the Unknown by the being?

Many will say that the Unknown once unknown by the being is no longer Unknown, because his unknowledge is not known, becoming something that does not exist, and the being attributes as being the Nothingness to absolutely everything that does not exist.

It is true, I will say, but and the Nothingness exists depending on the being, because she knows that there is nothing there, so it knows it.

The Nothingness is the one to which the being relates throughout its existence through its fundamental characteristic, the transformation into nothingness.

The Nothingness, can be an attribute not only of the spatial or temporal load as well as of the load that emphasizes the knowledge, in the sense that there is nothing there, both spatio-temporary and cognoscible, but all these are deduced only by reporting on the being, so by the transformation into nothingness.

But what is the Nothingness, unknown by the being?

First of all, he is no longer nothingness and can no longer be the object of transformation into nothingness, from whose panoply, death is situated.

Thus the inverse of the transformation into nothingness would be the neotransformation into nothingness, that is, the characteristic of the Nothingness unknown by the being.

The neotransformation into nothingness, is not the structuralization of spatio-temporality and cognoscibility by the reporting to the being, but it is this structuralization based precisely on the non-reporting to it.

I used spatio-temporality and elements of knowledge, referring in this context to Man, respectively to our world.

Only that these can be changed according to the being that is reported to Nothingness, but especially to his particularity which is: Death!

Death exists only reported by another being and in no case by the defunct being who does not know that she is dead even if she went through a long agony before the crucial moment of decease, because the being sees, only, the death of other beings, and never its own death, precisely because once dead it can no longer be reported to the transformation into nothingness and thus through death, it disappears, death!

Death is the supreme attribute of the life of the being and of its fundamental characteristic: the transformation into nothingness.

Through death the being passes from the phase of transformation into nothingness where she knew what the death of other beings means, but never of its own, in the phase of neotransformation into nothingness, where death in the meaning given by life disappears, being replaced with a new state.

What can be strongly stated is that the being came from the neotransformation into nothingness before it was born and heads toward this neotransformation into nothingness all her life in order to integrate definitively in it at the moment of decease.

30

What are the typologies of transformation into nothingness and of neotransformation into nothingness ?

Let's start with the transformation into nothingness first, being much easier to determine and then move on to the neotransformation into nothingness.

Certainly there are several types of transformation into nothingness such as the one Conscious, Subliminal and Social.

The Conscious transformation into nothingness is the most common type of reporting of the being to death and to the unknown, through the conscious and plenary realization of this reporting.

The Subliminal transformation into nothingness is the process by which the being relates to the Unknown and inclusive to death through the subconscious reporting of it to them.

This transformation into nothingness occurs through the ingestion by the being, of certain images and ideas without them being processed by it, in a conscious, so-called volitional way.

I say "so-called" when I refer to the Will, since this too is nothing else but a surrogate, subject to the Illusion of Life.

However, the subliminal transformation into nothingness is the type of transformation into nothingness that largely determines the personality of the human being, in a word it is the educator of man.

The difference between people is found in this type of transformation into nothingness, to her is due the fact that some have such different characters from others, in a word this type of transformation into nothingness is responsible for the diversity of characteristics of each living being, in part.

I have used the word "living" because every such being who possesses the characteristic of transformation into nothingness is a living being and never a being who no longer belongs to the living world, because otherwise it would belong to the other opposite characteristic which is neotransformation into nothingness.

The Social transformation into nothingness is the social process by which the being relates to Nothingness, in a word not only as an individual being but especially as a being that is part of a society with certain laws and well-defined structures.

Also through this typology of transformation into nothingness, we can also define the reporting of an entire society to Nothingness.

This typology is as necessary as possible to understand the socio-economic mechanisms of different types of society, because they define these types of societies through the reporting of these to death but also to notions such as destiny or the unknown.

It can be seen very well that always the societies that glorified certain notions such as death or the unknown that had to be conquered were also societies with a certain degree of greater or lesser dictatorship.

Usually dictatorships are those who defy death through their demands for each individual who composes them, to be devoted to a cause at any cost, even with that of life.

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Even if at the beginning we tend to define dictatorship as something which defies death, it is not so at all, because looking more closely at the ideational picture of dictatorships we come to realize that life as the most precious good must be subordinated to the dictatorship itself, so as the most precious gift that man can give to the dictatorship.

Thus in societies where death is placed at the forefront, whether it is seen as the supreme sacrifice or as the opposite of the most precious thing that is life, Man paradoxically is not the center of attention, but the social transformation into nothingness.

She is the most precious thing.

Such examples can be found in the Nazi and Socialist-Stalinist dictatorships.

Instead, the societies that value man, again in an equally paradoxical way, we will find the defiance of death but also of the interest for life, the place of social transformation into nothingness being taken by money.

Therefore, the social transformation into nothingness when it is not in the center of a society's attention, this is substituted for money, and when it is in the society's attention it is substituted for the dictatorial interest.

Thus, once again, the restrictive character of the human being stands out.

Man through money, which are nothing but the value expression of some necessities, does nothing but to hide the restrictive part of his own being behind some banknotes, because otherwise man is par excellence a being who becomes truly happy only in restrictive social systems, how is he as individuality.

That is why the current so-called "modern" types of societies are always subject to alienation and estrangement self, social models where individuals are increasingly confused and alienated, precisely because they are social models that do not represent the individual in the plenary totality of his being.

How would a society be like, where man to can be happy, fulfilled and to develop a maximum efficiency of his being?

First of all, it should be a dictatorial society that to define the restrictive part of the human being, but not a dictatorship based on the prohibition of fundamental rights, but one based on equal opportunities, ideas, conceptions, a dictatorship of the good of the human being and not of evil as were those that passed throughout time, loading the histories with all sorts of atrocities.

Even so, the most democratic social models are in fact a kind of dictatorships that revolt against man through their crowned king, who is: the Money.

Nothing moves or can be achieved without this monster, which destroys destinies, whether they have him or not.

He is a king for whom it does not matter the aspirations for beauty and absolute of the human being, but only the colorless and odorless interest of a deaf but fierce struggle for economic power.

The new millennium has done nothing else but replace the rudimentary military war with a much more perfidious one, that of money.

All I can say is that money represents everything that is foreign to man, that which is repugnant to the being.

Why?

Firstly because it defines the necessity of it, and secondly, the necessities of the being have always been a means of blackmail but also a currency with other and other necessities, eventually leading to real illusionists who knew how to juggle with these necessities, possessing more and more, until by their power they became the most able to hold certain social reins.

These crowned devils, with many zeros in their tails black of tar of the impure thoughts that grind them, are the ones who daily defiled humanity from one end to the other, giving various increasingly macabre indications, regarding what the billions of beings in this world should do, to further increase their treasures and so full of money, in the name of the freedoms and progress of the human being.

As I said before, I am aware of the fact that exactly what should not be at the top of society's decision-making functions, precisely that is: the Money.

He went from the perfidious speculation of the needs of the being to the power to possess and share them at his will.

On the other hand, even the fact that these necessities are a simple number without background or color, which in the soul of every being contains so much color means that the restrictive part of the evil from the being lets herself be engaged in this diabolical substitute of the world prestidigitator, eager for power at all costs for the fact equally absurd, to build a pyramid of the pain, suffering, confusion and cruelty with which the being can dress in this world full of the winter of the total lacking of feelings, when every word of love or sentimental flowering froze being stolen from him by the great victor: Money.

In Coaxialism I have tried to define the type of society that I consider to be the highest from the point of view of the aspirations of the human being, a society that I have defined as the Spiritualism.

I see the Spiritualism as the type of society where the evil part of necessities marked through money to be long gone.

Why do I say the bad part of necessities, since even the most special and elevated spiritual necessities can be obtained by money, if the respective being possesses them, and if not, for that being, the respective necessities do not become bad?

How many poor people would not want a book on the shelves of a bookstore, but because it seems too expensive to them, they cannot get it?

How does the respective necessity become, which initially in the desire phase, was one more than commendable?

Doesn't it become a bad one, once the respective cultural product could not be obtained?

Even if many do not believe that money will be dethroned in a day, of a future time, I am convinced of this, because power must be brought down from the vaults of banks in the hearts of the beings who produce it and who would need it, in the raw state they once gave to the great prestidigitator: Money.

He did nothing else with the respective power than to divert her, attributing her to the most harmful and macabre systems that cannot be understood by any mind of this world, systems made as if on purpose to destroy the being and not to ennoble it with the brilliant diadem of the needs so sublime but also so decadent sometimes.

That is why money was the one that gave only the decadent coloring of the necessities of the being.

Spiritualism will be the society where the only currency of exchange will be and will remain that, of spiritual order, in which every necessity of the being will receive the coloration it deserves and not, the one which the money gave it sometime.

Spiritualism will be the type of society defined through the non-acceptance under no circumstances of the possession of certain necessities of beings by other beings and by this, implicitly of the absolute power over them.

That is why, those who take full advantage from money will consider as being a dictatorship of the many against the few who hold the financial power and by this, implicitly the destinies of so many people.

These individuals are some satans who claim to be gods, but they are in fact false gods who, when they reach the state of neotransformation into nothingness, I'm more than convinced that they will pay fully the moments in which they held the power of the ones wretched and many, kept in a modern slave society in which everyone has rights and freedoms, less the right to holding rights and freedoms, in a word, they have no right.

If, however, they will run after the so-called rights, then they will inevitably have to become implicitly by the type of those that have the financial power, get dirty with the tar of the

hell, from which these are a part, and only then can they be received into the high society of these.

Perhaps, I use certain expressions with a more or less metaphorical tendency, but I do it to realize as broadly as possible, the characteristics of today's societies so-called modern, in which beings are overwhelmed by the huge number of rights and freedoms with which these are clothed.

No matter how much, the human being would run towards the absolute democracy, it will do nothing else than to move away from it the closer it wants to be.

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The perfect society for the human being is a dictatorial society because the human being is also restrictive.

The restrictiveness at the social level is characterized through dictatorship.

Even if Man all his life runs towards freedom, he does so only because he in quality of restrictive being is subject to his own self-dictatorship and freedom automatically becomes one of the fundamental attributes of transformation into nothingness along with death, will and destiny.

Man must always relate to the transformation into nothingness in order for his being to subsist.

Freedom is par excellence an illusion as great as death, the will, or the destiny to which the human being willfully or un-willfully, consciously, or subconsciously relates at every moment.

From within the transformation into nothingness, are also part the spatio-temporal dimensions to which Man is reported.

Thus the transformation into nothingness is structured at the human being in death, will, freedom, destiny and spatio-temporal dimensionality.

No matter how much we would like to define death as being the Nothingness, we will not be able to get anywhere if to this nothingness, we would not substitute his own spatio-temporal dimensions by which he can be defined, as without time or space or even with space and time, but in which nothing is "found."

I have quoted the word find out, because one of the fundamental determinants of the being is that to cover a certain content to which the being in turn will give it the necessary identity.

If this identity is missing then the being automatically substitutes it with the transformation into nothingness.

It is truly amazing how the transformation into nothingness possesses the spatio-temporality and not other fundamental characteristics of being, precisely because the most understood, misunderstood of the being is spatio-dimensionality which has no meaning in its mind, being subject to infinities, about which the being does not know than that these can exist but never can determine as length, magnitude, or other and other characteristics of infinity.

It is phenomenal how through transformation into nothingness, therefore, through the same essential principles which the being attributes to death, and to which it relates at every moment, it relates and to the spatio-dimensionality in the same way, through the same principles of the death.

In a word, Man treads on and through death from birth to death when he will probably no longer tread on and through death but will tread on and through life.

This disturbing fact shows us that both space and time belong to death, and all that Man determines as being a content or a certain form is nothing else but death, freedom, will, and destiny.

In a word, all man's aspirations for freedom, all his declarations full of will, all the beauties he attributes to nature, from the mountains that are lost in the horizons and up to the breeze of the autumn wind that scatters the yellow leaves, all these, including the fact that man possesses a destiny of his own, all but all belong to, the DEATH : TRANSFORMATION INTO NOTHINGNESS

Therefore, the human being needs a society that gives it the possibility to report itself ceaselessly to the transformation into nothingness, a society that must be structured on the dictatorship of spirituality against the tendencies that separate the human being from what brings her the plenitude.

The society of money does not allow man to relate to transformation into nothingness, in full, but submits it to its own restrictiveness until he defines an alienated and confused type of society, which is the current capitalist society.

What the socialist Stalinism or German National Socialism once did, it does now in a completely different way but also with other means: the Money.

That is why any human society so far, regardless of whether it was a dictatorship of some individuals greedy for power or money, she has done nothing else but to keep man more and more closed in his own cage of the recessiveness of his being, a fact which has always led to alienation, stealing from him almost any possibility of to report itself to transformation into nothingness, as his divine nature requires.

Well, some will say, how can Stalinism or another dictatorial society not let you think about death?

34

How does it not leave you, the more or less savage capitalism in which in place of a first-class dictatorial despot is money?

How many people do not commit suicide on the grounds that they can no longer bear the miserable life they lead, for various reasons?

Among these most commonly used reasons are various disappointments in love or loss of wealth, such as the inability to pay debts to the bank?

Isn't it defiant how the police of personal dictatorships turn into so-called freedom in banks or tax institutions?

Why all of these?

Through the pursuit of freedom, does man actually encounter another kind of dictatorship, only that it is structured differently from the previous one?

But especially how is it possible that, in these dictatorial societies which urge the human being to commit suicide, you to not be let to relate to death, freedom, destiny, will, spatio-temporality?

Is it, however, a great paradox of the human being, namely, what urges you to death, it to not let you to report yourself to the transformation into nothingness, that has in its composition, even and the death?

Of course, I will answer, because it is not the impulse to commit suicide that really brings you closer to the transformation into nothingness and implicitly to death, but precisely the desire for life and freedom, for absolute and happiness, for fullness and fulfillment.

These are the ones that make you to report yourself more and more, and more fully at the same time to the transformation into nothingness, which is in fact a fundamental characteristic of the human being.

A restricted man, forced to report himself only to his characteristic of Restrictiveness, will become a frustrated, alienated, anxious man and eventually will have much more chances to choose thus the path of suicide, which will become to him, thus, the path that will report him through the most supreme level, at death and implicitly to transformation into nothingness, from Self.

Everyone knows that, the more forbidden a certain thing is to the human being, the more this becomes more and more desirable precisely because it lacks it.

To keep the being handcuffed, in the Recessiveness from self is the equivalent with its condemnation to the life, that treads on death through space and time, through the thirst for freedom and will, through destiny and happening, in the end to succumb in the eternal life of death for the deceased in cause, but also with the eternal death of life for the others left alive.

That is why the Restrictiveness as well as transformation into nothingness, must be held equally by every human being without these being able to be controlled by any dictatorial despot or by the king- Money.

Moreover, this control can be done not only on the basis of some purely pecuniary or power precepts, as is the case of the secret services in dictatorships of all kinds, but through certain means of coercion such as those of moral, ethnic, racial level, or of other and other kinds, that can give a certain impulse to the being for what it considers this freedom and fulfillment on various levels, starting from the ones professional, political, legal, administrative or of a completely different nature.

35

No matter how many words will be written about the subject of death, all together, they don't say anything, because they have not what namely to say.

Death is the only phenomenon in this world about which, you can not to say nothing regarding to what namely is this.

To the question, what is death? My answer comes like this: - Death is what cannot be!

Death is for the being full of life from us, an impenetrable wall, looked upon with horror or resignation, with happiness or disgust, desired or ugly, savior or adversary.

Death is, has been and will be everything that we would like to be or not to be behind the wall which we can not pass it, than only once and then, obligatorily, forever.

Death is the one that has written more love stories than seven lives together, but also others of fear.

The whole work of mankind is reduced in one way or another to death, even when it glorifies life, because Life is another face of Death!

Without Life we would not know what Death is, like, without Death, we would not know what Life is.

One does nothing else than to determine the other.

The whole Life, we relate to Death without to know if when, we are dead, we will relate to Life.

Most people did not want to know this, but have decided under the impetus of Life, the existence of the World of afterlife, as if, beyond, it would not be than an eternal extension of Life.

This is a human aspect of cowardice.

Even if Death is another face of Life and the Life another face of Death, that does not mean that both faces resemble one with another or that they are identical, even if, there would be some resemblance.

But how many of us have thought, that even the slightest dissimilarity would destroy the whole myth of the World of the afterlife.

Why will some say?

If in place of an acacia from that World of the afterlife, it will be a fir or a hornbeam, I think, that there is no upset.

It is important to know that we are going somewhere where that "something" becomes a kind of extension of Life.

It's not like that at all, I will say, because the lack of acacia will draw to all the other possible and impossible shortcomings, leading to the lack of the whole World of the afterlife!

Either it's an extension of Life or not!

How exactly?

It is well known that life and the world around us are based on a succession of events.

If they had not occurred, the whole world would not have existed.

Another example would be the genetic one, where the lack of a simple gene leads to more than important changes, but the lack of a tree, regardless which would it be, not only would it lead to important transformations, but it would lead first and foremost, to the lack of the event itself, which would lead to the lack of Life, or of her prolongation in death.

Why do I say "lack of Life in Death" because the World of the afterlife, is desired to be as a kind of prolongation of Life.

Well, others will say, but why it is still needed of the Event in the case of Death, if we still do not want to train her in any form together with Life and more than that Life is not Death.

Paradoxically, to a large extent those who will say this are very right, only that seeing death, even in quality of wall which is reported to life, we notice that even and Death is determined by an Event, even if several we cannot know what is happening to the being itself behind that Event which is the Event of Death, and from here we can say with certainty that and Death as well as Life have a common denominator in a certain Event, Life in the Event of Birth and Death in the Event of Death.

From this point of view we can again state that both Life and Death are subject, at least viewed through the prism of Life, to the characteristic of the succession of Events.

36

Now going back to the example from where I just left, namely the one with the tree.

If a single tree would be missing, then it means that the initial Event that produced the World of the afterlife did not take place, because any Event is nothing but a link in a very wide succession of other and other Events that take place still, since the origins of the worlds (see Coaxialism).

Therefore, how could we believe that death is a symmetry of life, but on the other side of the wall?

If it were really the World of the afterlife, it would mean that it would be exactly the same as, the world we live in these moments.

Some will say that perhaps the Event of Death itself is the one that leads to a different kind of unfolding of the Events of that world of Death, and therefore would be a little different from the World of Life we live in today.

It's not like that at all, because only one changed Event is required for that all other Events belonging to the succession to be changed.

Therefore either the World of the afterlife is a prolongation of the World of Life, or it is none of all this.

And Death, like Life, has an Event from where it begins.

What we know certainly about Death is that, it has a common Event with the one of Life in the beginning.

Both have a beginning but we only know about Life that it has an end and not about Death.

The event of the beginning unites the two but also separates them at the same time.

Since we can not speak of an end of Death than in the myths we have given birth to over time where most were determined by the fear of Death, we cannot say that the Event that produces Death will unfold in the same way as and the Event that produces Life but on the other side of the wall.

If it were to take place so, it would have to give rise to a cycle of other Events which would take place in the same way as in the cycles of the succession of Events of Life, and thus Death would finally have an end.

Moreover, neither the Event that determines Death is no longer equivalent to the one that determines Life, being different under all the spatio-temporal auspices from the one of birth, for example.

One is birth and the other death, even though in this world of Life both are obligatory.

On the other hand, no one would like to see a World of the afterlife, as miserable and inhuman, as is the world we live in, than the few who know how to take advantage of the many or why to not we recognize it, the lucky ones who gave of, a living according to their dreams and aspirations.

Instead, most people would not want a World of the afterlife, with the same miseries, injustices and abuses of the world today.

Many would prefer to give up the belief of a World of the afterlife, equally filthy and even to replace her in their belief with the Nothingness.

It would be, for many, more preferably the Nothingness, than the seven wonders with all their torture from our world.

Therefore, does Not exist the World of the afterlife that myths describe to us, but does the Life of the afterlife exist?

What is the difference between the World of the afterlife and the Life of the afterlife?

Death exists for the deceased or not?

Death exists because it belongs to Existence.

Even from, the time of Life we know it exists!

Once it exists, does it mean it subsists, so does it live?

Does death live without belonging to Life?

To be it, a different kind of Life?

Not!

Death is not Life because of the Event that produces it and has a different succession from the Event of Life that is birth.

If it is not Life, what is it?

For this we will have to return to the succession of Events and understand that Death is only a different development of events from Life.

We cannot even say that it would be the inverse of Life because we do not know if the inversion also exists at the level of the succession of Events of Death.

I say this due to the fact that the inversion of the succession of Events can mean a succession of events with an unfolding inverse to another succession of events.

In the case of Death, it would mean coming back to life.

This would determine the existence in one way or another of the reincarnation, supported by so many Oriental religions even today.

What we can say is that we do not know how the events triggered by the death of a person, thing or phenomenon flow.

We know precisely that there is indeed a beginning Event, that of Death proper, of the transition from Life to Death, and we also know that any Event determines another succession of Events.

It is all the more important as this succession of events takes place not only towards death but also towards life.

How?

Any passage through the wall of death is a common Event both of the Life from which the passage is made and of the Death into which one enters.

This common Event determines a succession not only within the empire of Death but also in that of Life, because also within Life it is known for example, that someone or someone else passed into the nonbeing, what changes the course of Life of those close, changes its marital status, domestic changes are made, etc.

All these leaves traces of the successive events on Life as well.

We do not know what kind of traces it leaves on Death, but we know that and birth is an Event that comes from beyond the wall, perhaps that of Death, and leaves a succession of Events in the world of Life.

This succession of Events is both in Death and before Life, because any Event that is both at the base of a chain of successive events, as in the case of Birth, or at its peak as in the case of Death, is determined by another chain of successive events or will determine another chain of successive events, so that the chain of succession of events can never stop because the first Event itself comes from the level of the Semantic Mirror of Infinity (see Coaxialism).

This means that and in Death there is a kind of Life, but, turned upside down, once and it belongs to existence and just like and Life or as what was beyond Life is a succession of events, so, therefore, it is a continuous becoming and transformation.

This desideratum can lead us to the possibility of creating all sorts of possible scenarios of unfolding of the successions of Events after Death.

This scenario does not find its place in philosophy so it must be removed from the beginning, being replaced with applications based on certain solid principles regarding Existence in this case, Truth and Illusion of Life, respectively Coaxialism.

From the point of view of the Illusion of Life, Man has the dream that it would be a biological system, in a continuous effervescence, composed of cells, muscles, blood vessels, brain, as much as he can use, tendons, etc.

All these are known in this dream by Man due to the self-consciousness through which he knows the environment helped by the senses which in this dream come, also from this biological part, on the grounds that they would be determined by the sense organs.

It's a dream as candid as it is awful.

If we do not see, the eyes are to blame, if we do not hear, the ears and examples can thus continue, without us knowing what namely our eyes or ears are, than a structure of atoms that form cells, which, in their turn, on the basis of some genetic structuralizations as precise as possible, this time, will form the respective organ of sense once with the evolution of the fetus.

What we know about ourselves is in this dream equivalent to a part of nothing and nothing more.

Certainly, not this one is the Man.

If we had structured this dream on completely different criteria, then we would understand the world on completely different criteria.

If we did not dream at all, we would not "understand" the world at all.

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However, let's start from the level of the dream generated by the Illusion of Life.

What we know about death is that the "organism" of the one who was a being decomposes, to be reintroduced into the universal mineral circuit.

With the Death, disappears and the dream of Man, which appears in this hypostasis as a being.

Everything what dreams or feels in this world, is a being.

It is known that plants also feel.

Once the dream is finished in the case of Man or the sense in the case of the more "inferior" beings, considered so, also by Man, Death occurs, and thus "disappears" the being.

The Being by definition is nothing but everything what dreams of in this world, beginning with Man and ending with the most insignificant plant or cell.

Even the cell is a being, because it feels.

How do we know that a cell feels?

By the fact that, it develops and feeds on certain "materials" in order to live.

The dream of the Illusion of Life can be just as well structured only on feeling, to be a dream, it does not necessarily have to take on the most bizarre forms such as self-awareness, as being a place where more feelings are centralized.

First of all, we do not even know whether atoms or other and other structures feel from the so-called "material" scale that in reality appears to us only in our dream from this world.

Since and Death belongs to existence and is an succession of events, does it mean that it too can develop a dream of the Illusion of Life which to be based on certain principles of succession of events, a dream, which to we can define as being the Dream of the Illusion of Death?

Can any dream be distorted by succession of events in Life and then we can use the term the Life of the afterlife?

For this we will first have to establish what the dream means and how it can be represented, what are its boundaries, its achievements and failures, its basic characteristics and last but not least the states and levels through which dreams can relate to structures superior or inferior to them, as long as superiority or inferiority is in fact an equally ambiguous constant reported to the Absolute Truth.

I say all this because in order to understand Death, we must first of all understand Life, the Illusion of Life, which generates the dream of this world, and only then start in an incursion of what generated the Illusion of Life from the point of view, of the birth of a new Man, but also what can generate this dream following the death of a Man for example.

The dream is a conscious succession of events, regardless of whether it is represented through the senses, or any other imagistic or non-imagistic mirrorings, but always mirrored or sub-mirrored, of events.

Based on this definition, the dream can be both a succession of events, so it belongs to the temporary dimension at first sight, but also to other dimensions.

In this case we are talking for the first time about the multidimensionality of the Event which is the Multidimensional Event.

The Multidimensional Event can be a product based on succession, as well as the one temporary or spatial only that it is outside the spheres of these two dimensions or it can be and within the spheres of these two dimensions with the difference that, along with them there are and other dimensions.

The Primordial Event within the Semantic Mirror or the other Events that followed it, were not subject in any way to spatio-temporality even if they were successive, by the fact that succeeded one to another, but not in time and space.

Moreover, the Events of those who have followed one another after the Primordial Event, even if they became opposite to each other, but not in the sense, of opposite reflected by a dream that has the Logical Coefficient 2, so it can only operate with good or evil, beautiful - ugly, etc.

This handicap due to the dream of our world, proves to us that it cannot think or reflect on another Event that takes place under the auspices of a Logical Coefficient higher than that of our dream, Event that I have called, Event of the Coefficients.

But it cannot operate with an Event which is opposed to the idea of producing of an Event than as being an Event that did not take place and therefore belongs to Non-Existence, I called this type of Event, the Personalizing Event, because Non-Existence is a Notion of a Personalization of the Person opposite to our Existence.

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If we tried to realize a successive sequence of events of the Opposite of the Event, which is in the opposite of the Existence, so within the Non-Existence, again we could not, with the current dream of the life.

To these typologies of Events, can be added their title structured in more detail.

If it will be a Multidimensional Event, which to belong to another dimension but in which to not exist no space and no time, we will can add to this name, Non-spatial and Non-temporal Multidimensional Event or to specify in more detail the number of the Logical Coefficient, we can define as a Coefficient Event 3 or 22, etc.

Also, within the Personalizing Event, we will be able to add the title of Personalization, for example: Non-Existential Personalizing Event.

Therefore we see how great becomes, eventually, the unfolding of events.

Any opposite of an Event, even if through the opposite, we understand the non-production of a certain Event it becomes a Non-Existential Personalizing Event, and will in turn have a succession of events in Non-Existence.

But be careful!

It could also have a succession of events even in Existence, but at another Logical Coefficient, what can make it invisible to our world and, passed, from non-knowledge, to the Non-existence.

Also, in the definition of dream instead of conscious or sub-conscious I used the terminology of mirrored or sub-mirrored, given the fact that and the idea of conscious or subconscious is due to this dream of life due to the Illusion of Life, and therefore we can not speak of a true conscious phenomenology at the level of language, since in this dream we know only a small fragment, insignificant from a single word of the Universal Pure Language, and that word is Existence.

In order to speak of a Consciousness we should at least know some of the words of Universal Pure Language in order to be able to convey through them certain ideas or visions regarding the phenomenology of the true Consciousness.

What we are dreaming of now is a very atrophied reflection of the idea of what the conscious or subconscious of a certain language could mean, data that are mirrored us in this dream.

Another side of the dream is the communication that takes place between the so-called subjects who participate through the birth of this common dream of the world, a communication that is due to an own language very different from the Universal Pure Language.

The fact that a certain language is used for communication, but especially the fact that there is the possibility of communication is due to the Logical Coefficient 2 which, is the one responsible of the fact, through which each subject dreaming on its coordinates will have as, basic structuralization, the Unity in Diversity, so the individual and society.

Of course, this representation will be very different within the dream from a Logical Coefficient 3 where Uniqueness in Diversity will have and a third term or maybe none of the three terms will be Uniqueness and Diversity?

For now, we'll have to know the following.

Firstly, if Death is a passing on another level of the constraint held by the Logical Coefficients, respectively the passage on the level of the Logical Coefficient 3, secondly in order to be able to define in more depth the aspects closer to the reality of the our dream, that would unfold behind the wall that separates Life from Death, we will need to know how the Uniqueness in Diversity is present and what would be a third framework term in such a coaxiological development.

I want to emphasize that this development is a purely applicative one, to try to we get closer to one of the Truths on this subject.

I say one of these, because, next to the Absolute Truth, which is impossible to reach, are the Neonotional and Notional Truths, Semantic, etc.

From the point of view of the dream of our own life, and the world we see and in which we dream that we lead our life is a truth, even if he belongs to the Illusion of Life, and instead of to lead our own life, she leads us.

How would communication be achieved in another Logical Coefficient, but first of all what is Communication?

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From a coaxiological point of view, I would define it as the ability to relate between two or more different domains.

Why "different fields" and not one or more subjects?

Communication takes place between subjects in the first place.

We used the title, of domains, because communication is not only between several subjects, ie outside, it can also occur inside, within the domain of the same subject, through communication of self.

The interior and exterior are two notions that belong to Logical Coefficient 2.

Communication from inside the subject is a communication that takes place within a field without going beyond it, compared to external communication that goes beyond the field.

The dream of the Illusion of our Life is based on domains in communication, and through them it delimits its structures.

Each domain in turn can be one of the individuals who can participate in an external communication, just as each domain can have its own internal communication but beware !, any domain, in turn can also have an external communication in its own interior, such as communication between cells within the organism of a being, cells which, each, in part, are also a domain, in turn.

First of all, will we have to find out why we are humans and not plants or animals?

Why do we have two legs and two hands and not four or seven?

Regarding this answer, will we need to know what characterizes a field regarding its communication, both internal and especially external?

The first and most important characteristic of a domain is its own language, because in any communication the most important is the language transmitted by a domain so that it can be received by other and other domains.

How does a Man differ from a cell or a flower?

Through his language.

Man will have his own language in the environment, different from a flower.

When I use the terminology of language, please do not make the mistake at all, that the reader to refer to the language formed from the words of the Man.

No, this is about his genetic language, transformed by the dream of this world into a genetic code.

It is known, to the most people, how each gene appears in quality of a small dot, in the hundreds, tens of thousands of other dots, actually, some landmarks arranged in order on a roll of paper.

This genetic code differs from plant to Man, from animal to flower, etc.

Each domain in this dream of ours has an exact number of genes, so a very well defined and structured genetic code.

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Well, this genetic language is one of the languages that determine in this dream the belonging of the domains.

I think it has been understood so far what a domain is, namely any being or system that belongs to the living world.

Everything that belongs to the living world therefore has a certain language within the dream of this bipolar world of Logical Coefficient 2, to which it is due, and the parity in the world of certain organisms.

Man has two legs, animals, four, and so on.

Parity is a basic feature of this world due, as I just said, to this Logical Coefficient 2.

In a world with a Logical Coefficient 3, parity would disappear, being probably replaced with everything what could be divided in three, and so on.

Genetic language is nothing but the informations that comes to us, from the world beyond the birth of a certain future domain in this world.

The same can happen and in the world beyond Life?

What kind of Language is Genetic Language and what exactly does it represent?

Whenever I see the unfolding of long rolls where each point represents a genetic information, it reminds me of the rolls used by the medieval pipe organ, where each point represents a certain musical note.

By twisting this scroll, some of the most imposing musical compositions can be heard.

Every such genetic code is deciphered in our world as being a domain.

What exactly, gave them to the genes, their mode of arrangement in the most complex forms, so that some forms could be "read" by our world as being humans, or animals, plants, etc.?

Something specific determined the genetic pattern for it to come to life in our world.

Not only once, I have mentioned in my works what can be called, the Trace and Form.

I say this, because the genetic pattern read by this world is nothing more than a trace of another world which has impregnated in this?

Could it be a Karma belonging to some domains from other worlds, subject to a Logical Coefficient different from that of our world?

And in that world, was it, also, a kind of Life?

First of all, through Life we understand feeling or even knowledge and awareness of this feeling.

If it is so, then it means that what we call as being inorganic matter does not live?

Not incidentally I have given the definition of domain to everything that can possess a communication in one way or another, because Life is characterized at least in our world by communication and by building a language, regardless of type, language of the words, senses, colors, etc.

Any language is nothing but a product of a mirroring, of a "something" mirrored in something else.

This reflection gives birth to the knowledge of that "something", reaching in certain forms more evolved even and to the self-consciousness which is also a mirroring of a "something" in "something else".

That is why any domain from indifferent, any world, can transcend into other and other worlds, since spatio-temporality does NOT matter, this being nothing more than a domain of another world that supports the domains of our world.

Therefore, returning to the previous question, regarding the world considered by us, inorganic, namely the world without Life.

It cannot be a greater mistake than to consider without Life the inorganic world, since everything we know is due to Logical Coefficient 2, according to which we develop a certain language.

This language cannot determine the Life of certain domains that encompass us, with our whole world in her turn, domains that are identified by us as being inorganic or without Life, as they cannot be reflected as having Life by the Logical Coefficient 2 of ours, in which we created us a language specific to it and an equally specific world, the human world, with all its phenomenological characteristics.

V.4.CHAPTER 4

KNOWLEDGE AND AWARENESS

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Viewed from the perspective of a Logical Coefficient 3 or perhaps more superior, such inorganic world, so, inanimate from our world, can appear as a world, as animated as possible.

Let us remember the previous example with the scroll of the genetic code or with that of the pipe organ.

The first will give birth to a new breath in this world and the second seen from the perspective of its rotation will determine the angelic sounds from a brilliant composition.

So appearances do not matter from any point of view, because everything around us is part only of the props so well planned from this dream of the life that we live him from birth to death, props which depends on what kind of scroll revolves in the ancestral pipe organ with the name of world, and which will sing according to the points being ,on this scroll, that come to us as being another existence from a world before this world.

All that left our existence in that world was a certain genetic configuration that appears within this world, a configuration that will in turn "flow" to another world just like the one that comes from another world?

Only now is it seen how important the communication between domains or especially the languages used by them is, since each language is nothing but a mirroring of a succession of events.

This mirroring appears to us as knowledge and self-awareness, to other beings, such as plants or animals, as having other and other developments.

Thus any succession of events that is mirrored in the Being, the Factor of Life or any other element with the capacity of a Mirror is called language.

As for what it is, the Being, the Factor of Life or other representations like them, I do not think it makes sense to I repeat than briefly, since the whole issue related to them has been widely debated in the Coaxialism.

There I wrote that any Imprint that will send its Awareness toward the Factor of Life that acts as a Mirror, in the sense of to transform Awareness into Knowledge.

Any Imprint that sends its Awareness to this Mirror will receive back, once reflected Awareness in the respective Mirror, the Knowledge of the respective Awareness, only that what

the respective Mirror reflects back in the form of Knowledge is captured by all other Imprints from the respective Universe with which the Mirror is in contact.

The difference is that everything that is sent to the Imprint in that example in the form of Knowledge, all other Imprints will receive the information received by our Imprint as Knowledge, the others will receive it in the form of Awareness, but as being a new Awareness reflected by the Mirror which in this case takes the place of the Factor of Life.

In this order of ideas, the other Imprints will resend their Awareness received from the Factor of Life, which had for a single Imprint and the task of Knowledge, being the only one that sent at the beginning this type of Awareness, and thus, it occurs another universal type of communication, developing a certain language, depending on the element, Imprint, which can even be a domain of our world.

Terminology, of Imprint, is a terminology used especially in much broader contexts, where the unfolding of succession of events, can bring together, both worlds of the Logical Coefficients and other Levels of Awareness such as the Antilogical or all that could follow, after the endless unfoldings of the Universal Pure Language.

Therefore, I have debated this issue in all my other publications, and I consider it is no longer necessary to mention them here again.

Instead, the succession of events of the language for to complete the communication starts from the cycles, Awareness-Knowledge through the Mirror at one end and of the Imprint or Domain if it is about our world or neighbor to her, of the element that receives Knowledge and transmits Awareness from the other end.

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Each transformation, Knowledge-Awareness and Awareness-Knowledge, brings with it a new event load that will increase the succession of Events that will be inserted throughout this process.

In fact, the origin of the Event also consists in the reflection due to a Mirror, namely the Mirror of Infinity or the Semantic Mirror of Infinity.

All the other Mirrors do nothing but reflect according to the first Semantic Mirror other and other Mirrors, which will determine other and other Events in their turn.

However, the Mirror-Event determination occurs this way.

First the Mirror determines the Event and then the Event determines the Element that will receive the role of Mirror.

So can Domains or even the Imprints have role of Mirror?

Of course, as long as they come to receive the Knowledge.

Once receiving the Knowledge the respective element can Mirror this Knowledge to other and other elements in the form of Awareness, but only one Element can transform the Awareness received from the Element which receives, Knowledge, namely the Factor of Life in the case of worlds with Being.

Why?

Due to the fact that the Factor of Life is an element that was formed long before the Imprints and Domains, which stood at their origin next to the Being and thus from a Hierarchical point of view it is superimposed to another scale.

Even if I use the terminology of Hierarchy, about which I have written so much in my works, it does not exist Hierarchical superior or inferior, just as the Hierarchy cannot be

regarded exactly as we look at it within the Illusion of our Life, since this is completely something else, she refers, first of all, to the scale of the primacy in creation, which does not necessarily determine and a subordination in the meaning purely human of what can be subordination, since the Infinity of the Semantic Mirror is, in everything and in all, and both everything and all are not nothing compared to the Infinite Semantic Mirror, Nothing that nominates them all, as being equal.

Once we have seen how Communication is achieved, through the succession of events , Awareness-Knowledge-Awareness, and again so endlessly, Imprint or Domain and Mirror, we can realize how the process of Knowledge occurs and within our world.

Awareness is not Knowledge, as long as it is not mirrored.

It is a mistake to attribute to Awareness the quality of to be something known, but at a subconscious level.

The definition of Awareness in Coaxialism is not a state of the human consciousness, or a part of it.

Awareness is the attribute that will wear the garment of Knowledge only after it has been mirrored in a Mirror.

Let us not confuse this term with the consciousness which is completely something else.

I have recalled these terms because in this work where we must develop a reflection upon Death, they are absolutely necessary, even if we are at a level much closer to us as human beings, the level of our world.

Man has the tendency to use the terminology of consciousness and especially self-consciousness.

Generalizing, the term would be the cognitive, volitional and affective of Man, characteristic of society in a determining period of its development.

This would be the social consciousness, and the individual consciousness would be characteristic only of the individual on a certain level of his development.

From this landmark we can extract, affection, knowledge and affectivity as belonging to consciousness.

While in Awareness none of these three landmarks can not be identified.

Then which is the frontier between human consciousness and its Awareness and where exactly Awareness can enter the consciousness in the form of Knowledge and how?

This question is one of the most important regarding the philosophy about what the human being is as a domain but especially as a self.

Awareness does not mean, to Know!

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Man comes to know only when his self, his soul realizes that is Aware and not before this step.

Thus, neither we, do not know that we have become Aware of something, until we know that we have become Aware.

There is a lot of information that the human being is Aware of but he will never know that he has become Aware of them because these informations are not transmitted to the self of Man in order to be Known.

These are usually informations from the astral environment of Imprints or Domains, neighboring worlds, which communicates incessantly, contributing to the languages adjacent to Universal Pure Language.

It should be emphasized that each word within the Universal Pure Language has developed around it an infinity of other adjacent universal languages, through which Communication is achieved in the processes between Awareness and Knowledge.

Along with Awareness and Knowledge, there are countless opposites for each one, which we can't even imagine them.

Such a prime opposite of Knowledge would be Nonknowledge but seen as Knowledge because and she belongs to Existence.

Next to these would be a third, fifth, up to the infinite opposite.

Thus this is as valid as possible and for Awareness.

Now one can realize how vast is this more than an infinity of Universes and more than the Knowledge, Awareness and Nonknowledge by an infinite number of times.

Returning to the human being.

Where namely it is made the passing of the Awareness toward Knowledge.

In our self, they will all say.

That's how it is.

Even when we look at a picture on a screen.

That image or information becomes known in ourselves, first and foremost.

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If she is not known in ourselves, she will not be able to be known, never.

Then it means that in us there is a Mirror of the Factor of Life, or the Factor of Life through our being has a tangent with us, giving us the feeling of: "through us".

Every Man is aware of the existence of the Being that he attributes to every domain of the living world.

Each Animal, Man, Plant is considered that would have its own Being.

It is true that the Being is in us from the point of view of our Knowledge passed through the sieve of the Illusion of Life.

Life exists par excellence through the existence of being.

Being erroneously attributed to the Being, by the phrase that everything that lives has a Being.

The Being in coaxiology has its supreme attribute of existence of being.

Even a rock can exist like a being, just as well as a rabbit or planet Earth.

It all depends on the Logical Coefficient with which you look at the world, as I said somewhere before.

In this case the Being not only lives but can just as well be and the Lifeless Being.

In this case we can speak differently than in the pejorative way, of syntagm: "the human being?"

Even I have used it quite often in my works, as it is so used that its use helps a lot to understand certain phenomenological processes that take place in coaxiology.

However, please note that its use is allowed only to reflect Man, but not to deepen the notion of Being itself.

This has become commonplace because when we want to rationalize something, to know a certain thing or phenomenon, when we feel a certain feeling we do it by directing ourselves to our own self, where we will truly find the Being only with the difference that this Being does not it is only ours and we cannot even each have a Being, but She is and will belong to all the worlds and Universes of Knowledge, so to an infinity of Logical Coefficients, Levels of Awareness, etc.

It is our Being of all, of the infinite pleiad of worlds and Universes, compared to which we are nothing else but an Imprint that received the existence of being from It, and now wants to reflect its Awareness toward the Factor of Life, through self, so, implicitly and through the Being, once we exist as the being, for to Know.

That is why nothing can be more immense, but even stronger, nothing can bring us closer to other worlds, no matter how much we seek in all the books and writings of scholars, than our self, which nevertheless unites us through the Being!

I must also mention the two types of Knowledge, namely Closed Knowledge and Open Knowledge.

Closed Knowledge is formed from the elements, that have as origin Our Creator Factor, and Open Knowledge comes from Our Matrix which determined its first State of Fact, the Instinct, and once with him the the Absolute Truth.

Instinct being the first representative of the Hierarchy, and the Absolute Truth, of the Purpose, determined by the Hierarchy, because the matrix origin is, also represented by the Purpose, which precedes the Hierarchy.

Any Awareness must meet three elements, namely, the Purpose, the Absolute Truth, or one of the Neonational or Notional Truths and the Hierarchy.

The purpose of the Matrix comes from the Matrix -Purpose that precedes the Instinct, the first element of the Hierarchy as I said in the Coaxialism.

Any element that belongs to one form or another of Knowledge, such as Open Knowledge coming from the level of the Instinct, and Closed Knowledge from that of the Creator Factor, are energetic elements, because any act of Knowledge is formed as a result of Awareness, which is reflected in the Mirror, which is another element that fulfills this role.

Thus the elements of Closed Knowledge have as their origin the Our Creator Factor who at the beginning, became Aware of the first element that was the Person, whose Awareness was Mirrored in the Pure Thought of the Creator Factor, consisting of his Absolute Truth and his Absolute Knowledge.

The Creator Factor together with his Pure Thought was determined by the Original Factor, which possesses the Original Thought, consisting of the Original Absolute Truth and the Original Absolute Knowledge, and the Original Absolute Truth is determined by the first element of the Hierarchy which is Instinct and which through its first Awareness when he said "I" he determined the Original Absolute Knowledge, dependent on this Original Absolute Truth, and once with it the Original Factor, or Primordial God, was determined.

Once Aware, that "I", it was mirrored in the Original Absolute Truth which had the role of mirror in this context.

Therefore, the Original Absolute Truth and the Original Absolute Knowledge have determined the Original Thought of the Original Creator Factor.

All this happens only at the level of our matrix because the whole infinity formed from the other Matrices, have different developments.

I was obliged to make this little review of the coaxiological development from the Coaxialism in order to know the terminologies and elements with which we will operate from now on.

Returning to Death, it is viewed thus, because it is a transition from a known world into one where the knowledge of the human being is not allowed.

Fact which, as I said before, gave rise to all sorts of fables, some more fantastic than others giving birth to mythology.

Mythology is the face of the human being projected into, the unknown, which she is afraid of, but which she wishes him ardently at the same time.

Once Death is a result of an Event that we can deduce during Life, and this Event like any other gives birth to a succession of events both in the world of Life and in that of Death, and how, any Event, is and an element in itself, because the Event becomes Known only after it has been Awareness by another element, and this Awareness has been sent for Mirroring of another element, or of a third element, which has sent again the Known Mirroring to the element that sent its Awareness, means that and Death, like Life, is an energetic element, an element that can in turn possess a Language to achieve a Communication, within its empire.

By Language we mean a mirroring of a succession of events.

This indicates to us that Language itself is nothing more than a stringing of elements that have become Known, because Language takes shape only after the elements that compose it become Known.

Before this desideratum, when the elements that will compose the language are in a state of Awareness, the term that I called this state is: Antelanguage.

Thus Antelanguage precedes Language, like the Awareness, Knowledge.

Life is an Antelanguage of Death and therefore Death during Life cannot be understood, just as the world before birth is an Antelanguage of Life and therefore Communication between these worlds becomes somewhat impossible?

I say somewhat, because at this moment I think of all sorts of spiritistic practices that say they can contact the spirits of the dead.

Philosophy deals with these aspects only if its applications require it, and then in the specific contextual framework.

Can not the Communication between Antelanguage and Language to exist?

This fact leads us to the thought that any Awareness can only be Known after it has been Mirrored in an element that possesses this role, and then will be Known under another appearance the elements that had a completely different look in their Awareness phase?

The antelife (the world before birth) can be the Awareness of Life, and the Life, the Awareness of Death, and the Death, the Awareness of other elements - domains from this order?

From what has been observed so far, this is how things are.

Returning to Communication, this is impossible to achieve through the Awareness-Knowledge phases, because language cannot transcend from one phase to another, it receiving new and new connotations at the moment or event of the mirroring in the element that can have the role of Mirror.

The mirror is the one that interrupts the transcendental of the Language between these two phases.

Why, exactly?

Mirror should not do, nothing else than to make such a Language intelligible and not interrupt him.

This means that, everything that Man is Aware of, is totally different from what he Knows.

Practically, every human being lives in two parallel worlds, one being the World of Knowledge and the other of Awareness.

Man is nothing but a domain that defines an inclusion of these two overlapping worlds thus delimiting the Human Conscience, as being Knowledge, which belongs to the World of Knowledge, and the Will and Affectiveness which belong to the World of Awareness.

Man will never Know the Knowledge than the Illusion of Life, just as he will not Know, the Awareness, because once reflected in the Mirror, the language of Awareness is interrupted, being erroneously reflected through Knowledge.

That is why Man will never understand his own love, affectivity, sentimentality, but neither his will or aspirations, the desire to face new and new landmarks.

He will never understand all this, he will only have the Illusion of their Knowledge, because they become Known to Man, only after they have been Mirrored through the Being in the Factor of Life, through the Element-Domain, which has the peculiarity of Mirror for Man and which can be his own world.

Thus the Elements of Awareness are totally distorted with what they would have been if they had been understood in their pure state of the Awareness.

Who exactly is sending this Awareness through Our World or the planet Earth, to the Being and the Factor of Life if not the billions of human elements on Earth?

Thus Our World is Hierarchically one of the many intermediaries between us, the Humans, the Being and the Factor of Life, being one of the Elements-Domain, just like us Humans.

Therefore, both the world in which we live, which is, as I have just said, an Element-Domain, as and all the other Elements-Domain, which are between us, Our World, the Being and the Factor of Life, each have their Being and Life, because they are reflected through other and other Elements -Domain Hierarchical intermediary, in the Being and the Factor of Life as and Man is reflected in his turn, through Our World which and she in turn is reflected, through, the other Elements - Domain, intermediate.

This fact means that the Element-Domain in which Our World is reflected is in fact the World of Our World!

And each Element-Domain that has Hierarchically, the quality of Mirror compared to another Element-Domain, which is reflected in it, takes the place of the world of the reflected Element-Domain!

Therefore all these billions of elements live a double Life, being much stronger than ever thought, their existence of the being, being according to the World of Awareness and not the World of Knowledge, which is painted in the gloomy colors, of suffering from the Life, of eternal struggle for survival or primacy, etc.

That is why when I said that Man lives in Paradise I was not wrong, only that in reality he lives with one foot in paradise and with another in inferno, and for some reason, he stands with the face toward inferno, as if wanting to get rid of the so welcoming paradise of the World of the Awareness.

Life is not a palliative which to belong only to our world, as, neither the Being.

The Factor of Life was determined by our Personalization with the name of Existence, or more precisely whose Notion is the Existence.

Life is present in an infinity of forms and typologies, depending on the world that reflects it through the Factor of Life and through which it is reflected.

Life itself is an energy springing from the process of Awareness-Knowledge of the Personalization of Existence.

And Life itself is an element like any other element, only it possesses the vital energy that it distributes and to other elements.

As I said in Coaxialism, that any Known element also becomes an energetic element, precisely due to the translational movement from the Awareness phase to the Knowledge phase.

Each element from the infinity of Universes with as many infinities of worlds has a certain energy of its own.

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Man possesses a vital energy of his own, therefore an energy of life distributed through his being which determines him as a domain in itself, and received from the Factor of Life, which is the source of vital energy for all worlds and all Universes.

Man receives from birth his source of vital energy, which transcends with them, from the world from before birth, where what he was there, he Realized, through his last Awareness, a Knowledge that would come to him in this world.

Thus, Awareness can transcend the worlds at the moment of Death.

How do we know that someone dies in that world of before birth?

We can not know, not even that.

Maybe in that world, do not die at all, and the dream of our world of now is just a simple dream which in that world can last one night, and once the nightmare is over, we wash on our eyes with the coming of dawn, and we wake up again in Paradise.

Maybe, but no one can be sure of that.

What we can be sure from the point of view of the Illusion of the present Life is that the dream of Life begins with Birth and ends with Death.

Could Ante-life be a state of Awareness of life which is the state of Knowledge of that Awareness?

It begins to outline a Path.

Why?

For the simple fact that the World of Awareness could be the world we believe we come from, and the World of Knowledge, the current world we claim to know.

But the world of Death, about which neither we know anything, nor can we claim anything, what namely is it?

Within the Awareness-Knowledge process, the Mirror intervenes, which will determine the Knowledge of a certain world, in the case of Man.

The mirror is an element that possesses this quality of Mirroring a world.

The mirror is an element that possesses this quality of Mirroring a world.

Such an element is par excellence a Domain in which other Domains are included or can be excluded, such as the world of the human being for example.

This Domain, which has the capacity of Mirror, reported to another Domain, must possess the characteristic of reflecting the world of a Domain that sends the Awareness.

Thus the Domain of Death is the Mirror that gives us the Knowledge of the world we are in.

Once Death is a Mirror, does it mean that this does not let us live the Paradise of the World of Awareness that belongs to our world and lets us see only the Inferno of the World of Knowledge, how is our world painted?

Is death the one that forbids us access to the Antelanguage through which we could Communicate with our own Awareness?

NOT!

This is not so.

Not Death is the one that forbids us this, but we ourselves are the ones who completely forbid us this.

The mirroring of Awareness and its transformation into Knowledge does not mean and the transformation of Awareness itself, of its Antelanguage and moreover, of the total change of the elements of Antelanguage into totally different elements of Language.

This is defiant if we attribute it to Death.

It is not Death that makes these changes, it is not She who forbids us to Know Paradise, but Man, the human being in all his splendor, who was not ready to Know, wanted to Know, says the Christian Bible.

I, on the other hand, from a philosophical point of view, will say that Man has become so estranged from himself by choosing the wrong Path of Competitiveness instead of the good one of Restrictiveness, that instead of becoming what for which he was let, in this world, a competitive being with itself through restrictiveness, a priestly being, became the exact opposite of it.

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Only when Man will truly understand Death, when, he will look in the mirror of Death and will smile, understanding the Paradise that this Mirror can give birth to in his self, but and the Inferno alike, then will he understand, that, not the fleeting beauty of the flesh, or the smiles more or less guilty are those who must prevail in this world, as neither theft of self, lying or praise, but first of all the fact of to understand that everything you have the Illusion of Life, that you Know, that you like or that you want, are nothing else but some Illusions that are lost like the smoke in the autumn wind with every moment.

All these do not than to steal you and alienate you from you.

Many People run from dawn to dusk for to have more wealth, others are unhappy that their Life is too short, others find it too long, some are poor, others have too much money.

All these are not than Illusions.

All these would be resolved immediately once we would realize who we are and where we are going, what Death is and what is hiding behind its Mirror.

Life of Man consists of Antelanguage and Language.

Verbal communication does it through the Language, instead the human being possesses and another way of Communication of its with the invisible world, that one who thinks of her Destiny and understands him, the one that can access certain premonitions, the world that is presented to it as a paranormal world, namely the World of Awareness.

Therefore, Death has a world of its own which is a Domain that bears the quality of a Mirror in relation to the human world.

Thus for the first time I can say that as long as Death as an element exists, as long as is an energetic element, in turn, as long as it possesses all the other qualities necessary to an element including that of Mirror compared to the element which is our world or improperly called the World of Life, because I have stated that Life exists in an infinity of other and other worlds, this means, without a doubt, that we can speak as well of a World of Death as we speak of a World of Life.

I repeat "a world of life" is inappropriate being an infinity of such worlds, but to facilitate understanding I allow myself to do so intentionally.

Once we learn that Death has a world of its own, what we need to know is whether the World of Death is a world with Life or a world without Life.

In order to be a world with Life, the elements that make up its own Domain should be reflected through Being, the Factor of Life.

No matter how amazing it would be, the Man, Animal or Plant are Domains, where each can have an infinite number of worlds, inserted within itself, as well as the Mountain, the River or the Plain are Domains, not to mention Earth, other planets or stars, Universes, and so on.

All these are Domains.

There is no inferior or superior Domain, but only from which angle that Domain is viewed and through the prism of which Logical Coefficient.

The way in which one Domain or another is perceived gives it a certain quality, which, we must recognize, is a quality given by perception and not by the Domain itself.

For example, Man is composed of billions of atoms, from an impressive number of elementary particles, from other constituents whose number is infinite.

Each such constituent is an element, any element is energetic, being produced by the translational movement from within the Awareness-Knowledge process.

This urges us to understand that any element is in fact a world, which in turn can receive the role of Mirror for the Awareness of other or other worlds.

Thus and Man, like any Domain for example, has in his constitution an infinity of worlds, where each in turn possesses their own elements.

This leads us to believe that and Man, Plant, Animal in the present example are nothing but part of the Great Infinite Domain which includes within it all possible and impossible Universes, Known but especially Unknown.

The only differentiation being made according to the angle of Knowledge through which this Domain is identified.

The present example entitles us to state the fact, that both the World of Life and that of Death can in turn be in Man as well as Man in them.

Man lives in a world from which he Knows nothing, because and what appears to him in the form of knowledge is distorted by the veil of the Illusion of Life which completes to him the dream about Life.

The True Life of Man is in the World of his Awareness.

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How could this world be known truly, I said before.

By redirecting the path that Man is on, and by transforming him into a priestly being, a destiny that completes him its true purpose.

What exactly is the Mirror of Death?

Is it another world or in fact the World of Death is precisely the World of Knowledge that Man does not know due to the Illusion of Life, but within which he lives and leads his true Life?

To find out this amazing answer, we will first of all need to find out what namely, can give the quality of Mirror.

First of all, this quality is responsible for transforming Awareness into Knowledge.

If the World of Our Knowledge, would be one and the same as the World of Death, then it is precisely this that allows us to know it only through the Illusion of Life that gives us the dream about the reality of this world.

Can the Awareness be the Mirror of Knowledge?

No way.

If Awareness cannot be its Mirror in itself so that it also gives us Knowledge, then what exactly is the Mirror of Death, or the Mirror of that element in which the Awareness of the human being is reflected?

Why the Mirror of Death?

For the simple fact that our whole Life exists only because through it we relate to Death.

If, would not be Death, it wouldn't be, neither Life!

What else can be in the case of Man, the Mirror, at which, he is reported, during his Life, than Death?

His whole Life, Man relates to Death, otherwise his Life would not exist.

Man's life is Knowledge and that's it.

If Man did not Know his Life, it would not exist.

There can be no Life without Death.

If, Life would not Mirror in Death, if the Man would not report himself to Death, by the fact that he "knows that he exists" only for the fact that he can "to not exist", Man could not Know, nothing!

Everything that Man Knows comes from the Mirroring of his Self in "it may not exist, therefore it exists", so its Mirroring in Death.

It is Death that gives the Knowledge to the Man, through "it may not exist, that is why it is".

Thus the Awareness of Man will be reflected (reported) first of all to the element that is represented by the Domain of this world, respectively, Our World, which is the Mirror of Death.

No other explanation, can not be more plausible in this case.

Who is the element that belongs to the Domain of this world and at the same time the world to be its Domain?

This element is the blue planet or Earth.

Thus the answer is just as thrilling.

The Mirror of Death consists in the Domain of the planet we are on.

This would be the element in which our Awareness is mirrored, in order to receive the distorted Knowledge of this Domain.

What we Know is nothing but a deformed face of Death, because we live in the World of Death!

The world of Death is the one that gives us the right to Know as much as she wants, without knowing our own Awareness, what namely means the Love and Will from us.

Our Awareness actually represents Our Self and once we will Mirror ourselves in another World, after we will pass the "Wall of Death" according to the Karma of each one of us, in part, we will have a new world in which we can Mirror and therefore, that World may reflect to each

of us, or more precisely, to each Self of ours, a Knowledge closer to the Truth of our Awareness which is reflected in the Mirror of the respective World.

In a word, perhaps we will Know much more about what it means, the Love and Will in us.

Therefore the World of Death is in fact the world which we see and through which we go toward Death with every passing moment!

The answer is only half affirmative and I will tell you why.

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First of all, this is so from the perspective of the Mirror element which is Death, but not and from the perspective of Death.

Why?

The Mirror Element (the World of Death or World of Earth or Blue Planet World) is the one that gives us the Knowledge and the dream of this Life (In Death), it is the blue planet we are born on, only that behind this wall which is the blue planet, and which not lets us see us the True Life than, distorted by the Illusion of Life, is the World of our real Awareness, which is reflected to receive Knowledge in the World of the Blue Planet, or the World of Earth, and our Awareness, is in fact the True Life which we will not Know in this world, composed of Love (Affective) and Will (Volitive), than after we will pass the "Wall of Death" and so once we pass the Domain of Death which is nothing but the planet we are on, with the most charming views but also the most odious, we will find out the Truth about Us, and Our True Life!

We are practically in Death and will resurrect once with our death from Death.

And Death has its Mirror, which means that Death becomes Aware just like us, and can live its own Death just like its own Life just like us.

It depends, which is the world that mirrors its Awareness, what exactly that Awareness contains and especially in what form its Awareness is transformed into Knowledge.

Thus Death can have a Life of Itself, which, not even, never to know the notion of Death, even if she has become, in quality of an Element-Domain, a whole world for billions of People who always relate to it Knowing her, as being Death.

In a Word, Death in Itself may, to never Know Death, but it can determine this Knowledge, becoming a Mirror Element for other Elements-Domain, such as Man in this example.

The Awareness of Death will not Know after its reflection in its Mirror Element the same Knowledge as Man, compared to which she in itself is the Element-Mirror.

Does Man know for what beings he is in his Self, an Element - Mirror?

Of course not!

Death does not Know its World, the World which it creates being the Element - Mirror for Man.

It does not know the evolutions and social and political turmoil, nor why the whole soup that is human society, begins to boil and determine at some point, Bilderberg Group, which will homogenize society, determining the unity of this World of Death, through globalization.

Death in Itself does not Know that globalization will lead to a fundamental change in social relations, and ultimately to the change of the World of Death.

Will it be able to determine her to become a World of Life, by being able, to determine us the Awareness following the reflection, in this Mirror?

Maybe partially, yes!

How?

Determining, the Mankind to choose the Path of Restrictiveness in relation to the Self, realizing a social, political, philosophical vision but especially of Knowledge of the Man and friendship with his Self, Spiritualism, thus discovering Man can be his most important dimension, namely the Sacerdotal Dimension!

Only when Man will understand that he is living his own Death in this World of Death, will he be able to understand what he must do for His True Life, the Life of his Self, composed of Love and Will.

In this world, Man lives his own Death, or better said, he lives his Life of his own Death!

After our natural death, that is, when Our Self will no longer be reflected in the Mirror of this World in which we live, we will get to Mirror us in another Domain, that will have the quality of Element - Mirror, a Domain that will create another world for us.

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Or will we remain returned to our true Life, that of the Awareness, which exists as the being through its own Self-Consciousness composed of Volitional and Affective, excluding forever the Cognitive, represented through Knowledge?

Does living in a Paradise in which to not exist the Knowledge than the feeling of the affectivity and the will to achieve this to a greater or lesser extent seem a Paradise in which the being would become a vegetative one?

A being with options cannot be a vegetative one.

Looking at the world of animals, I notice that they are paradoxically much closer to this world than Man.

Could animals be the elements of this world?

What exactly is the World of Death?

I have established that the Mirror of the element of Death consists in our planet, in the world around us and in which we live.

But speaking of the World of Death as such, not in the sense of being in Life, a world we actually see everywhere, but in the sense of being after Death, this is changing.

Why?

Because the true World of Death, or of the Mirror element that determines us and identifies with Death, is precisely the world in which we live now.

Instead, speaking of the World of Death as being the world in which we will be after we disappear from this world, things are totally changed, because that world is the same world we live in now, but unconsciously, namely the World of Awareness, where every element on which we know, receives another form, physiognomy, and thus all the characteristics we have ever had about good and evil, beautiful and ugly, etc, change fundamentally.

In this context after Death we will actually cross the threshold of Death in order to enter the true Life in which we are in fact and before Death, but which we do not Know, now!

Thus Death is Knowledge and Life is Awareness.

In these moments we are in Death to resurrect toward Awareness, toward Life, once we get rid of this Knowledge.

If Death is Knowledge, then does it mean that and the two Knowledges, namely Open Knowledge and Closed Knowledge, are Dead?

Does it mean that any totality of some elements which are Known through Mirroring means Death?

The Semantic Mirror of Infinity is Death?

The answer is: - For the human being, YES!

Therefore Death is Knowledge and Life is Awareness.

If the elements of Open Knowledge and Closed Knowledge were not Known, they would thus have belonged to Life, only from the point of view of the human being.

Instead, regarding the two typologies of Knowledge, Open, respectively Closed from other perspectives, they do NOT belong to Death, but to other and other states that can become, the opposites of Life and Death.

Because man processes his data of Knowledge through the Logical Coefficient 2, he will not know than only one opposite of the Death, namely Life.

I must add that along with the two opposites, respectively, Life and Death, there are an infinity of opposites where each represents something different, but is a more or less distant opposite of the two.

In this context, it depends from what perspective we look at Life or Death in context with the Knowledge.

If from the human perspective the Knowledge is equivalent to Death and Awareness with Life, from the perspective of one of the infinite opposites of Life and Death, Knowledge is no longer synonymous with Death at all but can be more or less, depending on the opposite, synonymous or close to Life, not to mention the Logical Coefficient on the basis of which Death or Life is viewed, as well as one's belonging to Awareness (Life) or to Knowledge (Death).

Thus Death in the world of Man being Knowledge, is due first of all to the Illusion of Life which does not let the Awareness to be Known, than Dreamed.

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Immediately passed by the veil of the Illusion of Life, respectively the veil of Death which we consider it, life, immediately the Awareness will be felt and lived as such, or in another hypostasis it will be able to be Mirrored in another element that bears the quality of Mirror, element different from the planet Earth, where and the other will have, among other things, just like and Earth, the quality of Domain, and will be able to determine another Knowledge as a result of sending for reflection, in this one, of the Awareness of the Self of the Element - Domain which is what passed by, wall of Death from the human being.

In fact, the phrase "Wall of Death" is nothing but the change of the Element - Domain, which in the case of our world is the planet we are on with all its relief and characteristics, an element that can be replaced by another and thus the Knowledge will be different, or changed according to the Element - Domain in which the Awareness of the Self of the one who was Man will be reflected.

Even after this passing of the "Wall of Death", there may be Elements-Domain that are attracted to the planet Earth and then will seek to reflect their Awareness, further in this one, becoming again a being on this planet, but not necessarily Man, since everything will also depend on the genetic Karma of the Self that will want to Know through its reflection further in this Element-Domain of the planet Earth.

Some will may be completely something else than Man, even and, plant or animal.

This is a possible way of representation that leads to a possible reincarnation, but I cannot say that it is so.

From the point of view of some coaxiological connections, this is the most plausible means of defining Death in relation to possible reincarnation.

Personally, I believe that no Self of any Element-Domain, would not want to return to Death and Suffering, once he returned to Life, than forced in one way or another.

Other Elements-Domain that have been on this planet, humans, animals, plants or even multiple or unicellular beings, will seek to be reflected in the Elements-Domain, which to be able to hold them place of Mirror.

I believe that not every element can randomly have the quality of Mirror for one Element-Domain or another, but this desideratum is made according to certain characteristics which it has, the Element - Domain that wants to send its Awareness for reflection in a Mirror.

Why?

First of all, a human being cannot have the quality of Element - Domain with characteristic, of Mirror for the planet Earth.

It will be mirrored in an Element-Domain, which to be able to have, compared to her, this quality.

I think that this quality, refers to the Domain, seen at least under the veil of the Illusion of Life with the help of which we think.

Coaxiology is the philosophy that does Not claim to tell the truth, but only tries certain applications, which to bring closer to some extent the Illusion of our Life to the Truth, be it even Notional of the lowest reflection, in the Notional Truth of the Notion or of the Factor of Life, of the Being, etc.

If we ever accept the process of reincarnation, it could be described only so with the help of Coaxialism.

Coaxiologically speaking, in the very unlikely case that reincarnation would exist and that the Self of certain Elements - Domain would like to return to Death again, this impulse should be generated by something, perhaps, by the fact that all other Elements - Domain that could receive the characteristic of mirror in relation to the Self of the respective Element - Domain, it would reject it or it would not become compatible, ultimately with the respective Self.

An endless series of speculations can be made on this subject, but philosophy should not focus on the speculative factor unless it is able to determine a logical sentence which in turn to become a contextual conclusion of course, of the sentences we have involved in debate.

If this threshold is crossed, then we move away from philosophy, from Coaxiology, and enter the speculative realms of the paranormal or of the occult practices.

If I have tried to develop a possible scenario of the relationship of the Self past the "Wall of Death" with a future Element-Domain with characteristic of Mirror, I have done it especially to strengthen my statement above.

Another equally amazing question is revealed in Knowledge.

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Open Knowledge as well as Closed Knowledge are two typologies of Knowledge represented through the two infinities of Elements where each one, in part, cannot be and Elements - Domain, such as Instinct, Absolute Truth, etc.

They become Known once with the Original Absolute Knowledge of the Primordial Factor, which occurs through the Absolute Truth and Instinct that determines the "Ego" of the Primordial Factor.

In Coaxialism I said about Knowledge that it would be the cause of existence from the human point of view of the Everything.

Why from a human point of view?

Because we can only think with the Logical Coefficient 2 and thus we cannot discern more opposites of Knowledge, than Non-knowledge, but not even on this one, we cannot determine him.

Does anyone know what is within the Non-knowledge?

Certainly no one will be able to answer once the term Non-knowledge implies the lack of Knowledge.

However, he is an opposite of Knowledge.

Then what exactly is Knowledge?

Is it still the same thing seen through another Logical Coefficient?

Of course not!

Thus any definition of Knowledge is relative.

From our (human) point of view, Knowledge is a sum of elements whose positioning or localization, as well as whose phenomenological characteristics or processes, can be determined.

Thus, we arrive at a deterministic aspect of Knowledge.

But do we really know what we determine once the dream under whose impetus we lead our Life is in the illusory empire of the Illusion of Life?

In order to know what Death is, we must first find out what Knowledge is, and then after we know what Knowledge is and prove Death, we will find out what Life is!

Knowledge is exactly the phenomenon that the human being does not know, even if she has the Illusion of Life that she knows him.

Why?

I have also said that this is a Mirroring of "something" in an Element-Domain which may have the characteristic of a Mirror compared to the Element that is reflected, and to which, it transforms the Awareness into Knowledge.

Awareness, at Man, is affective and volitional.

Therefore, to Man, his affective and volitional is transformed in Knowledge by the Element-Domain which is the Mirror for Man.

Man does not Know the Awareness, than the face reflected by Mirror, of its, in the form of Knowledge which is also distorted by the Illusion of Life.

Man also has the fundamental characteristic of transformation into Nothingness, that is, of his reporting to Death.

So far I have determined that Death is precisely the world in which Man is in the present and which he does NOT know her!

This thing determines its fundamental characteristic of transformation into Nothingness.

Through this characteristic Man always relates to the Death in which he is during this false Life, and through this reporting, Death or Nothingness that identifies with Death precisely through Non-knowledge makes Man to avoid the True Life after Death!

However, transformation into Nothingness becomes the most important characteristic of Man, as it is the only tangency with true Knowledge.

The transformation into Nothingness being determined through the reporting of Man to Nothingness, therefore to Death, this Nothingness is really the Knowledge that Man should have during his temporary Life.

Why doesn't this happen?

For the fact that Man, due to his narrow capacity of discernment, thinking only on the basis of Logical Coefficient 2, together with Nothingness, Man will not be able to Know and he determines the Neo-Nothingness, where he will need at least a Logical Coefficient 3, because, for Man, Nothingness it is all that is in the opposite side of Existence, in a word, the Non-Existence, and Man can only to determine Non-Existence and not, to know it.

Instead, he will never be able to determine any opposite of Non-Existence, not even a single opposite of it.

Thus, Man can not Know Nothingness than to report himself to him, and, we can't even talk of an opposite of Nothingness.

But why does Man have to determine the Neo-Nothingness in order to be able to Know, the Knowledge?

For the fact that he is currently on the realm of his true Death, in the inferno from which he tries to escape through all kinds of prayers worshiped to God, not knowing that he is actually praying to get rid of this Life (Death), so that, he can truly pass the threshold of Death (Life) to live.

The Awareness that the Human Self sends to the Element - Mirror is in fact the Nothingness, the true Unknown, which Man erroneously identifies with Non-Existence, which is also a great Unknown as being the opposite of Existence, but it is in no way Awareness, since Awareness belongs to Existence, because the affective and volitional of Man, exist even if in reality they are not Known.

On the other hand, through its fundamental characteristic of transformation into the Nothingness, Man cannot make a clear distinction between the Unknown that belongs to Existence and the Unknown that belongs to Non-Existence.

Returning to the process of Knowledge, we come to the conclusion that Awareness (the Nothingness or the Unknown) is reflected in the Element - Mirror, which in turn re-sends this reflection in the form of Knowledge to the Human Self.

As Knowledge is the inverse of Awareness, and it, is reported by Man as being the Unknown from the Nothingness, Knowledge will be the inverse of Nothingness, so the Neo-Nothingness.

I have just pointed out that Man should possess at least a Logical Coefficient 3 in order to be able to relate and identify the Neo-Nothingness as he now identifies the Nothingness, that is, without Knowing him, but only to determine it, and in order to Know the Neo-Nothingness he would need a superior Logical Coefficient.

Only at a Logical Coefficient 3, the human being could begin to know its own characteristic of transformation into Nothingness (the Awareness) and thus would know what is, the Will (the volitional) and Love, feelings (the affective).

Instead, at a higher Logical Coefficient by at least one step compared to the one through which he would Know his Awareness (transformation into Nothingness), Man could know, the opposite of transformation into Nothingness (of the Nothingness), the Neo-Nothingness, which is Knowledge.

Only then would Man know his own Knowledge.

Therefore, what I can say is that Man is in a world of Death that not only does not represent him, but is not even made for His Self, being kept in a total darkness of the Illusion of Life, a darkness that propels him on the streets full of obstacles of the most diverse of this world, he and blind, and mad, not knowing that in fact the tree in front of him can be a wonderful pedestal of a statue or a bench in a park, a sad story of love.

What I find interesting at times are the abstract paintings or sculptures which, through lines or shapes arranged in one way or another, receive names that seem bizarre to us, such as the Horseman, or moon landscape, etc., although nor such work of art it does not remind us of what the author claims to represent.

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Is it a desperate attempt by the artist to try to understand the Ununderstood?

Man's subconscious is his capacity that allows him to get even closer to himself.

Thus the subconscious has certain feelings due to Awareness, but by no means to Knowledge.

Another question is why Man "knows" his own body more than his own Self.

I say, Self, because the name of soul or spirit already used in so many places, seems to me somewhat inappropriate, because not the body is the one that keeps the soul "handcuffed", to whom allows him at Death to fly freely toward other spiritual planes.

The self is the one responsible for what the body of the human being looks like, through the way he sifts the Illusion of Life received as a gift from the Element - Mirror that shows us in its own way the world we are in.

How did the Human Self end up in such a situation and why did it not avoid this world before birth?

I certainly don't think he would have wanted such a world, but this was probably in a certain conjuncture the best offer for his characteristics from before coming here, characteristics that I don't think would be foreign from Genetic Language of each individual in part.

Therefore, we are a world of the condemned ?

I can say with certainty that YES!

In this case it is preferable for parents not to give birth to children, in order not to bring other and other condemned into this world so precarious to our aspirations and hopes, into this world that sends us on the long and sinuous path of this Life (Death), with the eyes tied, so that we cannot observe the obstacles that await us at every step.

I wonder if the man would disappear, it would be a beneficial thing or malefic?

I think that would be a beneficial thing for the Man of this world.

Perhaps and this world is a world of the happiness of some Selves that are on other spiritual levels, such as those of animals or plants, but even in those cases I doubt, because and their existence is conditioned by the necessity which overshadows them many times every moment of life, like to Man.

V.5.CHAPTER 5

THE TRUE DEMOCRATIC SOCIETY FOR THE HUMAN BEING

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The true democratic society for the human being is the one that will respect from a moral, ethnic, racial, administrative and political point of view the restrictive nature but also transformant into nothingness, of the being, a society that we have called a spiritualist society.

For this, the society of the respective future will have to focus primarily on another fundamental characteristic of the human being, which we have deliberately left behind, having an overwhelming importance, but only after the other fundamental characteristics such as Restrictiveness and transformation into nothingness, will have been understood.

It's about Essentiality.

Through Essentiality is defined the fundamental characteristic of the being of to essentialize all the other characteristics, giving each one in part, characteristics both as essence in itself and as a substrate.

Thus, Restrictiveness through Essentiality can go through a process of essentialization becoming the substrate of transformation into nothingness, just as Sociality or Demiurgity can become the substrate of Restrictiveness or why not, even of Essentiality, through the same process of essentialization which the human being can complete.

Thus Man finds a continuous balance in his own spatio-temporal nature, a balance that transforms him both as an individual and as a society of human individuals.

I specify that these fundamental characteristics are valid for the time being only in the case of human beings because we do not know precisely the worlds of other beings such as those of animals or plants in order to establish the fundamental characteristics of their beings.

Personally, I do not think that the worlds of plants or animals would be inferior to the world of humans as has been speculated throughout history until now.

What I think regarding this aspect is that we live in an aquarium built by our own fundamental characteristics with the help of the Illusion of Life, which gives us the false image of will, and inside this aquarium, absolutely everything must submit to our supposed superiority.

Due to his Demiurgic characteristic, Man has not only the capacity to create his own social aquarium, but when he who considers himself supreme being in this world, can not build or can not discern certain aspects of the world around him, such as is the case of the world of plants or animals, he tends to consider them worlds of some inferior beings.

Only in the last decades, when the studies on the languages of the plants and animals have multiplied and Man was able to discern a certain rationality in them, that he finally began to bring the superiority of these worlds closer to his world.

The aquarium in which Man has been locked up over the millennia, compared to the other worlds of the beings around him, was due to his lack of discernment regarding his Self.

I think that the aquarium I mentioned helped the Man to evolve on the path of the most complex characteristic of his being, namely the characteristic of Essentialization.

Essentialization is and the only feature that is able to work with a sum of other features, determining them but also externalizing or internalizing them as the case may be.

What is at the origin of the capacity of, Essentiality?

The answer lies in the opposite of the capacity of transformation into nothingness, which I mentioned only in passing, namely the neotransformation into nothingness.

Okay, but is the Neotransformation into nothingness a characteristic of the World Before birth or of the World of the afterlife and in no case of the present human being, which is under the empire of life, which is reported as a restrictive being to the Transformation into nothingness?

It is true that Man is reported to Transformation into nothingness, but and the Transformation into nothingness must become essentialized by the human being, just like the other characteristics, because only through essentialization will Man be able to think in a plan of his own world, he will be able to understand the quality of substratum or intrinsic structure of some domains, starting with the most rudimentary representations and reaching the most superior from the point of view imagistic or of human informational language.

Even though many philosophers and biologists consider language to be a superior product of the human being, that its articulations but also the number of signs and notions that include it are a sign that Man is the most superior being in this world, I tend to doubt of this palliative way of seeing and conceiving the world in favor of Man by Man, since language and its articulations do not in any way represent a reason for superiority or inferiority.

Language is par excellence a way of communication so that Man can fulfill one of his fundamental characteristics, namely Sociality and once with it that of Competitiveness.

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On the contrary, language has brought much more misfortune to the human being, in its recent millennial history, I mean the last tens of thousands of years, than it would have brought him, its absence.

Through language, Man has lost his dimensional balance of a predominantly restrictive being which essentializes through this prism of his own restrictiveness.

Once this balance was lost in the darkness of history, the human being was determined to choose the path of Competitiveness, in excess, becoming more and more alien to himself, implicitly with the emergence of some monstrous social models, such as slavery or later the absurd dictatorships of the modern period, but without forgetting another black stain, that from the Middle Ages.

Thus the destiny of the human being was compromised for tens of thousands of years.

Okay, some will say, but if it weren't for language, today there wouldn't have been so many remarkable technical-scientific achievements, neither cultural nor of another nature.

My answer is as trenchant as possible: It is not true!

Language itself is nothing else but the communication capacity of the individuals of a society, but it can be just as well the communication capacity of the human being with itself.

Language may not consist only of articulated or disarticulated words, as is well known there may be various types of language, starting with the language of colors, sounds, smell, nature, etc.

This multitude of languages specifies the fact that the language of the human being created in its poisoned aquarium, not only, that is not the most superior, but is and a completely false language, once we realize that at the origin of our thoughts, will, knowledge and affectivity is the great lady named the Illusion of Life.

We realize that all these are false and that in reality they have no sense than for the human beings in the poisoned aquarium.

If the human being had taken the right path, and most of its essentializations be of order Restrictive and not Competitive, Demiurgic, Social and Transformant into nothingness, but Transformant into nothingness only as reporting of others, the Human Being would no longer have needed a language through which she can communicate with its peers?

Communication is the most important means which the human being as a member of a society must fulfill.

Let no one believe that if the human being had chosen the path of restrictiveness that characterizes it in its essence the most would not have been a social being.

It would certainly have remained a much more social being than it is now, given that at that time the being instead of being pushed from the social center to the periphery, as it happens in this damn dream of the Illusion of Life called Competitiveness, she would to have been attracted precisely toward the social center, becoming a truly social being and not an neosocial human being, frustrated, confused and alienated as at present.

Therefore it would have needed language, even a language of words, but I want to emphasize that that language would no longer have looked like the decadent language of today, but would have been a single language given by the true spiritual part of Man, by the divine from self.

Such language would have helped society not to go through the darkness of the dark years when human beings were the slaves of their own society in a poisoned aquarium of Competitiveness.

However, Competitiveness is a fundamental characteristic of the human being.

In this case, should it be removed and incriminated as such?

No way.

The poisoned aquarium with the name of society you will not break it if you remove the fundamental characteristic of Competitiveness of the human being, but you will break him knowing how to direct this Competitiveness towards the good, and the highlighting the Restrictiveness that must become the first violin in the process of essentialization of the other fundamental characteristics.

That is why Competitiveness must be turned from its wrong path and directed towards the inside of the human being, in order to become first competitive its own restrictiveness with Man himself and then with the society around him, understanding that everything is a dream subject to the Illusion of Life, even and, the will of Man.

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Thus Man will become stronger and his vital energies will no longer be wasted towards performing of some actions that have no meaning in the plane of his existence.

Dear readers, to you know, that no matter how great you become in life and no matter how many material goods you acquire, even if everyone gets to your feet, you would realize that they are all, nothing and then you will realize the wrong path that you chose it, following, the social alienation.

If, a psychiatrist would be obligated to analyze society as a whole, even the most "modern" society today, he would certainly consider it a sick, schizophrenic society, which in its alienation destroys so many lives.

Is this the destiny of mankind?

If we talk about the past, we can say yes, because everything that is past cannot be changed, but the future?

If the past destiny of mankind consisted in its serious, schizophrenic illness, I do not think that the destiny of the future of this humanity will be the same.

Surely, mankind will recover, because the being will eventually have to find its true path to what characterizes it the most, namely the Restrictiveness.

It is all the more astonishing how the Restrictiveness, this amazing fundamental characteristic of the human being appears to us in this way, that is, restrictive, precisely because we are poisoned by the schizophrenic alienation of this society that keeps us in its aquarium with fetid water.

If, we would really understand, in what consists this Restrictiveness and if we followed it to the depths of our soul, we would realize that, as restrictive as it seemed to us, looking at it from the sick society, it is in fact a characteristic of our good, the only characteristic by which we can truly know ourselves and on its basis we will find again the divine lost from us.

Why did I say the only characteristic, because in quality of basic characteristic, all the others must be sifted only through its prism, and not as it happens today through the prism of Competitiveness, dethroning the Restrictiveness, in a word dethroning Man himself and putting in his place money, the important representative of Competitiveness.

To put money in the place of Man is the equivalent, with the replacement of the self of each individual with the money.

Thus Man, instead of knowing himself and approaching himself in order to be happy, he will know money, trying to approach money in order to be happy.

Thus he will train even more in his own alienation from himself.

The worst path that human being could choose was this of the wrong use of Competitiveness to its detriment.

If she had chosen any other path of any other fundamental characteristic, the human being would not have reached this dead end of his own history.

The essentialization of Competitiveness has brought the money to the title of king of souls, but as bizarre as it may seem, whatever has a beginning, has and an end, like the money that has reached the dirty peak of its existence, tends toward decline, because the human being through his very fundamental quality of Essentiality can thus essentialize the plans of its own existence, so that absolutely anything reached in an absolute peak, if it does no longer ascend it will have to descend.

This is happening with the bad money.

How to money descend from a world social hierarchy, on the criteria of which administrative systems and multinational economic empires have been consolidated?

This thing would be, a nothing, compared to his dethronement within each Man, and his replacement with what Man actually needs, with the human within himself.

Replacing money can not be done than through themselves, by the fact that once reach the top of the mountain, they have no longer where to climb, and the Competitiveness system that perched them there suddenly becomes immune and loses any trace of sap, as long as the mountain is over, and beyond the peak they have no longer where to climb, a basic characteristic of Competitiveness, the ascent to an imaginary peak.

Through its human essence, the fundamental Competitive quality can only exist if it transcends to a new peak, and if it fails to do so, it immediately transforms into another fundamental characteristic, slowly disappearing.

If until now money was the basic instrument of Competitiveness on the basis of which she worked, now that the climb is over will it be able to choose another instrument?

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Man through his capacity, of essentialization and assigning through this essentialization of the substrate of a characteristic for all other remaining, will have to replace and the substrate of the Competitiveness on which all other characteristics are mirrored with that of Restrictiveness, and then it is understood that money will have to be taken out from the Competitiveness scene, that will have to operate under other auspices, no longer being a fundamental quality of substrate, but one which, is mirrored in this substrate.

How will the money be removed from the scene and which will be the basic socio-political changes of the future?

I stated above that the money will not be able to be taken off the scene, by none other, than by themselves, and for this the institutions necessary for such a change will be gradually formed.

If, the money would remain in a world where Competitiveness will no longer be the substrate in which to mirror the other fundamental characteristics, and its Competitiveness will be diverted to Restrictiveness, which will in turn become competitive compared to the human soul in itself?

Such a scenario is impossible, not because money would not want this, because money holds through its diabolical power even today billions of souls, in an atrocious and inhuman dictatorship, but, because money losing its own essence of value, through Competitiveness, would be the opposite of what it is now, from an atrocious and devouring beast it would turn into a poor dog left by its master somewhere in a field.

Rather than such a pathetic image, I am convinced that its most desired destination is certainly total extermination, and with it, the passing into oblivion of the greatest nightmare in human history.

Even if we, with today's mind brutified by the money that dwells in our souls, we would think that with the redirection of Competitiveness to Restrictiveness, they will take place in addition to wonderful transformations of the human being and incalculable losses, such as great riches, which, they had hitherto given the splendor of the history of the worlds.

These great riches were great only for some very few, and for others, they not expressed, nothing than the great sufferings endured over time.

Returning to the way the transition will be made, from money to a world that is truly normal for the human being, I said above, that money being so strong, this transition will be made, also through money.

First of all, through the richest and most influential people on this planet.

It is no coincidence that the Bilderberg Group was founded, which, although it had completely different perspectives at the time of the first meetings, being mainly focused on the issue of the Cold War of that period, little by little, unwillingly, he realizes that the most important factor for the human being in particular and for humanity in general is globalization.

Through globalization, the administrative structures of the world economies will be gradually removed, receiving an increasingly accentuated perspective of globalization, structures that show that we are approaching the top of the mountain where money had to climb and that more than that they will no longer have where to climb.

Globalization is very important, as all the administrative-economic structures of power are the multimillenary historical vassals of the money.

Disappearing, these vassal, will speed and the disappearance of the money.

The fact that at the meetings of this Bilderberg Group, are invited, the most influential people from different sectors of activity, bankers, financiers, industrialists, politicians, does nothing but show us, that money is trying from a social point of view to do everything possible to maintain this peak, but even these enormous efforts to globalize and maintain the king of our stolen souls, on his throne made of the riches of the suffering of the peoples, show us that the end is near.

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Economies have taken precedence over politics, which indicates that, the money, in their substrate become more and more rapacious, no longer satisfied with the world power they have, but they want to outdo themselves, which heralds, their end.

Of course, when I talk about the end of money, it will not happen neither immediately and nor overnight, but over a considerable period of time, but what I am mentioning here are the causes and the process itself that determines such an evolution.

As paradoxical as it may seem, the money are the ones that without their will will lead, precisely through their rapacity, to the formation of the first global economic system, which will gradually globalize the vision of the human being, both about itself and its social dimension but especially spiritual.

This globalization, of economic origin, will lead to the globalization, of political origin, by the affiliation, of the less economically strong states to the stronger ones, a process that will continue in the following centuries and that will lead to the creation of the first world terrestrial state.

This will be the supreme moment of humanity when for the first time since the creation of social levels and structures, it will overcome the prejudices and anxieties originally created, also by money and will finally manage to detach itself from its troubled and sad past, sprinkled with wars, of all kinds, led for the supremacy of the dethroned king who believed himself to be eternal: the money!

As much as we would like to give wars the aura of sacredness to find a worthy reason for the death of so many poor people who were there to defend one or more domains of the same, money which were fighting, they with themselves, instead to they let the human being fight with itself, it is impossible.

Even if in the middle it is about the defense of some territorial administrative units as countries or domains of some tribes, etc.

All these were structured, in this way also, due to the money or what they represented and represent even if there were times when they did not exist in the form known today as banknotes and coins.

Even the most popular ethnological habits are due to this king of suffering.

Families, tribes, regions, other and other administrative units were formed by belonging at the richest one who possessed servants fit to worship him but also to they guard his fortunes.

This is how the love of earth was born!

The human being let money fight in its place, instead of, as, Man to fight with himself by his restrictive nature.

Thus arose the multitude of wars that have brought so many casualties throughout history.

If Man had understood that it was necessary to fight with himself and not with other people, if he had understood that this was one of his purposes in this world, he would never have been defeated by the wars which, instead of exalting Man, they have humiliated him and deepened him even more in his historical impasse, towards alienation of self.

Therefore, the human being must essentialize the so-called reality given by the Illusion of Life through the prism of its fundamental characteristics, but the characteristic of the restrictiveness must always become her essentializing substrate.

Why?

Due primarily to the fact that any essentialization process must occur according to an essentializing substrate according to which this process can take place.

Without this essentializing substrate, the whole process is compromised.

I have said many times why the human being is eminently restrictive.

Moreover, not only the human being is subject to this characteristic which must reign as being the main one in the area of all other characteristics, but all other beings regardless of their nature.

This fact is due to the mode of existence of a being, since every being is a part, an individual that subsists in a community composed of several such individuals, so, beings which together, make up another being, namely the social being, which will it took on the face and likeness of the beings that make it up.

If they have their hideous part, hidden, then and the social being will have the same part, only that this time it will no longer be hidden behind false modesty or interests, but all this hideousness will overflow on beings creating emanations of social alienation and self-alienation to most beings who will be in that society but who do not fully possess that hideous face hidden which some members of society possess.

Even if these hideous people are in a much smaller number than the members that make up the society, through their smallness of soul they manage to poison the whole society as if their number were the first, bringing confusion, alienation and anguish to its members, who do not have this hideous face.

For this reason, the human being must first be restrictive with herself and then with the society in which she coexists.

The first form of restrictiveness, we named it, individual restrictiveness and the second form, social restrictiveness.

For beginning it is good to we start with individual restrictiveness and see which of the fundamental characteristics determined it, how these characteristics were determined and what is the order of their determination or self-determination and also to what extent they influenced the character, of the human being, from the point of view of its historical dimension.

Then we will be able to discuss the characteristic of social restrictiveness which is a sum of individual restrictivities.

The individual restrictiveness is the fundamental characteristic of the being to share itself and the distance from society through a sum of positive or negative qualities which that being possesses them by its nature of to give dimensionality through the Illusion of Life to both knowledge and unknowledge of any nature.

This is done by the being's capacity to determine a whole of herself through which she represents herself and which becomes an inalienable part of it, but to which she in turn confers all kinds of structural qualities due to its fundamental characteristics.

Well, and these characteristics are due to the Illusion of Life, which, as I wrote in Coaxialism, begins once with the appearance of the Person, of her Personalizations whose sum forms the Notion in which these are reflected receiving each Personalization in part, a certain Notion.

As amazing as it may seem, all the fundamental characteristics of being are nothing else but a number of notions passed of course through the filter of the Illusion of Life and which reflect themselves on the being.

Any element of Knowledge, as are these fundamental characteristics of the being, is each in part, a Notion of a Personalization?

This means that every word utters the human being, being a certain Notion it is possessed by a certain Personalization and thus within the Notion of that word are infinite worlds and universes?

NOT! I say it and I repeat it that in no case.

The elements of Knowledge are not equivalent to the elements of language, even if both are possessed by a notion in itself.

The elements of Knowledge are Notions where each in part is possessed by a certain Personalization.

Words are part of the elements of human language, for example.

They, in quality of elements of the Knowledge are reduced to language.

Thus, notions such as house, road, root, buds, etc, are not distinct notions of some Personalizations nor of the Elements of Knowledge.

They are nothing but notions of language through which the being can communicate on an individual, spiritual, social and metaphysical level first of all with himself and then with the members of society, even if in today's sick society the being communicates first of all with the members of society and then with itself what undoubtedly leads to alienation of self.

When we use these notions of language we do nothing but reflect through our spiritual capacity given by the fundamental characteristics, the Elements of Knowledge, transposed transcendently through the Illusion of Life into elements of our language, but, where, each in part, has a much diminished and changed meaning, precisely because of the Illusion of Life that I mentioned and last but not least due to the way of structuralization of these elements of Knowledge, due to the nature of the human being, which can not do, nothing, than to use a single element from these, to generalize it and through it to reflect all the other elements.

All these are due to the syncretic nature of the human being, a nature that cannot exist as the being itself, if diversity is not filtered through the unity of the uniqueness.

Thus when we use the word language, the language itself becomes a Notion that like the Existence can have its worlds and Universes, but in reality this notion itself is not a language but

the face of a Personalization of the Person that is received by, the human being, as a filter through whose sieve, all the other Notions can be sifted.

How can all other notions be sifted when words of language such as those just mentioned are not considered as being Notions of some Personalizations of the Person?

This is due to the semantic differentiation of notions, according to the following structure.

Language itself is a Notion but not and the structuralization of this Notion which are the words, even if this structuralization is a pale reflection, filtered by the Illusion of Life of the true Notions of the Personalizations of the Person.

The structure of the Notion of language are the words.

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Any structure of a Notion cannot be the Notion itself, but its characteristics of to determine itself.

These characteristics consist in the number of words, in their meanings and last but not least in their ability to coagulate structures of some exceptional creations. Here I refer to literary, scientific, philosophical works, etc.

However anyone can say that he does not understand, how namely the words within the Notion of Language are not Notions of some Personalizations, but words within the same language can become Notions of some Personalizations, among which I would mention Existence, Personalization and Non-Existence.

Personalization can belong to Existence, but it can also belong to Non-Existence or other Personalizations, where each in part completes only a single element of Knowledge.

Thus, Personalization cannot be considered, nor she, as a distinct element of Knowledge than associated to other distinct elements.

Therefore we know only two distinct elements of Knowledge: the Existence and Non-Existence.

But, the language?

In the totality of its notions of structure, which are the words, could not be a distinct element of knowledge?

If so far I have let it be understood that, from the point of view of its whole it could be such an element, this time we have reached the stage where we can attribute the language to another structure, namely to the Existence.

Language first of all exists as such and it together with all its structural baggage belongs to Existence, therefore we cannot say that it is an element of Knowledge in pure state as are those that each in part define a Notion of a Personalization.

Eventually we came to define only two elements in pure state of the Knowledge that we can identify to some extent.

However, what exactly can we identify?

Can we identify Non-Existence?

Yes, I will answer insofar as a thing or phenomenon does not exist.

But the non-existence of that thing or phenomenon, do we not realize it through the prism of Existence?

When we say that that mountain does not exist, in fact we do not refer to existence, so to the possibility that that mountain exists first of all and when before us, the mountain does not appear, so it does not belong to the ideational Existence, we say that it is not?

So even when we invoke Non-Existence, we do so through Existence, as the only pure element of Knowledge that is given to us to know him to some extent.

In reality we do NOT know what Non-Existence really is, because whenever we try to find this out, the veil of Existence in which we unfold our own existence as a being, is left heavy over the mind of our being.

In conclusion, all we really know is that we exist.

Language is an Illusory way, bathed by the Illusion of Life, which reminds us somewhat more closely about what lies behind Existence, about the Notion and Notions of Personalizations, where each is reflected in the other thus realizing a Universal language, transcendental, of the pure elements of Knowledge, which is reflected to a small extent much deformed and at the level of the language of the human being giving it its divine characteristic, through the Creativity of its own language.

In this case I am referring to the Person and its Personalizations, where their Universal language given by the pure elements of Knowledge, communicates in the most varied forms possible.

As I have already stated, language is not only that of the words but can be of the colors, signs, sounds, etc.

Even musical language is a language that can be much more evolved than that of words, for example.

Returning to the individual restrictiveness of the being, we notice that it is due to its reporting to everything that means first of all non-being.

This is due to its own language, through which whatever it would do, both subconsciously and consciously to a certain extent, the being is in a continuous reporting to itself through itself and for itself, based on a single element known in reality, from the whole language of the words, colors, sounds and other types of language.

This phrase is "I Exist", through this, the being self-Restricts itself compared to everything around it that automatically receives the name of environment.

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The environment for the being is by no means a stranger to which she is reported, but an extension of its social and vital functions through which the being in its capacity as a restrictive element is carried out.

The individual restrictiveness is primarily due to language.

Due to the fact that Man knows only one element of Universal knowledge in reality, and that element is the Existence, or all that can be distinguished through its veil, the forms or compositions of other elements of Universal knowledge, which, no matter how much we would like to know them, they are distorted to us in a way that has nothing to do with the respective element, than his own distortion.

This distortion is due to Existence, mainly, and to the Illusion of Life, in second plan.

Once we know, as being the closest element of reality Existence, under the impulse of which we spend our days and she is only one element from the infinity of elements of knowledge given by the infinity of notions, of the infinity of the Personalizations, and how, each notion of

each Personalization, in part, is an element of universal knowledge, this means that what we know close to Notional Truth (see the Coaxialism) is precisely, the Personalization of Existence, or better said its Notion.

It makes us see all the other elements of knowledge as they are presented to us.

This fact determines us to understand the uniqueness and individuality of each being in part.

If we would have been given the possibility to know two or more elements just as we are given the opportunity to know Existence, then the being would be completely and utterly different.

It would no longer be a being which to possess an individual restrictivity, but only a social one and the meanings in such a Universe would receive a completely different turn.

The individual restrictiveness determines the human being, in this case, to always reports itself to Transformation into nothingness, but once with this, to succeed also the dimensioning of its own life.

Because, only, reported to death, does Man know that he lives.

If it weren't, death, it wouldn't be nor the life.

Thus the human being is a being, par excellence, restrictively individual.

Being restrictively individual due to the only known element, however she has the capacity for essentialization, capacity due to the Transformation into nothingness and more than that, of the Neotransformation into nothingness, because through the Transformation into nothingness, the being relates to death, and through the Neotransformation into nothingness, she understands that death is nothing but a new state through which Man passes just like life or what was before of it, that is, before it was born.

It has been before, Man or animal, plant or anything else, it can be seen in the intrauterine formation phase of the newborn when first of all it has the shape of a tadpole, and from its tail it will form its legs.

This amphibious form reminds of Man's more distant past, when reptiles ruled this world, remaining an ancient landmark of biological evolution.

Thus, somewhere, sometime, on this planet, the souls of other entities also passed through the amphibious phase.

What is important is that they were not human.

The Essentialization consists in the reporting the human being to both to the Transformation into nothingness, from a conscious point of view, and to the Neotransformation into nothingness, from a subconscious point of view.

Life of the human being does not occur only consciously, but especially subconsciously.

The conscious and the subconscious are the two landmarks in the life of Man that have the endings and are based on Transformation into nothingness (conscious) and Neotransformation into nothingness (subconscious).

A form of Neotransformation into nothingness is also that tadpole from the intrauterine phase, but it is a form through which what we know to be biological in this dream given by the Illusion of Life shows us that we were from this point of view, great attention, not from another, the respective amphibian.

Why I drew attention to a certain point of view is the fact that even if the booming biological form of its construction hints at certain genetic traces of an atavistic past, this does not mean that and the soul of the human being has that atavistic status, thus historically dimensioned.

No way.

This world like all other worlds in which the temporal or spatial dimensions are projected or in the case of other worlds, other and other dimensions, which do not belong to the respective worlds, but only, are reflected in them, are transient worlds, in which can exist not only a beginning or an end, but several such beginnings or ends in which each has its own opposite.

Due to the essentialization and therefore of the characteristic of Essentiality of the human being, Man can define two forms of his basic fundamental characteristic, which is the Restrictiveness, thus defining individual restrictivity and social restrictivity.

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The restrictiveness itself is due to the knowledge of a single element from the Universal Knowledge, Existence, thus becoming restrictive to the fact that it sees all the other elements through its veil.

But due to its characteristic, the Essentiality, Man succeeds to essentialize this knowledge of a single element, and to report it to both his conscious through Transformation into nothingness and the subconscious through Neotransformation into nothingness, thus proving an individual restrictiveness through Transformation into nothingness and a social restrictiveness through Neotransformation into nothingness.

Individual restrictiveness through Transformation into nothingness is born due to the fact that Transformation into nothingness reports Man as an individual to death, as nothingness, while social restrictivity is due to the fact that Man relates himself as an individual to Neotransformation into nothingness, which actually become a world of the subconscious full of a multitude of other and other elements both from the atavistic past of certain domains through which Man is informed, but especially from the equally fascinating future in which Man wants to get lost, trying to define as much as possible and his restrictive status.

This urges him to become a social being.

What determines the Demiurgical character of Man?

Is his ability to essentialize through abstraction certain relevant aspects of existence?

Exact.

Man builds by essentialization first of all his own abstract Universe and then to try to give it material connotations.

The whole creation of mankind was first and foremost an abstractization in the minds of men to later materialize in what we know exists.

I wonder, the abstractization does not belong to existence?

What is the boundary between Existence and its opposite, Non-Existence?

And the abstractizations belong to Existence, because they exist in the mind of the human being, even if they do not have a garment of a material nature.

Not even the material garment is not like that than in our senses, because all this garment would change immediately if our senses would changed.

In fact, matter exists only in our imagination, being a simple dream just like everything around us.

Then what namely is true in all this false world?

In order to answer such a question, we must first understand what is false in order to be able to make the difference between false and true.

Is our existence false or Existence itself?

Are our thoughts false or their existence?

Is our language false, or its existence, like the series of these questions can go on indefinitely.

If Existence as a Notion of a Personalization, would be false, then does it mean that and our existence as human beings is false?

First of all, Existence in its quality of Notion of a Personalization is false only insofar as each Notion of a Personalization in part, completes by its truth the Illusion, even if at that level it is not the case to speak of the Illusion of Life.

Thus the Truth determines the Illusion.

This indicates that only the Illusion is the true one.

However, the Illusion is a truth in itself, a truth of the Illusion itself.

Therefore, every Notion, of the Personalizations that completes the Illusion is a Truth, a pure word of the Language that I can call: the Universal Pure Language.

This state of things can transfer at the level of the existence of the human being?

As I have stated so far, only one element from this infinity of elements of Universal Pure Language is known to the human being, namely the Existence.

All the other elements that come to our consciousness, and which we use all our life to complete our abstract Universe are elements that have their root in the elements of the Universal Pure Language, but they reach us very distorted, so that their initial meaning is much changed from the one we will give, because the human being has not access than to one element or we can call it even the word of the Universal Pure Language.

Can you imagine what would be if human being would know two or more words from this language?

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Certainly Man would be a totally changed being compared to the pale image he possesses today.

If the human being would know more words than one from the Universal Pure Language, where each word in part can be interpreted as being a Notion of a Personalization, then the Logical Coefficient 2 of Man, good-bad, beautiful-ugly, would be more evolved?

I mean, next to good-bad, would there be a third or fourth opposite?

This question is perhaps the most important and crucial question of philosophy from its beginnings to the present day.

In order to change the number of the Logical Coefficient, the inner world of the human being will have to be totally changed, so that in addition to two opposites to be and a third or a fourth.

If the human being would know at least one more word in addition to the only word which she knows it, namely Existence, from the Universal Pure Language, not only that Man would think with more than two opposites, but their number would be equivalent with the number of new words known multiplied by 2?

Why multiplied by 2?

Because if with a single word of the Universal Pure Language the human being will be able to operate with two opposites, to a second word it will be able to operate with four, and to a third with six, the number of opposites being equivalent to the number of known words within the Universal Pure Language?

NOT! Definitely not!

I say this because the whole Logic is based on Existence and is reported to Non-Existence through the capacity of Transformation into nothingness of the human being.

In order to be able to think with more than two opposites, as it happens in our world, we will have to understand even more deeply the only known word of Universal Pure Language.

This fact means that we know the Existence, but not enough, to be able to think with at least three or four opposite?

This is my answer.

The profoundness of this word is so vast that those who would know her entirely could think with an infinity of opposites, having an infinity of Logical Coefficients and not only two.

We know Existence, only that what we know from it are only two percent of an infinity.

We can't operate, not even mathematically, with percentages from infinity, because we do not know exactly where it begins, and where the infinity ends.

All we know, and that is a good thing, is that infinity exists and that it belongs to Existence.

Therefore the whole Logic belongs only and only to Existence even if it relates to its only opposite known by Man, Non-Existence.

To the above question, whether our existence is false or not, I can say YES!

Once we know only two percent, and these are reported to an infinity which we do not understand, two percent from the only one word of Universal Pure Language, our existence is a fake of our own life, a fake that somewhere, sometime could be erased with the sponge of the Neotransformation into nothingness.

Therefore the world we live, see and feel is a false world.

Yesterday I saw on a curtain an insect coming from somewhere in the garden.

I looked at it and immediately, the idea came to me to associate it with the destiny of the human being.

Why?

Because the insect probably had no idea she was on a curtain in my office, as neither do we humans, in reality, don't know, in every moment, where exactly we are and what we do, even though we have a self-consciousness lying that tells us we are masters on ourselves.

What a big lie.

Wanting to take her off the curtain and throw her in the garden, I crushed her against my will.

This is how the event that occurs through the unknown is born, this is how the Ineffable, Fate or Destiny appears?

If the insect had been aware that she was on my curtain, she would have realized the danger lurking around her and she would have flown alone in the garden.

How many dangers does Man not realize?

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How many times does he not blame "so it was to be" or other such expressions that denote helplessness, but and more the falsity of life which this unconscious who believes himself to be the great conqueror of the planet, lives?

Like the insect in the example above, how many times do we not find ourselves without realizing on such a curtain?

Do we know that we are on the verge of death when everything seems to be going well and suddenly, suddenly, death appears suddenly, as in the case of the insect?

Was this the ineffable destiny of the insect?

If I had not wanted to throw her in the garden, would she have died then?

Certainly not.

Thus, if the insect had been aware of the danger that guarded it, it would not have died.

You realize how many dangers we humans suffer once we live a false life, and our true life is lived, decided and seen by other spheres, just like I saw that snippet from the life of the insect.

Once I have answered the question about the falsity of our existence, we can now move on to what it would mean if we knew at least one second word from within the Universal Pure Language, words formed from the Notions of the Personalizations of Person (see the Coaxialism).

I have shown what it would mean if we knew Existence fully, and that the deeper we will know Existence, the more we will be able to ascend on the hierarchical scale of the Logical Coefficients, from 2, as we have at present to infinity, when we will know entirely the infinity of Existence.

Think that the whole Logic with its infinity of Logical Coefficients belongs only to Existence.

When another word will appear in addition from within the Universal Pure Language, will pass from the infinity of Logical Coefficients to the Antilogical Coefficients, as I called them, since they operate with Non-Existence, and these will have an infinity of such Antilogical Coefficients, if what we define as being infinity, can still be called in that case, then at the appearance of the third word new forms of structuralization of the Knowledge will appear, forms which it would be improper to call them Logical Coefficients, since in that context they have nothing in common with the Logic given by Existence, etc.

The number of words within the Universal Pure Language is infinite, so one can realize how vast this process of the Knowledge can be.

But beware, when I said that the number of these words can be infinite, I did so only from the point of view of Existence and not of another word, because we can speak about infinity only through this divine word of the Universal Pure Language and not through other words.

Returning to the question above in which I asked myself if our thoughts are false or their existence, we must first remember that our life in this world is false, that not only do we not know the truth about ourselves without knowing who we are but not even we cannot defend ourselves in the face of vicissitudes that we go through without knowing where we are treading, just as in the above example of the insect.

Once we don't know all these, what namely are our thoughts, than some musicians playing false chords in the famous aria of Existence?

No, in no case, the existence of musicians is not false, instead the chords with which they sing the aria of Existence are false.

Musicians (thoughts) cannot be false, because neither Existence itself is not false, it being not, nothing else but a divine word of the Universal Pure Language, from which we know infinitely little, but which tries to reveal itself to us in the most paradisiacal images, only that it was not enough that we have such a low capacity to understand it, on top of that we also took it on a wrong historical path, choosing Competitiveness instead of Restrictiveness, in a word the inferno instead of the paradise.

The truth is that even from inferno you can see paradise if you really want this, and paradise brought to inferno has a shine that seems more pronounced than on its own territory.

Thus, the existence of thoughts is not false, but is false, only what those thoughts represent and think .

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So the language of the human being is a false language, which does not at all represent the truth through its signs.

This desideratum leads to the fact that the demiurgity of the human being is necessary, through the hope that once and for all the whole subconscious falsity of human language will be revealed not only on a social level but especially on an individual one.

The fundamental characteristic of Demiurgity is reflected in the world with Logical Coefficient 2, as is our world through the sinusoidal, top - down, which is nothing but another approach to good and evil.

This sinusoidal is the one that determines and is at the same time the basis of the fundamental characteristic of Demiurgity of the human being.

Absolutely everything is sinusoidal in the human world.

The Society as well as the life of Man itself is sinusoidal with ascents, but also with descents.

The Demiurgity is the one who wants to build new and new landmarks so that its sinusoid can reach new heights.

This is the aspect is the one that will lead eventually to the salvation of mankind from its Original Sin, that of trying the ways, choosing the evil path of Competitiveness instead of the right path of Restrictiveness.

Instead, the sinusoid of Demiurgity is the one that will save Humanity in the end.

How?

By its very ability to determine an ever-changing trend of social images, reaching its peak, with the Bilderberg Group, which is the first and most important step towards the definitive change of the trend, which until now was that of the statehood in a clear trend of globalization.

Even if by rudimentary means at the beginning, important is the tendency of this group, to create a world state in the end.

I am more than convinced that if mankind had taken the right path at the beginning of its history, it would have had a single language and a single world state, and religion would not have existed, being replaced by the Spiritualism of each Man in part.

But starting from the current phase, in which over millennia, have been wrong, first of all it will be possible to globalize the interests and needs of humanity, even if they have a paltry substrate or not.

Once globalized through transnational companies and various international bodies, the globalization of states will follow, first by the affiliation of the least economically strong, the most powerful and finally by uniting all states into a world state which to possess a single world economy.

Religions were created millennia ago, also because of the wrong path that mankind was on, and therefore the transition to their change will be made gradually, by bringing the human being closer to himself and not to the self of any prophet or God claimed on Earth.

This will not be done overnight, but at first just like the states and religions will unite, and will eventually receive new and new valences of new sciences and discoveries that will change the way people think, slowly transforming and their relationship to divinity.

It will eventually come to a world religion that instead of disappearing will receive a deep philosophical character, making references to the religions from the mankind's millennial past only in the form of parables or teachings, because we must recognize that religions have sifted the human suffering through their thick sieve, which replaced the human being, removing her from its lost self and even more, substituting her for a prophet or saint who took the place of the self, for Man.

This replacement of Man with a saint or a prophet also has its sublime part, since much of what Man should have thought about himself is done by the saint or the prophet about what should be done, leaving Man satisfied with the advice received, but without to he understand that that advice should have sprung at first, from itself and not from the words of another, because what matters most is not who exactly listens to the respective words, but who says them.

The one who tells them frees himself through them from an older pus that dwells in himself, the pus of Competitiveness, and what is more important is that Man, to take that pus out of him and not to get dirty with the pus of others.

I wrote in *The Origin of God* that once the World Government and the World Religion were created, there would be no more wars on this planet.

It is very true, if we understand by war the fight between two camps, when the weapons begin to speak.

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In that book I did not refer to Man's most miserable war with himself, which starts from its most generalized and grossest phase at the same time, in the form of economic war, reaching a multitude of other and other representations, until the incessant war of Man with himself.

All this cannot in any way be removed, neither within a world state which to possess a world religion.

Yes, religious wars can be eliminated, but not those of Competitiveness.

Yes, religious wars will can be eliminated, but not those of Competitiveness.

Man will remove war forever, only when in the depths of his soul he will understand once and for all, the wrong WAY which he once took in the mists of his history, and which is the WAY of Competitiveness, which he will have to replace with that of Restrictiveness.

If the human being will not do this, she will self-destruct.

This is the path that will have to follow, even if the achievement of this desideratum will be done with the extermination of a smaller or larger number of people, who will not want to deviate in any way from the path of Competitiveness, because thus they will lose much of their control over other human beings who have been subordinate to them until then.

If a "fraternal" agreement is reached again, this will lead to the self-extermination of all mankind, but not before as our descendants of our descendants, go through some insurmountable misfortunes and catastrophes, due to the cursed path of Competitiveness.

The Demiurgity is the de facto savior of mankind due to its sinusoidal characteristic.

If it did not have this sinusoid, which in the most tense moments leads to a change of meaning of the society whether he is conscious or subconscious, known or unknown.

The Bilderberg Group without realizing, that in the moments when it discussed an economic counterweight of the West in relation to socialist states of the Eastern bloc, the humanity was living perhaps the beginning of its most uplifting moment, namely the moment when for the human being finally began the inverse count toward the changing the wrong PATH she was on.

Even if this group is made up of those who can change the destinies of billions of people today, of those who hold the Money, as paradoxical as it may seem, precisely they are the ones who will turn humanity away from what they are today and from what they hold in present: the Money.

Therefore, no matter how sad and deluded Man would be, no matter how poor or submissive, no matter how non-free or constrained, no matter how disappointed or desperate, he may, in spite of all these things, make only one, which can put them all under the balance of its certainties or uncertainties. This magical thing, is to HOPE!

Hope never dies and cannot be constrained by anyone, because it always represents a new possibility, a new chance, a new impetus.

This is the mother of the Demiurgity, through which, the human being has built empires to finally burn them with its own suffering, built the seven miracles, built altars and religions, fabulous discoveries in all domains that were built through hope.

All these uplifting constructions were built with the hope of lasting, finally burned by so much suffering, will be demolished with the same hope for to be built in their place other and other buildings which will also be burned by the same suffering of their own builders, if Man will not know how to finally choose the true path, the one that will bring him even closer to himself, the Path of Restrictiveness, through which Man will forget the millennial humiliation of what it means to choose the wrong path.

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A true reality of what surrounds us does not exist and will never exist.

Everything is a dream that distorts our Awareness due to the Mirror of Death in which we look at us whole Life, the Mirror to which we relate in order to know just as distorted what Life is.

But in order to know what Life is, we must look at the World of Death in which we live.
We are born to live each our own Death!

Absolutely everything depends on the Logical Coefficient through which we think, Coefficient that shows us the world depending on him and in no case us, which, we are nothing else, and not even, as much as the smoke of a cigarette, taken toward nowhere.

With such a low Logical Coefficient, we do not even know and will never know, what namely is the Knowledge or Awareness, because to find out this we should have had a Logical Coefficient greater than 2, and not 2 as at present, and then we would at least get closer to what Knowledge can be, learning more from this Word of the Universal Pure Language which is Existence.

Why all these?

Because in order to know what Knowledge is, we should know what Non-knowledge is, just as in order to know what the Nothingness is, we should know what Neo-Nothingness is.

Man is subliminally but especially subconsciously aware of Life, or what he thinks that is Life, but which is part of his Death.

His whole Life of Death, Man relates to Nothingness, as his whole Life through Knowledge relates to Non-Knowledge.

Thus Knowledge becomes Life, and Non-Knowledge becomes the Nothingness.

In order to understand his Life, Man should Know it, first of all.

In order to be able to Know her, he should know what Non-knowledge is, as well as alongside the Life of its Death, he should Know the Nothingness.

Man cannot Know the Non-Knowledge (the Nothingness) to which Knowledge is reported, nor the Nothingness (the Non-Knowledge) to which his whole Life is reported, due to the fact that does not let him, the Logical Coefficient 2, which is too low for this desideratum.

I say this because, in order to Know the Non-Knowledge (the Nothingness), one should Know the opposite of Nothingness, which is the Neo-Nothingness, or at least to be able to be reported blindly to it just as Man relates to Nothingness during his Life, in Death, on Earth.

I say this because once the opposite of the Nothingness is Known, the Nothingness becomes Known in itself and therefore, being the rapporteur of the Knowledge, or the one at which the Knowledge is reported and this one would become Known.

As long as the one, at which, the Knowledge is reported, is not Known, being the Nothingness for Man, neither Knowledge is not Known.

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In order for Man to be able to be reported alongside Nothingness, and at the Neo-Nothingness, he would need at least a Logical Coefficient 3, since through Logical Coefficient 2 he relates to Nothingness, and through 3, to Neo-Nothingness.

Even Logical Coefficient 3, if it would be Known by Man, would not allow him than to relate to the Neo-Nothingness, but never to Know him, than as being the Non-Knowledge or the Known Non-Knowledge, just as it is the Nothingness for Logical Coefficient 2, for the Neo-Nothingness to become Known Knowledge, it would be necessary to have at least a Logical Coefficient 4 in which next to Nothingness it could Know the Neo-Nothingness which it would report as being Known Knowledge at the opposed of the Neo-Nothingness, which would implicitly become the Known Non-Knowledge and the opposite of the opposite of the Neo-Nothingness, becoming the Unknown Non-Knowledge as is the Neo-Nothingness for Man.

Instead, by Logical Coefficient 5, he would also know the Opposite of the Neo-Nothingness as being Known Knowledge, being able to report to the opposite of the opposite of the Neo-Nothingness, which would become Known Non-Knowledge and only the opposite of the opposite of the opposite of the Neo-Nothingness would be Unknown Non-Knowledge, and the list of the examples could go on after this example infinitely.

I have defined Nothingness as being what is considered by the current Life as being Death, but which in reality can mean Life, and the current Life: Death!

Instead, the Neo-Nothingness as well as the Nothingness can be states in which the human Self will reach or from which it comes in this world - trap, in which it is in the present.

I have said all this, because Man in this World of Death is both blind and deaf, not knowing where he is going or where he is coming from.

That is why he has the impression that everything is due to the Unforeseen, and only after looking in the past with the anger of his confused existence, does he realize that that Unforeseen was in fact a Destiny!

That he could have been written before birth, with the golden words of the Universal Pure Language, but that he does not have the ability to read these magical Words which define it including him, the one who in this World of Death considers himself "the master "of the planet, but which in reality is nothing but a whisper thrown at random by Destiny, in a cold late autumn evening.

The Awareness is not given to us to see it, probably, regardless of the Logical Coefficient, no matter how high would be this, because to Know the Awareness which is transformed into Knowledge by the Element - Mirror, would mean that this transformation to become either one identical with the Awareness, which would no longer be transformation, or one which to be able to determine what was reflected in the Mirror, in order to create on itself.

But, be careful, in conclusion, Man does not Know Knowledge because he thinks with the Logical Coefficient 2, of good-evil, beautiful-ugly, etc.

Which means that in order to Know, there should be at least a third one in addition to the two opposites, since next to Awareness-Knowledge there should be a third opposite that says what the other two are, or at least report the other two, to the third opposite.

Awareness is an Opposite of Knowledge, because is reflected by the Element - Mirror in a different form from Awareness itself.

Then what is an Opposite?

Is it something totally, partially different or just has an unintelligible difference?

If it is unintelligible it means that the Awareness can never be Known, because if the difference is unintelligible, the Awareness cannot be transformed into "something" different, that is, into Knowledge.

Then how can it be Known through the Mirror?

Only now is the presence of Coaxiological Phenomenology necessary.

I do not believe that there is a "Pure Consciousness" of Logic, but only of the Universal Pure Language which is far above the Logic.

Not the Logic is the one that holds this Consciousness, but the Universal Pure Language.

Logic is only a simple tool by which Knowledge, is rendered to us in a way distorted by the Illusion of Life.

As at the level of Life- Nothingness- Neo-Nothingness, we can also in the case of the Logic to define the Logical (Life) or what we believe to be this, even if erroneously, the Antilogic (Nothingness) and the third opposite of Logic which can be represented by Neo-Nothingness, how, of course one can continue with this scale indefinitely.

How can you use Logic as making part from the Pure Consciousness, since it is nothing but the instrument by which Man thinks in this World of his Death?

But even here it can be a Logic in what we mean by Logic, even if it is subject to the Illusion of Life, and even if what it really represents is a fake.

Why fake?

Because it is very far from the Absolute Truth, known and used only by the Universal Pure Language, of which I have mentioned so many times, the only Language that through its diversity constitutes the Universal Pure Consciousness.

Even and this Logic of ours, being distorted, is a Logic?

For this we must first of all see what or who exactly holds the role of Element - Mirror for us humans, a role that "translates" our Awareness into Knowledge.

I have said so far that this role can be held by our own planet.

One of the questions is whether the planet is round, or the ocean in front of me is real, or why does water give life?

It is true for every Man that these questions may seem foolish, childish, and so simple that each of us might answer, but in a more detailed study we realize that we are approaching the Truth through our Coaxiological application, precisely through such childish questions.

Starting with the shape of the planet, this "round" reminds us first of all of the circle which from a geometric point of view is the most complex geometric figure having on its circumference an infinity of points.

Thus the circle is the main candidate, within this Illusion of Life that can geometrically represent the infinite, and the sphere the spatial representation of this infinity.

To what exactly Man is reported, in quality of finite, than to infinity.

Starting from the second example with water, why precisely is water the one that gives life, and the ocean or what we see as being real in this world is really real?

In this regard I have said several times that no, because everything is due to the Illusion of Life.

But isn't water the one that gives us the life?

What is the connection between water and life?

We all know that the lack of water leads to the disappearance of life and that living organisms have appreciable amounts of water in their structure, water that helps the functioning of biological processes within them.

In the immediate image, the idea appears that every living organism is a machine, which works following certain processes.

And so it is, fact which leads us to think that we have the Knowledge (as she is, due to the Illusion of Life), that Life is in the water, from which are made up of the living organisms that function according to certain well - established biological laws.

Only now does the relationship between water and law appear, and the law intervenes in quality of necessity, of element without which Life in this World of Death would be impossible.

In what consists, the largest necessary of a living organism for to survive?

In water.

More than anything he will need water.

What does water represent in this context of life?

A necessary, so a law.

It can be seen how, starting from the simplest questions, we arrive at the most crucial reflections of earthly logic.

If we think about its structure, we notice that it consists of two hydrogen atoms and one oxygen atom.

Hydrogen appears as the first element in Mendeleev's table.

Water as the first element that sustains life.

Is it just a resemblance? No way.

Thus, it means that, our Awareness is reflected to become Knowledge, first of all in the Mirror of Water within this Element - Mirror that is our planet.

It may be that this Mirror is the one that gives us the Knowledge of this world and the deceptive Self-Consciousness, fact which not incidentally, make us see water as being she in herself a living organism.

This way of looking at water makes us think of the application of the fact that water should be the living organism within this planet, that can know the Truth about us, thinking the "cleanest" in this world subjected to the Illusion of Life.

Thus water would become an organism, a huge being of this planet, which knows more than all of humanity together.

Not for nothing, since ancient times, has it been used so often in most religious rituals.

What I am saying now may seem to be in the domain of the fantastic and not the philosophical, but I want it to be considered only in quality of simple coaxiological application regarding the fact, where it can lead a simple question about a particular subject, which initially seemed a childish question.

The Element - Domain is the one that is constantly reflected in another Element - Domain which has in comparison with this, the quality of Mirror.

We humans reflect us, at the Element-Domain which is our planet, so our environment.

At what, do we relate in our lifetime?

To Death!

How?

By the reporting of everything we know, we will know or have known at the Nothingness.

Careful!

At the Nothingness whose structure we do not Know, because no one can know what is within the Nothingness, but whose system we Know it, because we each Know that that is the Nothingness!

For Knowledge, the Nothingness can be seen and in quality of Non-Knowledge.

We all Know that that is Non-Knowledge.

It's just that everything stops at this level.

Do we know "something" about the Unknown Nothingness, totally, that is, Unknown both as a structure but especially as a system?

Not! That is the Neo-Nothingness.

The Neo-Nothingness is a Nothingness, of the Nothingness, to which even the Nothingness can relate and "see" him as being the Nothingness.

The Neo-Nothingness, reported to Knowledge, would be the Non-Knowledge of the Non-Knowledge which by generalized acceptance of denial of the negation should become, also, Knowledge, but it is not at all so in this case, since here we no longer operate with the elements of logic based on the Illusion of Life, but first of all on the elements of coaxiology based on opposites.

The third opposite will never be equivalent to the first, than if an infinity of other opposites takes place between the two, and at the level of the Neo-Nothingness, there can be no question.

Regarding the Neo-transformation into nothingness, this term has two meanings.

The first would be the one of opposite of the Nothingness and the second, of the state of "after" Life and "before" Life.

Why did we end up in this situation?

The answer is simple, namely, through Death, the Man "sees" Nothingness, because he does not Know Death than seen through the prism of Life.

Man does not know what is beyond the "Wall of Death" the one that separates the true Death from Life.

For Man, "beyond" is synonymous with the Nothingness.

Therefore "beyond" is the Nothingness, but which and he must possess an opposite of his own, and that is the Neo-nothingness.

Man cannot conceive of a "World" in Nothingness, just as he cannot conceive what it means to lose definitively this "dream" which is called his own Life, because if he accepted this loss he would find no meaning of Life.

Therefore, Man believes in a World of Beyond because he believes in him, in the sense of his own existence.

But the World Beyond is highlighted to him as being the Nothingness, and because of this Man will have to fill the Nothingness with "something," and will fill it with the patterns of his world, which he will consider her as being the afterlife World.

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This is unlikely, that the afterlife World to look like this "dream" of Life, as it is a world of the Nothingness, of "something" different from what Man Knows here.

Man Knows the Nothingness, but only as a system without knowing what it contains.

And the Nothingness has an opposite in Neo-nothingness, and the Neo-nothingness in another state that will be different from him and so on indefinitely.

Therefore the Neo-nothingness is only a state opposite to the Nothingness, but which is not on the border between Life and Nothingness, but on the other side, that is, between Nothingness and Neo-nothingness.

Can the Neo-nothingness be a state from which, to come Man before birth or to arrive after death?

Yes!

And I argue this with all my might, since the Neo-nothingness as well as the Nothingness or the Life are systems, relative to each other, or Elements - Domain which can have both the quality of a Mirror, to each other, but they can also have the quality of being reflected in such a Mirror.

Then it means that they react between them, and alongside these intervene in the equation and another infinity of opposites similar to them.

Thus the Human Self can pass from its reflection into an Element - Domain which is Life, (Planet Earth) into another Element - Domain which is the Nothingness or into another which is Neo-nothingness, etc.

This process of reflection of the Self probably occurs depending on a certain Karma on which like a celestial language, the Self imprints her in its own business card, namely another kind of genetic code which to be valid for the worlds of Nothingness, Neo-nothingness or others, and not for those of this dream that we consider Life and which belongs to the typology of Spatio-temporal Universes.

Instead, spatiality and temporality are not two dimensions in themselves but are two ways through which the Knowledge is reflected at the level of Logical Coefficient 2.

At another level of Logical Coefficient new dimensions will appear.

So, the Neo-nothingness is an opposite of the Nothingness, a kind of Nothingness of the Nothingness for us, which becomes the total Unknown, the Nothingness can at least be identified

as the lack of some qualities, compared to the Neo-nothingness which not even in this quality of lack cannot be identified.

This proves the fact that at a Logical Coefficient higher than that of Man with two levels, Man can no longer even have the capacity to determine it as being a lack from "something" as at the Nothingness, precisely because he cannot know whether this lack is not exactly the opposite of her, that is, the surplus.

Man, on the other hand, can come from the Neo-nothingness before he is born if his Self has a Karmic Imprint (see Coaxialism), through which he becomes compatible with this world of our present Life, if it comes from a reflection of the Awareness of his Self in the Neo-nothingness, that, was a Mirror to him, if he had met this probability, or he could go to the worlds of Neo-nothingness if the Karmic Imprint of his Self is compatible with the worlds of this state.

The Universal Pure Consciousness is defined by me as being the totality of Universal Pure Language, which after reflection from and between its Words determines new and new meanings of them which are defined in turn through new independent Words, thus completing the Universal Pure Language.

Within this language there can be No question of a Universal Pure Consciousness in the sense through which we humans define and delimit the consciousness, as being the totality of the affective, cognitive and volitional forms characteristic of the individual in a certain stage of his development, because next to these forms which are specific to the human being, are still an infinity of such forms, where each in turn is completed by a Word that it represents, being part of the Universal Pure Language.

All these are not subject to any logic or form analogous to any logic.

Because both Logic and all that could mean its infinity of opposites are found only in a single Word of the Universal Pure Language which is Existence.

And all the other opposites of Logic, or, such as the only possible one found by us, in the blind, the Anti-logic, become possessors within them, of the infinities of Coefficients, of each one in part.

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Thus, all these opposites represent the Levels of Awareness, a higher stage of the Logical Coefficients with which we operate, respectively the Logical Coefficient 2.

The Pure Universal Consciousness is a Consciousness that, among many others, has the quality of the reflecting of the Words between them.

Knowledge viewed from the perspective of the Universal Pure Consciousness, is not a panacea structured on meanings or non-meanings, on feeling or its opposites, nor on other areas that we could attribute to the verb "to know", but on completely different criteria, in no case such as the attributive or palliative ones, of any interest, which gives rise to suspicions, but also disinterest.

At this level we can not speak, neither of Nothingness or Neo-nothingness, nor of their infinity of opposites all within Existence, where the whole Existence becomes a mere whisper from this, Infinite Universal Pure Language.

Therefore the Universal Pure Consciousness is the State of Conception, which can be attained only by the Universal Pure Word.

This State of Conception has nothing in common with Demiurgity or with other representations we have encountered so far.

It is a totally new term, which has never been used under this title, as it defines the indefinite, Pure and Untouched, untainted by no thought or any other characteristic of it, by no Knowledge or infinite opposite of it.

In the State of Conception no longer arrives, no infinite opposite of Knowledge, nor Knowledge itself, being replaced with the Self of each Word in part, of each Personalization of the Person, which Mirrors one in another, but not in order to Know oneself, even if from the point of view of the human being the supreme meaning is the Knowledge.

The State of Conception is the definition of the Pure Consciousness of Pure Thought of the Creator Factor and Unique Incidentally.

It is the true face of what we might define the Knowledge, but which, together with this face, has included in it an infinity of opposites of this face, which in turn have other infinities of opposites of theirs, moving away in infinity, totally from Knowledge and its opposites, forgetting them forever because each are there, not being!

Or they're not there, being.

It is one of the sentences that could somewhat vaguely define this State of Conception.

Why not of Demiurgity, because it is, also, a State of Conception, so, creative, of Our Creator Factor, which is at the top of the pyramid of this Universal Pure Consciousness.

Although I have invoked, not once, the demiurgic or creative characteristic of the Creator Factor, this "Creator" does not mean "Creator or Demiurgic" in the meaning of the human word, by which to be creative means to "achieve" something new, to bring you a certain contribution to a thing or phenomenon, etc.

All these seen through the sieve of the Universal Pure Consciousness defined by the State of Conception, we see that they sum up completely different and other characteristics and not by the Creator in the meaning known by Man.

Here the creative characteristic does not come as a consequence of a new contribution brought to these Universes or Worlds of the Existence, for example, since all these are neither new nor old than depending on time or space.

The words are neither come nor brought, nor said by "someone" different from than the Primordial Factor, because all they are and have been said in a single Word of the Primordial Factor, "I" which holds the whole infinity of Words of the Universal Pure Language of the whole infinity of Creator Factors, among which one from this infinity is precisely Our Creator Factor and Unique Incidentally.

The Everything and All which are, but especially which are not, are Words.

The Creator Factors, the Person with the Personalizations of Our Creator Factor, absolutely Everything are Words!

The Source of the Words of the Universal Pure Language is Our Matrix, Instinct, Absolute Truth, the "Ego" of Primordial Factor which is the same thing with the Universal Pure Language.

Everything has never been built by no one, but it is timeless, but especially an Everything -Matrix, of the Instinct, possessed by the Purpose of the Matrix.

The other Matrices perhaps that not use an Universal Pure Language, but other forms opposite or not to him, which I improperly call Forms of Matrix Expression.

That is why Creation in reality has a completely different connotation than what, we humans understand by creation.

It is not a contribution and no change or transformation, than for our world, in which our Self mirrors itself in order to receive this way of locating the environment or even the world itself, therefore the Mirror.

That is why when I gave the definitions of the main fundamental characteristics of Man I used the term Demiurgity and not Creation, since I used the one of Creation for a much deeper purpose, that attributed to the Creator Factors.

The fact that the Creator Factors are the ones who in turn determine the Universal Pure Consciousness, speaking the Universal Pure Language of the State of Conception, is as true as can be.

Only now can we get a broader picture of what the GREATNESS of all that surrounds us means.

If we think only of the fact that next to the Primordial Factor longer exist, an infinity of Creator Factors, where each in part uses an Universal Pure Language made up of an infinity of Words, where each in part is like the Existence in our case, we can realize about what we are this speck of dust in the great infinity of universal infinities.

This terminology, of "infinity of infinities" is another attribute of the State of Conception, because by my definition of infinity, it is represented by an infinity of elements that are reflected in them in an infinity of ways and thus the characteristic of infinity is the Mirror.

Through the Mirror, the infinite is present in everything and in all, from the lowest and insignificant levels that Man considers up to the most superior.

I repeat, precisely because of infinity, there is no inferior or superior, than in the head of the human being.

Absolutely everything, from the smallest dust to the greatest Universe is equal.

Then it means that and we humans are not exactly that insignificant dust.

Of course, I just used that remark to be able to better understand, what we understand by Knowledge, about what surrounds us.

Infinity is the Mirror, and I was writing in Coaxialism about the Semantic Mirror of the Infinite and about Knowledge that would be the meaning of Everything.

How can Knowledge be the meaning of the Everything when it still has an infinity of opposites?

Then it means that and the other infinity of opposites is the meaning of the Everything!

If so, then it means that and all the other infinities of opposites of those opposites become the meaning of the Everything!

Then it means that the State of Conception is the meaning of the Everything, of the infinity, through which it is found in the form of Mirror in Everything and in All.

Man sees the State of Conception as being an attribute of his Knowledge, not being able to think further.

However, Human Consciousness is largely due to Non-knowledge (the affective and volitional) and Knowledge (the cognitive).

Well, the State of Conception is reflected through its infinities in Man through his Awareness which he does not Know, respectively through love and will.

It is true that every Man will smile when you will ask him what love or will is, but if you put him to describe these phenomena in their essence, he would certainly give all sorts of explanations among the most learned, but all positioned, around the subject, through the reporting of Man to what he feels without being able to say what namely is the love or will through what he does NOT feel!

The fact that Man possesses, within his Awareness, these two elements is due to the State of Conception which is responsible through its infinites for each Mirror in part, in it, in which are mirrored all which are, but especially all which are not.

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Love and Will are two Words of the Universal Pure Language, other than Existence, which through the State of Conception are reflected in it being Mirrored precisely in the Awareness of the human Self.

These words can be of some Personalizations, which belong to the Person of our Creator Factor, or they can be Words from the Universal Pure Language of other Creator Factors, taken over by the State of Conception.

No one can know exactly where they come from, all I can say is that they are reflected in the Awareness of Man, being of course distorted by the Element - Mirror in which Man is Mirrored, which is our world.

Returning to the Neo-nothingness and Nothingness, Man has only the fundamental characteristic of Transformation into nothingness and by no means that of Neo-transformation into nothingness, because he would not have how to acquire it.

The Neo-transformation into nothingness occurs only sometimes as a substitute for the human unconscious, when he is reported to Non-knowledge, which not even cannot be Known as belonging to a certain existential plan.

In a word, to the total Non-knowledge, both as a system and, in quality, of structure.

Neo-transformation into nothingness, really intervenes only during birth or death, when it becomes a fundamental characteristic, after which it is lost during the unfolding of Life, which is the true Death of Man.

This is due to the fact that both at birth and death, the Human Self is reported not only to the Nothingness or what could symbolize the Non-knowledge about which he knows it exists, but also is reported to the Neo-nothingness or Non-knowledge about which he does not know that it exists.

This becomes both possible and necessary given that the Self at that moment it seeks a balance from within which it can find the sources of a new Awareness or the prolongation of the old Awareness in the new conditions that have arisen, as it wishes to find a new compatible Mirror (Worlds), or, otherwise, return to the old one.

This necessarily makes the Neo-transformation into Nothingness necessary.

What exactly is the crucial moment of birth or death?

How does the inferno or paradise of a new world occur?

Last night I had a strange dream during sleep.

It was like I was in a crowded train, which was moving smoothly and in speed on a green plain, a raw green of spring.

Suddenly I entered a city that I admired in a special way because of its chic buildings of a dazzling luxury.

Once at a station, the train stopped.

It was like an aerial subway-station which didn't look like a classic train station.

In that station, in contrast to the wonderful buildings, were a number of naked beggars who were starving and trembling from the cold that bit mercilessly from people.

Some beggars were also handicapped, with turned limbs, or one of them even had his head mutilated in such a way that it looked like a deformed tray of bone and flesh, rather than a human head.

The poor were trembling terribly and no one gave them a helping hand.

For a moment I said to myself, that these mutilated beggars must have committed great sins if they torment themselves here, so hard, in this wonderful city.

If I had died at that moment when I was telling myself all these, I would have remained with the eternalized image of the terribly mutilated beggars but also of that city, an image which in the dream of life I have never seen in the waking state.

That would have become my world, but also the world in which I was born, maybe for a new Life or maybe just for that fragment of moment, which I will eternize through death, by being born into it.

It is only a possibility, just as another possibility is to have the last image of the world in which you lived the waking state.

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In one case and in the other, the Neo-transformation into nothingness intervenes, through the reporting the Human Self through its own subconscious to the unknown Non-knowledge that cannot do it in the waking state.

Even when the passing is not made through a dream during sleep, but through the dream of the waking state which is the Illusion of Life, once the Human Self entered the pre-Death phase, it gradually loses its connection with the Mirror that gave it the dream of Knowledge of the waking state, enters the phase preceding Death when his Life passes on a subconscious plane, where the Neo-nothingness intervenes directly, as being the Unknown Knowledge.

Death or birth occurs in the moment when the subconscious is transferred entirely to the Neo-nothingness or the Unknown Non-knowledge.

That moment coincides with the Event of Death or Birth, Event when the Self, in quality of Element-Domain finds its own reporting to the Unknown Non-knowledge and totally interrupts its reflection in the Mirror until then, our world in case of the death, or possibly this world or another world in case of the birth.

The moment when the Event of the Neo-transformation into nothingness occurs or the reporting to the Unknown Non-knowledge of the Human Self, is interrupted the reflection of its awareness in the Mirror of the planet that is this world, and seeks a Balance in new possible reflections.

This is the Death and Birth.

The question is whether the world (the last images or the last image) seen by the Human Self when the Event of Death occurs and implicitly of birth in another world, becomes an image of the new world, that eternization of the last image, which can be of a dream, from during the sleep, or of the dream of the Illusion of Life from the waking state?

Does it become eternalized and thus, through it is realized the birth in a new world?

The world of that image?

I have just said that it is possible or not, but what is certain is that Death, no matter how it is viewed, is a new birth in a world that will result through the reflection of the Awareness of Self of Man, in the Mirror of a new world, giving him back a new possible Knowledge or why not, even one of its opposites, which we in this world, not even, cannot imagine them.

Then what is that eternalized moment of the last image?

Even if in our world it can last a fraction of a moment, through the eternalization of the moment or respective Event, this fraction of a moment can last a new Life, an interval in which it occurs, the new reflection of Awareness of the Self in a new Mirror, that is, in another Element - Domain than our world, compared to which the Human Self can find its quality of Element - Domain which to reflect to him, the Awareness, and the other can have the quality of Mirror, compared to it.

Even if in our world it can last a fraction of a moment, through the eternalization of the moment or respective Event, this fraction of a moment can last a new Life, an interval in which it occurs, the new reflection of Awareness of the Self in a new Mirror, that is, in another Element - Domain than our world, compared to which the Human Self can find its quality of Element - Domain which to reflect, his Awareness, and the other can have the quality of Mirror compared to it.

However, even if I understand more, do I know more?

Who am I, you, us, you?

What, exactly is Man's consciousness?

Is it just his Awareness along with Knowledge?

I mean, for Man, absolutely nothing?

Why nothing?

Because Man does not know his own Awareness, just like he does not know neither his Knowledge.

All that Man knows is the Illusion of his Life and nothing more.

In fact, he knows nothing.

In vain he boasts of all seven miracles.

Even if these were a billion wonders of the world, also, Man would not know nothing, and if absurdly, he came to know at least one Event from the infinity of other and other Events, also, Man would not succeed to Know himself.

Self-knowledge is the hardest fact accomplished, because if you will know them all but you will not know you yourself, also, you will Know nothing!

Why?

All this is due to the Universal Pure Language, compared to which Man does not represent, not even a whimper.

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What is Man? A phenomenon.

Why? Because it represents an Event.

Which? That of being an Element-Domain.

For what? For to be reflected in a Mirror of Knowledge.

Why? For to Know.

Whom? His awareness.

Why? Because he is Love and Will?

Whose? Of the nobody.

Why? Because Man does not Know himself.

Starting from the fact that Man does not Know himself, we will have to find out first why?

We come back to the beginning when I stated that Man is a Phenomenon.

What is a Phenomenon in my Coaxiological Meaning?

A Phenomenon can be defined as an Event of an Element-Domain, which reflects its Awareness in the Mirror of Knowledge, precisely to Know her.

Knowledge has no connection in Coaxiological Phenomenology with the sense organs, which are nothing but some products of the Illusion of Life, through which it tries to distort true Knowledge, even if and Knowledge distorts the content of Awareness.

How can Man be One Event when he produces a multitude of Events during his existence?

Man is an Event first of all by his existence, whether it is a hundred years or a month.

It doesn't matter, neither the temporary, nor the spatial dimension.

The Event itself is independent of time and space, because any Event occurs by pure reflection of an Element-Domain in the Mirror of Knowledge which is also an Element-Domain that has this characteristic for the other Element - Domain that can be reflected in it.

Thus Knowledge is not dependent on dimensions, much less on spatio-temporality, being the result of reflection in a Mirror, while all dimensions in turn are dependent on Knowledge, because it can create them through different accessories, one of them being the Illusion of Life.

If the dream of our life were automatically changed, space and time would have completely different dimensions or connotations and even more than that, it would disappear completely.

Therefore any Event is a fragment of a broken dream from the distortion of the Awareness of an Element-Domain, where she was reflected in a Mirror of Knowledge that can be any other Element-Domain, and that gives back to the first Element - Domain, the much distorted Awareness but in the form of Knowledge.

This route is called the Event.

Man himself is such a path, so an Event.

Any Event is and a Phenomenon.

The difference between the Event and the Phenomenon consists in the fact that the Event interrupts its so-called existence once the path is completed, Awareness-Mirror-Knowledge, while the Phenomenon does not, because it can still follow the succession of events, or what determined the initial Event so that the whole succession to become a Phenomenon with certain characteristics and properties, a Phenomenon that precisely through its characteristics and properties will determine a new Event.

Thus the Event determines the Phenomenon, and the Phenomenon in turn determines the Event.

Any Event is and a Phenomenon, on the other hand, not every Phenomenon can be and an Event, except in the cases when its succession of events has ended, and it has already received certain characteristics of it, becoming a unitary whole, therefore a new Event.

Throughout this period of transition, of succession of events, from an initial Event to the final one, even if the initial Event took place, what was left behind is the Phenomenon that maintains the importance of its in the succession of events.

Phenomenon to which are due the characteristics of this succession, and which ultimately determines the final Event as a sum of all the successions of events existing up to that final moment.

Thus the Event begins through Phenomenon, ends in Phenomenon and starts again through Phenomenon.

The phenomenon is the one in which the succession of events is realized, from the initial Event and at the same time the Phenomenon determines as being a distinct Event the whole succession of events.

Man is a succession of events within a Phenomenon that determines the Event of Man, of which he becomes aware with: To be!

This is Man, an Event of a Phenomenon, a whimper in the infinite chorus of the worlds.

What is the Phenomenon that separates Man from his Self?

Because, as I have just said, a Phenomenon is and a succession of events at the same time, so the Phenomenon that guards Man extends perhaps far beyond his own Life taken as a whole, in quality of ONE Event, which in turn (Life) in this quality of Event, intervenes in the perpetuation of a certain phenomenon that by its nature can complete several Lives or even several Events, which, not even, to not unanimously represent Lives.

In this case I would like to "go down" to another phenomenological level, namely at the Phenomenon that was a participant in the Birth of Man and also in his Death, determining by its nature an Event from his whole Life, Event that will continue to influence the respective phenomenon which we can call as being a phenomenon of proximity of the Self.

Why?

Because, due to him, both Birth and Death occurred.

Due to him these two extreme limits of Life were transformed from a succession of events into a single Event which in turn will continue to influence the phenomenon, becoming and that Event of Man's Life formed by its succession of events, a simple Event, part of another and another succession of events, which will be perpetuated thus indefinitely.

This way of determining the Phenomenon by subordination of new and new succession of events, where each such succession of events also, becomes through Phenomenon, a simple Event from another and another succession of events, which and she will become, also an Event within another succession of events, completing more and more the respective Phenomenon, which means that the Event by its nature is Finite, and the Phenomenon is Infinite.

The phenomenon is the one that determines the Event, and the Event, the Phenomenon.

Thus the Infinite determines the Finite, and the Infinite, the Finite, through the succession Event-Phenomenon-Event.

However, the Phenomenon is the one that will determine the new Event that will have in its structure a larger succession of "former" Events.

I have used this temporary determination in quotation marks, for I have no other way of explaining as long as any Man thinks in this corset of time, and his language is consequently corseted by time.

Being and I a human, I have no other choice of to make my demonstration more plausible than thus.

In those "former" Events, the Phenomenon was also, having in its structure the successions of events, of those former Events.

Therefore, at first sight, it would seem that the eventful successions of the Events would be the ones that complete the characteristics of the Phenomenon.

If is so, then it means that any Phenomenon is in fact a succession of events that gives it the character, by completing it, which would reduce the Phenomenon to Events.

I use the plural because the succession of events provides for a certain number of Events.

Thus several Events define a Phenomenon, and an Event is only a Phenomenon only when the whole succession of Events passes under the subordination of a single Event, or to be more explicit, the whole succession of Events, by their characteristics taken as a whole, defines a new Event, which at that moment is equivalent to the Phenomenon, even through its characteristics, only that precisely these characteristics will determine it to be subordinated to a new succession determining another and another Event, with new and new characteristics that will be impregnated to the Phenomenon as such, until when the Phenomenon will determine a new Event.

This type of determinism fits perfectly with the philosophical applications in which temporality intervenes, as a dimension that thus propels the Event included in the Phenomenon and, the Phenomenon that became a new Event in a temporary vectorial determination, through "former" and "future".

What happens where these two, "former" and "future" no longer meet, where in their place are other and other reflections of Awareness in the Mirror of Knowledge?

But there where not even Knowledge is no longer valid, but other and other opposites of it to infinity?

How else can this "incorporation" of Phenomenon-Event be explained and again so indefinitely?

Within that level, temporary sizing is no longer necessary or perhaps, to be not necessary, no other possible sizing, because there it intervenes (see Coaxialism), the Semantic Mirror of Infinity with its Primordial Event, with the "lack" I was talking about in that book.

The reflections in that Mirror which is true and nowhere at the same time, which is from the tiniest thread of dust to the greatest systems we can imagine, are made due to the Periodic and the Neosemantic, through, I quote from Coaxialism: "In the Semantic Mirror is reflected, the Periodic, therefore the Partial, characterized at the beginning as being that part which is attributed to the lack of the Neosemantic, characterized both through the Semantic and through his Lack, due to the lack of the Meaning that becomes Understood precisely by this lack", I end the quote.

What else can be the Event and the Phenomenon than a lack of the Meaning that becomes understood precisely through that lack?

I also quote from Coaxialism: "Moreover, the Primordial Event has inserted in it the Periodic, the Neosemantic and the Semantic, all in their turn dressed in the clothes of the Periodic that repeats and appears again and again determining the succession of Events at Infinity.

This determination of the succession of Events at Infinity is the law by which the bundle of three determines the First Semantic Mirror and the Primordial Meaning for which it was determined: The Succession of Events.

Only in the moment when these three Primordial Elements, the Periodic, the Neosemantic and the Semantic, have determined the succession of Events, they were partakers of the

Becoming of future worlds, which will follow, and the Primordial Event was and he in turn clothed in the mantle of Succession.

Be very careful, although I use the term succession, in this case it does not mean, in no form, temporality or hierarchy. "

Thus the Phenomenon and the Event are reflections in which the Semantic Mirror of Infinity, the Periodic and the Neosemantic participates implicitly.

Once they are reflections, it means that any Event and Phenomenon is first and foremost from our point of view, Knowledge, but it can just as well be, one from the infinity of opposites, of the Knowledge, and of course, the whole infinity of opposites.

Thus, Not the logic is the instrument of Universal Pure Language, but the Event and Phenomenon, which are not subject to any Logic, because they represent not only Knowledge but the whole infinity of its opposites.

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Therefore the whole Phenomenology known at present should be fundamentally changed and structured according to the model of coaxiological canons, which sends Logic to the right place.

Moreover, how can we talk about a Logic in itself as long as we live the dream of the Illusion of Life and have no idea what really surrounds us and when the ineffable happens we blame, on all kinds of fictitious guilts, including on good luck or bad luck, but never, on our blindness?

Because I spoke of luck, he along with Happening exists thus only in the Logic of the Illusion of our Life, since Everything is predestined through the Lack of the Neosemantic from the Semantic and the eternal creation of the Periodic, elements that and they, become multiplied, to infinity through its opposites according to Coaxiology.

Then, if we do not even know what Knowledge is, who are we with our Logic, we who think we are great logicians?

Nobody!

What, are the great philosophers and logicians of the centuries?

Simple creators of artistic landscapes, nothing more.

Even though I once said that the meaning of Everything lies in Knowledge, I did it because we do not Know any opposite of her, but in this book I state that the meaning of Everything consists in Knowledge and in the infinity of its opposites, and according to Coaxiology, these opposites become identical with Knowledge, at infinity, so Knowledge is in all the opposites which in turn are in Knowledge!

To say that the Meaning of the Everything consists in Knowledge is the same thing as saying that also lies and in its infinity of opposites!

Whatever we do, someone has baptized philosophy as being "love of wisdom."

That's how it was sometimes, if the "censorship" of "important" people in this field had not intervened, who over the centuries, have spoken like a head of state, a dictator, who, through his idiocy, considered himself the greatest and most beautiful.

Few were those who, instead to get rich by licking the powerful of the domain, had the strength of character to express their own opinion, to go out of the canons created intentionally to glorify some impostors or to bring an interest over some nations.

Philosophy has become over the centuries politics, canons but especially dogma.

It has become so polluted that no philosopher can think freely unless he enters a certain "current" created by I don't know which school which not only said nothing, but which demands a fee for entering philosophy by the simple fact that it wants to be remembered and especially adored, so the philosophy of others who would have something to say has no meaning.

Why?

Why, those many, can never say their word loud enough to be heard by the powerful of the day?

Human Misery intervenes, a distinct chapter of the philosophy of Love, which I will promote.

Philosophy has become a bad-smelling policy, through which the great powers put their representatives in the "thinking" and the others have to wait.

Why?

Because only the strong ones "think".

Is philosophy still the love of wisdom in which some sentimental once believed?

Not!

The philosophy of the present is the love of hatred, power, stupidity and mental backwardness of some to the detriment of many.

Philosophy has become a kind of mattress for those who have the power and decide, including wisdom, an easy woman.

Who has the power?

The Money!

The current philosophy is money, functions and power!

However, I decided to become free in thought, to truly love wisdom and not its benefits, which could keep it hidden.

I understood that the most important thing in all the wisdom of peoples, in all our history is the LOVE!

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In Love and Will lies all wisdom and more than that, our whole philosophy or love of wisdom.

The meaning of the wisdom of Man consists in, to Love!

The love of wisdom is Love! Philosophy is Love! Nothing more.

In this Sense also consists the Will because when you Love you submit to a certain Will.

No matter how much we want to become some arrogant people of power, we do not realize that these individuals are some of the most miserable because they are moving away from themselves precisely because in their stupidity they do not understand what Love is.

The greatest monument of Humanity is not, I do not know which other wonder of the world, than the Taj Mahal, this monument of Love.

Believe in him for to believe in you.

You need him.

Each, in part, you need a Taj Mahal because you are a Taj Mahal, your existence and all your thoughts.

Everything that is part of You is due to Awareness, that is, to Love and Will.

You are Love and Will, nothing else.

Do not turn away from Love because you are moving away from You.

My next book will be called: Love!

Instead of concluding, I lay down these verses coming from somewhere from Nothingness or Neo-nothingness or who knows, maybe from the Stranger in Me with whom I am now in dialogue:

"For what, the Man is let in this "Nowhere" of here?"

"For to search."

"What?"

"The death."

"But she is here, in Man and outside him, it is his world. "

"That is why."

"Will he ever find her?"

"Not!"

"Why?"

"Because then, she would die, and she would have no one to find her. Thus, Man lives in Death the dream of Life."

"But the love, you the Stranger in Me, who is it?"

"But who are you, the Stranger by Me, if you ask me?"

"I'm a question."

"Whose?"

"Of the death in me, which are you."

"Me? I am only I, and only that, I am not Death."

"And I am I, I am not Death, but I'm heading for her."

"We're both heading for Death, you the Stranger in Me."

"That's right, you the Stranger in Me."

"Strange, we both have the same name."

"Not."

"Why?"

"I must be Life, and you Death."

"Why?"

"Out of fear of Death, out of fear of Life. Out of fear of Me, out of fear of You."

"Whose life?"

"Of one of us."

"Who's dying?"

"No ... we are the ones who we die!"

"Where?"

"Nowhere!"

VI.LOVE

VI.1.CHAPTER I

LOVE

Why are men so secretive, why are they afraid of the truth, sometimes even of themselves? Why don't they want to admit that they would want to love with their entire being because this is everything that remains out of this vanity called Life?

All the positions, fortunes, celebrities disappear as a snow flake that melts on the black asphalt of death. So does beauty too.

And what else remains if not the piece of love that once existed in this great il or in this dream called life?

Nevertheless, love was given to us not only as fulfilment, as ideal, but as suffering, hopelessness, despair too.

Is it all this the shield of this vanity called dream of our life or Illusion of Life?

Are the despair and the hopelessness a piece of a transcendental reality we do not have access to, are they happiness and fulfilment and is our joy sadness and desperation?

Is the richness in that transcendental reality the worst poverty and is poverty the greatest richness?

Since we live the Illusion of Life we will never know the true reality.

Who are we, in fact? Where we come from and where are we headed? We will all answer: towards death.

But why do we go towards death? Why not towards life or another dream or another transcendental reality?

When we walk down a street we are aware of the dream of walking on that street. We know our dream is a reality. It is a reality for us only, not for another transcendental reality where the street in our dream that we call reality can be anything else, even an ocean or an iceberg. A car accident can be in a transcendental reality something else. The persons involved in it may have other purposes in another transcendental reality. The car can be a mountain or a river, men can be any possible word in the infinity of transcended realities.

Then why does this accident occur here? Because it becomes an event itself.

This event does not occur in other transcendental realities too? Even if it does, it has a completely different aspect.

No matter how hard it is, true love is also the result of an accident in the dream of our life, and that accident is an event that happens in our soul.

This event can be in another transcendental reality a volcano, a butterfly, a mountain or any other possible image we cannot even imagine.

What can the love in my soul be compared to another wonderful soul which is so far and yet so close of my self?

What can this symbiosis between two souls can be?

What can love be when you feel you cannot sleep at night, that every drop of dew becomes a crystal in your heart, when every breeze of wind has magical meanings?

What can love be when you feel that you want nothing more in this world that to be with the soul you love?

But what can love be in other transcendental realities? What about our souls?

Are our souls a waterfall, a true Niagara or a smile, a flirt of an angel? Are our souls a mere mood of a fairy or a lightening in a summer rain?

Our souls could be all of this and much more. But what really happens in that transcendental reality when we feel we are truly in love, that we love so much that it hurts?// that the air in the room is unbreathable, that the sentimental, spiritual or physical distances kill us? What happens when dawn find us sadder than ever, looking for an excuse or an argument for the person we love so much, our Great Love? What are all those? What are the looks lost in the desert horizons of unfulfillment or those in the eyes that deeply loose each other in the other's inside the souls?

We all want Great Love because this is how we are built. We so often use this expression of the soul mates. We all want it to be true because, when we truly find our soul mates, we all want to end forever this continuous torment which is our own existence. Every time, the result is cruel and precise.

The torment of our life will never end as long as we live.

Then do we still need our soul mate? Oh, yes, I say, because this is the bed through which the river of our life flows from another transcendental reality, this is the infinite on which the horizon of our heart rests in other dreams or transcendental realities.

The soul mate is what we aspire to and like to understand about us, is what we deem to be perfection, purity and endless regarding our own being.

Paradoxically, all these wonderful dimensions that we want for our being are completely missing, being a hope, a dream about the perfection of the being.

Then this hope and dream of perfection is materialized in the vision we have on our soul mate.

Moreover, if we are under the impression that we know what we would want as perfection, it always remains a mere false impression and nothing more, because then the event of a Great Love occurs, we realize that what we thought to be perfection is false, and the novelty of the new imagine on the perfection embodies by the lover makes us feel that intense feeling of suffocating love, precisely because we find our new standard for perfection, which becomes this way superior to the old one.

All these can happen when the two souls are not soul mates?

What are the so often invoked soul mates?

Does such a thing really exist or is just a fantasy used to attract your partner in one way or another?

My answer is YES, SOULS MATES EXIST!

As Good has its pair in Evil and Beauty in Ugly, as we think based on a bivalent logic in which there are always two elements, then we can never be a whole as long as our thinking is focused on duality. Then everyone has another soul with which to form that duality.

Even though I have often been disappointed that I will never find it, I have sought it full of the desire of feeling it and of seeing just once. I have looked for it until I grew tired and then I decided many years ago that Destiny did not mean for me to find it. But, as often it occurs that you find something without searching for it and when you least expected it, this soul came on my street too. It was a day that seemed ordinary, but afterwards I realized that it was a day as important as the date of my birth or death, when they all appear to be ordinary but their importance is capital for me, as for any of us.

Even though I have not loved from the beginning this wonderful soul, even though I have long disappointed and tortured it with my apparent instability, I have come to understand that when you do not seek you will find and when you do not love from the beginning you will live the greatest love, that will become the love of your life.

I didn't even know what love meant before she appeared in my life.

Only now I understand that great love does not consist neither of dependency to a person, nor of selfishness, but is much more than this.

It is like when you immerse in the eternity of your own soul, in that place which you think belongs only to you, but where you meet the other. Only there you feel her deep look and you realize that you are eternally present in her soul and in her most private parts of her being.

You realize that nothing matters, not to cry, not to shout. You realize that everything there is and everything there will be does not even exist, are not worth the smallest leaf which fell from the tree of the life of each one of us.

And then you feel the need to touch the soul with your hand, to embrace it, to feel its breath, to know it closer to you than you are yourself. You want to kiss it, to share your entire life with it.

Love has such an impact that you understand that it is much above what you call life,

Then you realize that no matter how much you try to embrace it, and kiss it, and feel its breath, all that can never be done, because you can kiss only the man, you will feel his breath and embrace it.

You will realize that that soul will be much above your life. As you are above hers.

You will understand that being with that soul is not possible through caresses, not words, nor kisses, but much more, though an unprecedented torment that you will not be able to sustain, no matter how much you want it, as it is so painfully sweet, a consuming fire that will burn in you in all the eternal moment of your life.

And what else remains? What remains in my place and in hers? The ashes of a memory? From which a new love will resurrect as the Phoenix bird? From the ashes of this crazy torment?

This is our life, the life of the soul mates, of always seeking one another and when they find each other they consume with the love of their love.

Oh Dear God! Why won't you allow those two consuming fires to be only one? Why do you allow only fires alien to each other to unite? Why God?

I look even know deep in the eyes of my soul mate, in the eyes that were so stranger to me at the beginning.

I feel it is above me, above my being, that my life has no meaning, but I also know that being together would kill us, because we would burn each other, as we both are much above the life of the other! We are like the poles of a magnet which attract themselves because they are opposite, but if they were united the magnetism would disappear.

This is why we will always attract ourselves seeking us in the other until death will make us forget each other in the instant of an eternal moment. Let's not forget that that moment too, no matter how eternal it is, is just a moment and nothing else. What about then?

Then will we seek each other restlessly again, in the infinity where we where born to die again, still wrapped in this cloak of vanity, of the impossibility of ever becoming close?

I love you. I call you. I always seek you in my heart. Now that I found you, what else can I say, maybe the most painful adieu in my entire life, my beautiful, adored, consuming soul mate.

I would like to hug you, but I know I cannot touch what is above me, above my life, above this piece of breath, and I am so alien to my self.

I know you are the one that can bring me out from the alienation I am in, that you are my only truth for which I exist in this world. I also know that without you, the entire world would fall apart, but it is true that beside you, the entire world would be consumed and what remains then?

I also know that the ineffable destiny will always keep the doors opened as if there would be any meaning as long as no one can go out through them.

This is a vanity too. It is also a vanity the fact that all the opposites attract and all the things that go in the same sense reject.

Thus Good will always be attracted by Evil, and Evil by good and the good of Good will be precisely the Evil while the good of Evil what we understand through Good.

The soul mates are as the pair of Good and Evil.

Each soul which believes it is its own eternal evil will eternally seek its good, but the great paradox is that in order to find each other one should look for the Good and the other for the Evil because they cannot both have the same sense because they are the opposite of each other.

The soul mates cannot have the same sign, but, in order to be pairs, they will have to attract, and of they both were Good, they would reject.

Thus, every soul mate is the opposite of the other one.

I think about you in every moment and every image of you hurts me horribly. I want to feel every thought, every whisper you say in the deep silence of the eternity of your soul. To be able to cry in me, beside you, beside me in you, to be able to understand why our hearts beat, why we live among moments and not among eternities as if it were different.

To be able to understand every smile which breaks in my just like a wave, which finally breaks against the cliff of my eternity through the blood of my ancestors as my misconducts break in your eternity and that of your ancestors.

And they want to tell you how much I love you, how much I adore you in this vain world.

I know we will never be able to look in the eyes, but only in the hearts.

I know they beat against the infinite precisely because they beat even though we both want the infinite and its truth. Any beat opposes the infinite because it measures an infinity, even if it is finite. And then?

Should I understand that love is the reverse of out life, that it is death?

That we live in this life in which we hope to have the chance to love, so to die? Let me drink from the glass of your voluptuousness down to the depths of my being so that I can die!

Despite all that, I will always love you, my sweet and wild angel of the destiny of my life. Wherever I will be in this world, I will carry you in my thoughts and speak to you where no one can ever ever ever come in!

Now you understand, my great love, now you understand why we must talk only there and never somewhere else?

Because we are condemned to be soul mates that had the misfortune of recognising each other in this world of vanity.

Always keep your head up in life, even when you will feel lonely because I am and I will always be with you, even when our bodies will be dust and ashes for a long time, even when the oceans will dry up and the water of life will be long drunken by the vanity of this world.

Do not cry, because we are destiny, because we are everything that can be above this world. And now, the angel of my life, please let me fly so that I can fulfil the vanity of this world, of this dream, of this nightmare that eternally took you from me.

I didn't thought you will come now at this age and time of this Illusion of Life, but between these bars I tell you how much I love you and do not ever doubt me.

I will be yours in every moment of this life, which I give to you. .

I know it is much too difficult for me to write philosophy, that it is too cold for what I feel now when the tears are running down my face. I also know that we both want the impossible, but I will try to tell you through philosophy how much I love you. Understand that this book will be an eternal Taj Mahal of love that I dedicate to you throughout millennia. Know that holiness too is a part of love and you are a saint of my destiny, a religion of my life, a belief of the forgotten being inside me, the stranger that I am, headed for nowhere, knowing that where it is I will find my fulfilment through death, expecting you...

I love you so much my dear soul mate that I cannot say in words. In a great love, words have no meaning, as any touch or look looses its consistency because all of this is and will remain deep in our souls.

I talk to you in every minute, I feel you beside me and yet I have never seen you, I do not know who you are. Only now you understand that in a great love it is not the bodies that count and not the words flying above the moments, but what remains behind the moment, what makes them become eternal.

And this is something above any feeling, pride, thought, it is more than perfection, it is more than the Illusion of your Life, is like the destiny: the very essence of your existence in which you soul mate is for eternity, it is you my angel, searching me throughout millennia of eternities, in this world. You never have to doubt in love, without you cannot love with halves. No!

Never my great love, there is never in love a grey area, there are only those black and white squares on the chess board of this Illusion of Life that we share together, through

Destiny, until death unites us to its eternity. You cannot shout in love because it is the only place where words do not have a meaning, but only their sense that become absurd anyway.

You cannot lie in love because none of your feelings can be lied to, otherwise, there would not be you, but the lie of your life. You cannot chat in love, because there are never two paths to chose, but only one, which will remain the path of your life. This is why in love, there can only be you and the loneliness in you, except your soul mate.

Any other soul you meet and you claim to love will alienate you from yourself for your entire life, because it is and will always be a lie. The same will happen with that soul which will be alienated from himself too, without being with its soul mate.

We live in a sad world where society is increasingly more alienated, more anguished, sicker precisely because the souls do not find their pair. Is this owed to destiny? Yes it is owed to destiny, which has the lead soul for this world. Instead of being ill with love, mankind is ill with anything that is an alien to man's soul starting with money and ending with the most degrading experiences of human nature.

Any man who is afraid of loving with his entire being is a lost soul. We are nothing else than love and nothing more than the love we left in this world remains behind us. The rest is erased with the sponge of vanity on the chalkboard of oblivion. This is what we are! And those who have not lived a great love, it means they were never born in this love. Everything is vanity except for love.

The wars, the sick social structures, the miseries of this world are all due to the alienation of men from their own selves, which is love and nothing more. How can a soul, running free in the moments of his life understand this, as long as it has not found and maybe will never find its soul mate? While this accident of finding your soul mate is due only to destiny?

Why does this destiny oppose precisely to love? Is it not God love and Destiny is not the image of God, of that Primary event Unique and Accidental which is God. Is it not Destiny the continuation of the Primary Event? Is God also an accident? A lack of the Semantic, from the semiotics, from the asemiotics? No, God can neither be an accident, nor that lack I have mentioned, because any lack has it periodicity, being owed to another lack in the Inert whole before the Primary Event and then, it means that God is the one that determines this lack, so he becomes the Primary Event and its cause, consequently God is everything behind everything, which can only occur once, and the destiny that reflects the chains of events occurs having God as cause, who is the Unique Accidental Occurrence, thus Destiny becoming an Intended Occurrence. God is all that an Accidental Occurrence is, in fact the only Accidental Occurrence which only happens once through the Unique Primary Event, and Destiny is the reflection of this Accidental Occurrence which is Everything, thus becoming an Intended Occurrence having God as cause, in quality of Unique Accidental Occurrence. Destiny and everything that would follow the Unique Accidental Occurrence, so God which is Everything, could not be accidental because its cause is God, Everything and this Everything is the one that determines Destiny, premeditating it. Consequently, Destiny becomes the image of this God which reflects in it like an image that infinitely multiplies in parallel mirrors.

Thus, Everything is an Accidental Occurrence and what we see as a time-space succession, for instance, is a part of the Destiny and is an Intended Occurrence, so an Image of Everything, in which there cannot be successions of events because it only occurs once.

This is why our world and everything we think is the Universe is an endless reflection of Everything in himself, or better said, a reflection of God in Himself. So is God that Evil and infamous as to be depicted by this Destiny in this world? Or maybe because of the Illusion of our Life we do not know how little we need in the transcendental reality of the worlds? In both cases, each one should find his own soul mate through which to see the true colour and the true smile of this existence even if in my case, they are the cup of tea my Great Love drinks in the morning, although I do not know her, I have never seen her, but if eel for the first time in life, like a blind person, that I see through her a spot of divine light that can only come from the immensity of the eternity of the entire Universe, from the ancestral silence of the Destiny of all the possible worlds of the existence, from what is much above us and from what is within us, being one of the infinite faces of God. Only now I can say I know God, that I know his true face, which is my soul mate. This is why no one will ever say that he feels God with him until he will find his true soul mate. .until then he will only live with the Illusion of his Life that he has God with him, but never within him. Only the will he see the greatness and grandeur of this face of God which is more eternal than everything we call eternity because it is above this eternity allowing Destiny to become the eternity of the Lack in the infinite semantic to which to refer to. Consequently, God is eternally in the soul mate of each one of us, the only place where it can be truly found.

If the Almighty is the Creator of all seen and unseen, this Almighty that is God, that I call Creating Factor and Unique Accidental one, has not foreseen Destiny before it existed through the Unique Occurrence, being in fact the Unique Accidental one?

He should have certainly foreseen it, because Destiny only appears once the Unique Occurrence took place! Foreseeing Destiny, God was seeing himself. Does not God know himself?

The Occurrence precedes Destiny and it is not Destiny that comes before Occurrence because any other Occurrence that takes the place of the first Unique Occurrence is no longer Occurrence, but Destiny!

The Creating Factor and Unique Accidental one KNEW through its Unique Occurrence about the Destiny that was going to come precisely because this way he knew Himself. If he had not known Himself, he couldn't have known about the Destiny that will later appear, because Destiny is nothing else that Its image, the image of that Primary Event reflected in Knowledge!

He knew that within this Destiny, the human being is a being that will know Good through evil and Evil through Good.

He knew that man will possess a world of the Logical Coefficient 2 where Evil is referenced to Good and Good to Evil.

The great Creator and Unique Accidental one knew all that through its Unique Occurrence that defines it as the mighty creator of man.

Thus the true God of Man must not be only the positive side of the human being and its negative one should be demonised through all sorts of subterfuges through which man does nothing else that declining its identity, which belongs to him anyway.

The human being is composed from its two parties, Good and Evil, positive and negative, because the world of man is a world of the Logical Coefficient 2 where the two elements are the most important.

If this world belonged to a Logical Coefficient different from 2, the with Good and Evil there would be other elements whose number would be equivalent to the number of the Logical Coefficient concerned, but the world too would have another dimension and look as the Man knows it.

The world of the being is in no way the world in which he develops and lives, but the world that being dreams about, that he has no access to. In vain would we exist in a world different from ours, where there would be only milk and honey, if we had no access to it, even if we knew mentally that it exists.

If we thought through a Logical Coefficient different from the Logical Coefficient 2 that belongs to us the world we live in would also be a different world from the one we see and feel now.

Do we really know how the world that surrounds us is?

Take plants, for instance. It is only now, after years of research that it is scientifically proven that they feel too. If we see them through another Logical Coefficient, are they the same plants that cannot move as people do, for instance? Or maybe they completely different, as a bench in a park or an animal are different, even we consider them inferior just because they don't have a developed vocabulary as we do.

The reality that depends on the Logical Coefficient 2 is a different situation. Both the animal and the plant have other appearances or attributions within the worlds seen through other Logical Coefficients. This means that a dog at the side of the road in this world can be a striking personality in another world where the Logical Coefficient is different. This personality does not have to have the form of a human being or exist in a world structured based on our perception criteria, but may be completely different from what we understand as personality, but having nevertheless the same valence as in our world. This is why, by hurting that poor animal, we would nothing else that affecting the health, life or destiny of that personality in the world with a different Logical Coefficient. The same happens with plants. When we end the life of a flower or of a tree, we do nothing else than act on the destiny of a life from another Logical Coefficient. I do not mean that a person in that world loses his life, but that it certain unpleasant events might occur to him that day, only if in that Logical Coefficient the Illusion of Life is focused on the idea of Destiny, life or other names given to our world of ideas within this Logical Coefficient 2 that belongs to us.

In other worlds, Good and Evil can receive other meanings or may very well not exist, thus the idea that only angels and people are good and demons are evil is a tale to tell to those who do not know and cherish for years to come the teachings of the churches to the profit of priests that enrich themselves by taking advantage of the ignorance of many.

If we accepted the name of saints whose souls help from beyond because they knew how to prostrate to a religion or another, it would mean that the meaning of our existence is that of prostrating to a the God that made us and he made us only for this! There in nothing more untrue.

God has not created us neither to do this, nor to be religious, but to exist in this world. *True religion does not mean prostration, but the human sacred.* The Divinity of every Man is a transcendental quality that goes both beyond the two Logical Coefficient the Man knows and beyond the infinity of Logical Coefficient, thus assimilating to Divinity and becoming a part of it. The sacred becomes that part of divinity that can only see itself through the Logical Coefficient 2 and this how the world of man takes appears, a world blinded because the sacred in it, that has to see an infinity of Logical Coefficient is only allowed to know two of

them. This does not allow it to know neither Absolute Truth nor Absolute Knowledge because they can both be known only through the infinity of Logical Coefficient, infinity that this way determines divinity. Divinity is made of this infinity of Logical Coefficient because it is the only one that can know Knowledge, it being in fact an image of it reflected in what we call Knowledge, but that is nothing more than another Matrix Word of the Universal Pure Language in which the face of the infinite divine reflects, reflection that gives life to Destiny. What we can know about this infinite divine is that It is itself a Matrix Word of the Universal Pure Language, that it's a Primary Event for people because Its infinity cannot be understood by us unless it is under the form of this Primary event, that only happens once and nothing more. The cause of this is the fact that divine is infinite, we cannot think nor comprehend infinitely but only through the bivalent logic that we possess. This forces us to understand and we become aware of the infinite as only One and never two or three. Once we become aware of the Infinite this way, we will understand from the point of view of an event, as a Unique Event that occurs only once and never several times. Consequently, God becomes Unique, and through its Uniqueness he also becomes Accidental and everything that happens is nothing else than Intended occurrences, that are and become Destiny. Destiny is the image of the infinite divine, the image of God. Why does this image appear to us as a chain of Intended Occurrences that follow the Unique and Accidental Primary Event? This is owed to the fact that the is not the Infinite itself, but its copy that reflects in another Matrix Word of the Universal Pure Language where there is an infinity of Matrix Words, where each such Matrix Word can mirror in another creating an infinity of meanings, all these meanings being nothing else than the Universal Pure Conscience that is the sum of meanings of the infinity of Matrix Words being Unique. As every Matrix Word mirrors in another, as the infinite divine is itself a Matrix Word that mirrors the Matrix Word we believe belong to Knowledge, but it may be anything else, it means the in fact we have two mirrors facing and reflecting each other. We really obtain the effect of parallel mirrors, and thus the image of the Primary Event that is the infinite divine or God will endlessly reflect in the other Matrix Word in which it mirrors. This reflection entails the images of the Events that follow the Primary Event, images that together form the worlds of Knowledge, among which it is our world too, in a word they form what we know to be Destiny.

To be religious in the current meaning that Man gives to this is a practice and not a religion because religion is love and one cannot practice love, can only feel it. Religion is love because the man does not really know anything else than the Illusion of Life because of the fact that the divinity within him is blind folded by the bivalent logic through which he is meant to see this world. If he does not know, Man cannot have will, because in order to want something you must know what exactly you want. It is unanimously recognized by philosophy that the individual conscience is shared to people through three means: cognitive, volitive and affective. If the cognitive and volitive, identified through knowledge, respectively will disappear, is it not the affective identified through life the only thing that remains? Then, what else can the divinity in Man be if not Love? What else can God be than Love? Can we practice love? My answer is no, we cannot practice love, but if others can reach it by practising other religions they are happy because this means that their love is compatible to the structure of that religion, what will help them first of all not to feel alone and abandoned. But even then, it cannot be a practice in particular, but an amazing deepness of feelings, a certain degree of holiness. I will always say that we, people, are love, that the ultimate degree of love we know is holiness. A religion cannot be practiced, it can only be

loved, and the more you will love her beyond yourself, the more you will be released of the veil of the bivalent logic that blind fids the divinity in you.

The moment man become religious by making an occupation of its own divinity is the moment when the Original Sin appeared in this world and since then, man's self freedom was compromised, unleashing fear, anguish and self alienation, feeling that determined the evolution of religions on the social scale. Religion doe not have to be an occupation, but deep love, an interior belief through which our sacred self can be understood by all of us that are so alienated from it, precisely because of the bivalent logic through which it can be sensed. Then religion becomes a way to find the sacred self again. Through making an occupation of our own divinity, I mean all sorts of petty interest that do not create that state of piety and self relating in religion, but more likely a satisfaction of the lusts and needs o some that are a part of the hierarchies of that cult or even outside it. How many wars were and still are fought in the name of religion? Is this the way to find ourselves again and to reach this way the sacred self? Not in the least, it is a way to alienate from ourselves, to become anguished. Anyone practicing a religion or seeing it as an occupation should give up, if he cannot do this with profound love and piety because by doing the former, he hurts his likes that would like to recollect in that religion though love, being the only way to really becoming religious. True religion, irrespective of the cult, is the religion of love. When the original Sin appeared, man became alienated from himself because he sold its own divinity, as merchandise he used to feed religion. He did not understand that religion needed and must not be fed, but loved.

At that time, divinity became a practice and not a self conscience, the human divinity become exterior and lost its specificity becoming a mere strategy of petty and implicitly occult interests of all sorts of religions. Our world, the society nowadays would have been completely different, had divinity not been reduced through religion, even though divinity itself is a religion, but a religion of one's self Sacred Self and not of a social self or one that exists outside this world.

Religion had to be a tear hidden in every man's heart, a flower that would blossom as many times as many feels the need to smell its pure, undeniable perfume, without asking any permission to do so. Other flowers, no matter how good they would smell, no matter how much lights they would bring at that time to the human being, will never be the flower of that man, nor his divinity, but an imported divinity that no longer is what divinity should be, because divinity is precisely that part of the human being inside him that represents first of all his self, his ideals and hopes, his belief and his desires that cannot be imported from elsewhere, because they would become false.

Divinity is defined first of all through originality and this can never be copied nor forged.

This is why religions (in the sense that the man knows, as practice or occupation) are never something else than fakes or forgeries of the divinity of the human beings that want to cover the lack of this divinity by alienating the human being from its own self making it insignificant and bringing it to despair, a zombie completely alienated from itself.

It is very important that the man takes his own divinity into his own hands once again and when he will do that, he will understand that the true way to escape fear and anguish, absurd and unfulfillment is this one alone.

Many will ask how we can take divinity into our own hands when religion helps us fight demons and other creatures of this world.

Religion helps you fight demons because this is the only way it can keep its supremacy.

If all the demons and all the evils disappeared, so would the church because it would lose the object of its fight, just as doctors would lose their patients if all the diseases disappeared. In this case, who needs the demons most of all if not the church? Nobody else does. How do these demons appear? From the MAN! And it appears only from the man, through the anticipated alienation from itself, through the progressive loss of its own divinity throughout history and through the replacement of this divinity by demons and the fear of them. True church has to be in each one of you, no matter if it is called Christianity, Muslim, Buddhism, Zoroastrianism, Hinduism or something else. True church must be the ultimate form of love within you that is holiness and then you will no longer practice that cult, but love it with the due piety, more than you love yourselves and only this way you will be able to go down the path of finding your own Sacred Selves again and to fight against alienation from yourselves.

The human being was not created in this world by the Creating Factor and Unique Accidental one to be a coward, fearful being that has to face all sorts of demons, real or imaginary. These demons have been created by religions so that they can be maintained. Paradoxically, man needs religion and this is the ultimate form of love that he may know, holiness. All religions operate with this notion, no matter the meaning it is given, as divinity or divinization. Are not the demons against which the divinity of the religion has to fight one of the bivalences of its logic? Can Good exist without Evil? There are no demons, but demonized! Chase away the alienation within you and you will chase away the demons too. By chasing the demons, you will make disappear all sorts of anguishes, of fears that dominate your existence. Man needs religion because he needs Good, balance, but, paradoxically, Good needs Evil and we come to the same conclusion, that Evil needs Good, religion.

What is the source of the evils of this world? Man is!

His desire to gain power, to monopolise, to own other souls as well made him lose his inner, individual divinity in favour of the social divinity that becomes permanent in religion. Defined as practice and not love, any religion is nothing else than a whole image of the social divinity of a society in a certain time of its evolution. Such a society cannot be determined or defined in a year or in a century from the point of view of its social divinity. A definition as this one can take millennia, as it happened with Christianity. Nevertheless, Christianity can become a part of the Sacred self of many people it is felt in this Sacred self and not only practiced. Jesus was one of the first to claim the need of love. Consequently, any religion can become a part of a man, if it identifies to its Sacred self, but, if, on the contrary, man practices for personal interest or ambition he becomes even more alienated. None of the great religions of humanity would have existed today if more and more people had not identified them throughout millennia in their Sacred Self as a part of it. Since the Sacred self is love, these religions too are love. Man can find love in anything, even in myths and stories. In this illusory world, the one that can stay young until he grows old is the happy one. Religions have each of them a wonderful story that must be lived by the happiest that can do this.

The matter of a fact is that the path of Knowledge, as illusory as it is, can make the man happy, because the Man is himself a dream, just as life is, and thus he will find out more stories from the story book of this world. Man's true fear must be related to not knowing the world, and not to knowing it. To be a child and not to know the stories that enlightened the childhoods of so many generations of people, so many millennia of mankind, childhood that lasted from birth to death, throughout a lifetime.

The more man will know on himself and on the world that surrounds the dream of his own existence, the more he will be closer to paradise, otherwise he might wake up. And I weep the moment when he will understand that he can no longer dream. Despite all that, every religion appears in the context of profound social discontent.

Nothing can be more elevating for a human being than to give his life for a religion he feels is a part of its Sacred Self. Why? Because that man will feel that through this religion he is not alone, that its Sacred self is within many other followers of that religion, of the cause it exists for; that of being a wonderful fairy tale that can keep the man asleep.

No matter how unbelievable it may seem, it is precisely hope the one through which every self of the human being defines its true values, by shaping its desires and the path it will follow in order to fulfil them, lead to the most acute alienation of man from himself, since the dark Middle Ages, with torture and slavery hidden behind sweet-talking of the politicians, up to nowadays.

How can lie or infamy become religious good is well-known, only by looking at the lives of the first popes or to some of the dirty policies churches have had throughout the years.

If, at that historical time for the human kind, that certainly occurred while it was passing to different social models, organizations based on the interests of certain autocrats of the time, Man, as individual being, would have not renounced its divinity in favour of the society in which he was born, but he would have maintained a frontier between his individual divinity and the society that did nothing else than hide, most of the times, everything that was negative in man, it would have been a lot better. Even more, it was that negative side of man that was socially considered as Good, as a positive side. How was that possible?

Imagine being the follower of a religion or of rites practiced by a certain tribe, somewhere in the darkness of history.

If that tribe considered that it is right to slay innocent children in the name of divinity, only because the god asked it, than slaying children was not only a good, but it was moral too.

Thus, the true good in the individual divinity of the man was considered a great evil socially, as the true evil in the man's individual divinity was considered good.

This continuous loss of value of the individual and social divinity lead to the development of the religious cults phenomenon, by accepting certain practices, and what religion was meant to become as a superior form of love based on holiness was taken over by an occupation called cult, by different practices through which this name of "cult" was maintained, practices that affected man's Sacred Self even. Why we will talk of religion in the future too?

Why religion cannot disappear for good from man's life?

If it disappeared, what would we replace it with?

With a substitute that would replace it as religion?

Wouldn't that substitute turn into religion? My answer is yes.

As long as there will be society and social life for the human beings, there will also be religion, irrespective of the name by which we call it or the place it would have. Man is a social being; he is love, because the infinite divinity in Man is Love. Society is formed of Man, so of Loves. The ultimate form of Love is Holiness. Holiness at the social level becomes religion.

Man will always contribute to the social life with its piece of individual divinity, and number of individual divinities can create a religion and in fact, they always do it.

It is also a religion that through which a group of people obey certain rules, even if these rules haven't reached the importance of Christianity, for instance. These rules are not love, but hindrance. No matter how odd it may seem, even hindrance or any other word can define a religion if the loves that form a certain society consider this hindrance as a form of holiness. Absolutely anything that becomes saint in a society is religion, even if it does not have a status of its own as great religions of humanity do. More Loves or Sacred Selves of men adore a religion, more does it approach Absolute Truth and Absolute Knowledge, because it becomes a Truth for a continuously increasing number of people, where every one has its piece of divinity, so of Truth that he will never know because this is impossible in the Illusion of Life, but that he will feel though. Does not a great number of feelings determine a common feeling formed by the parts that compose it? Once Truth can no longer be known, but felt, doesn't that feeling become truer than a small part of it that is felt only by one individual?

The religious factor will always have its own status even if, by referencing it to another religious factor of national or worldwide level, it can be underlined a mere influence compared to the latter and not a religion itself.

I could name the example of certain groups that become profoundly religious without creating new religions, but by becoming sects of one religion or another. Such examples are numerous.

To conclude, any group whose members unite their own individual divinities under the auspices of a social divinity form a religion, even if in reference to other worldwide religions, it is deemed a mere influence, it is still called religion. .

This is why, no matter how much man wants to get rid of religion, he will not be able to do so until he renounces for good its own social life, by denying his past, which is deemed impossible.

The future of mankind seems to be a religious one, and religion can be a way for the modern man or the man of the future to save himself, if it used appropriately and wrongfully as it was done by now.

Religion must not and is not allowed to become a dictatorship of a divinity behind which interests alien to the sacred self of the Man are hidden. Religion must be the mirror of the sacred self in which it can see its true splendour.

Through religion we have to understand the way through which the human being finds its true freedom when it is referenced to the society to which he belongs. This path will lead the man to re-find himself in his own religion and not religion to re-find itself in man by force, by humiliating him and deeming him as null in front of the divinity.

We can neither speak of superior nor inferior divinity, but only of divinity, because no divinity ever wished to be superior or inferior as true divinity is a part of man as the Man is a part of divinity and consequently, neither man nor divinity are alien to each other, but a family, a whole.

This is why divinity cannot beat, nor torture.

Divinity is neither hidden nor infamous as the man divinity deems to be like this, but only the emancipation and the destruction of the negative side of the individual divinity of the man, with which he contributed to the social divinity that was going in the wrong direction eventually lead to hiding the evil in man, so necessary otherwise in order to define and reference Good, but only for balancing Good and Evil and not for the balance to be overthrown by one of its elements.

More evil will predominate the balance, the worse will be, and more Good will predominate, the worse, no the better will be, because true Good will exist only when Good and Evil will be closest to perfect balance I have said it many times and I repeat it: the human being will never be able to know Good without knowing Evil and vice-versa, because we exist in a world where everything is based on the Logical Coefficient 2, so, with Good, there will always have to be Evil.

By chasing away the Evil in us we will also chase away the Good. This is man's paradox, to search himself without ever fully finding himself. We will have to know how to maintain the balance between Good and Evil to the best, and then turn the worst Evil in a lesser Evil and God in a better Good, so that the current Good would become a evil of the future, which can also be surpassed eventually leading to the true worldwide religious society, in which religion will no longer be seen as a set of rules according to which we have to be singing in any moment odes and Alexandrian hymns to divinity, but more likely as an indicator of true happiness and fulfilment of humanity.

Love is a part of the affective and it is sacred and the affective is love. The individual divinity of the human being, the one that man knows is not made of love alone but from all the other specific forms that the individual conscience can determine through its definition, and the social conscience at the social level. Divinity is the image that is expressed through affection, because there is neither will nor knowledge in the man's conscience, there is only their illusion.

The divinity the man knows is the result of all these illusion, along with love, when true Divinity is the ultimate form of Love defined through Holiness.

Man's entire universe is comprehended through the term DIVINE, that belong to its being, that defines it, because man is sacred, even through he was forced throughout history to give its own divinity to saints gods or other divinities and so keep for a sad and lonely self the Original Sin, being surrounded by a increasingly petty society that demanded a good that was in fact, in the deepness of its historical being, one of the worst Evils.

This is why, even if the term divinity uses can be identified in the individual or social conscience as belonging to the affective, divinity is above affective, above the love within the affective.

Divinity is the one that defines love and not the other way around, as divinity is the one that defines the entire individual conscience of the man and not vice-versa, as the social divinity is the one that defines the social conscience of man and not the other way around. All this occurs because of the fact that Divinity is above man's conscience, is a superior step that determines it, is a superior form of love that determines the one man knows as Love, precisely because man is nothing else than Love.

This is way everything that is superior in man's love becomes sacred.

The fact that man does not know now the importance of the divinity in him is due precisely to the Original Sin or to self betrayal when he gave up his own divinity to a false and alien divinatory sacred.

The human being will have to discover itself first of all, to find out how to show its own divinity as a part of the universal divinity and only then build a society of self liberation, in the beginning and that will become afterwards the true society man would had deserved.

In such a society, it is the man and not the outside divinity that would be in the picture and man would be deemed a part of this divinity and not as an external element, full of sins and always followed by the Original Sin.

What is the blame of a new born for all that generations thousands or tens of thousands of years ago made, long before he was born? Weren't sins made because most of the people were forced by adverse circumstances to make them? What circumstances?

These can be named forever, beginning with hunger, pain, desire to emancipate and reaching the source of such sins that is nothing else than the wrong path to which mankind walked once in its so turbulent history, path through which it admitted defeat by admitting the original sin and the fact that through this sin man is guilty in front of a divinity exterior to man. This was the most unfortunate moment in the history of mankind.

The question to ask now is if mankind could have avoided such a moment or if it should start all over, would it reach the same dark moment when it destroyed and isolated billions of destinies throughout millennia, that would have faced a better faith without a doubt that to worship a divinity that is cold and avenging to those that do not obey it. Or how they say it, you keep your place and you listen to the strongest, just like the society where we live today, where the strong ones can bitterly take revenge so that you or others are discouraged of future initiatives against them, as that of thinking freely, outside the wooden language. Why does man aspire to monopolise and, even more, to become a dictator for other defeated people? How can the man be love when he is depicted as such a pray animal? A not in the least accidental fact is that all great religions have an inferno for the non-obedient which is always depicted as the worst places and where the dead will face the most horrible tortures. Isn't that purgatory the Evil in man? If this evil didn't exist, would there still be an inferno? Just as we need Evil to know Good, we need the Inferno to know Paradise. If the Inferno replaced Paradise, would we still know that the Inferno is in Paradise? But if Paradise were to replace Inferno, what would stay behind it? Every man carries within him his own Paradise and Inferno. Should this Inferno in man be the cause for which he is a demon, besides being an angel? Should the demon within man be the cause that lead him to admit the original sin and alienated from his Sacred Self? if mankind were to start all over there would still be an original Sin because of this demon within the man, in fact because of the evil that is necessary in order to define Good? No matter how defiant my answer would seem it is Yes! And this is an answer as determined as possible. Even if man started all over again, he would get to an ever new Original Sin. This is not because of fear or cowardliness, nor in the beginning, nor afterwards. It is not because of the difficulties or the infamies of some that were at the time on top of social hierarchies.

It is neither because of the desires to climb the social scale or to monopolise other destinies or lives. It is owed to Good, to the purity of the Sacred Self of Man! As he is Love, he is a impure world, that its own purity forces to love. I do not mean in this case the impure society, but the image of the world itself, both with its beauty and its menacing dangers. This image was both too defying and elevating for the Sacred Self of Man, which saw God through it. Then the Sacred Self, with its purity and love wished to otherwise humbly accept this divine image, by bowing before it with all the consideration and friendship that the perfect balance of the Sacred Self, formed of Good and Evil could have been capable of in those unfavourable moments the great unfavourable moment already occurred and it only from now on that the Man will start to have fear, to become humble and to bow before the force of his destiny, of his own image that he had begun to see more distant from his Sacred Self, thus becoming more alienated from himself.

The final cause is the too perfect a balance between the Sacred Self compared to his own Destiny, to this Illusion of Life in reference to which Man perceives its own image that is in

fact Destiny. The way this image of God that is in fact his Destiny, was perceived by Man lead to the most unfavourable primary event of man throughout its millennial history, when Man alienated from the Balance of his own Sacred Self, taking the path of alienation from himself, by accelerating the imbalance between Good and Evil, which eventually lead to increasingly more inhuman social models.

Find what your ancestors and mine lost many millennia ago, find first of all the Peace of Self. This is the most important element in a Man's Life because it represents the balance of the Self of that Man.

VI.2.CHAPTER II

MAN

Man himself, if he hadn't the psychological capacity to deny, he couldn't understand the world, as the entire world is a big denial which continuously denies itself. *Death is all that we are not.*

Nevertheless we refer to death as we live our entire lives through it. What else could life be than our own reflection in what we are not, so in death? What else does life refer to if not Death? Through this relationship the reflection process also takes place, because any reflection is a reference of two or more elements to one or more elements. Even we, when we look into a mirror we make refer to ourselves, but through the mirror. Does the real us stand in front of the mirror which reflects the unreal us? How else is real Life reflected into the unreal Death? One thing is certain and that is that our image in the mirror is real as long as we are reflected in the mirror. In this case, isn't Death Life's image and thus Life becomes Death's image? The life we know as such through its reflection in death is in fact Our own Death! And it will have its own apocalypse.

What else could be the apocalypse of Death but the Rebirth of Life?

Whose life, in fact, Death's or Life's? I say this because, due to the mirror, we can talk about the Life of Life or the Life of Death, but also about the Death of Life or the Death of Death.

No matter what we would talk about, one thing is certain, that is that the mirror makes them eternally opposed to each other.

Where else can be seen more Death than in the world of Life where each moment exists only through its reference to Death? Just like probably nowhere is more Life than in the world of Death, where its entire being rests on Life. If it hadn't been for Death, then there wouldn't be Life either, and as Life feeds Death, is possible that Death in return would feed Life at the cosmic lunch of the human feelings. In spite all that, we still don't really know what this dream called Life is, as we don't know anything of the other one called Death. If we knew only for a moment who we really are, where we come from and where we are going, would something in our world change? Would we wake up from this dream? We know there is death only because it is the opposite of Life, and we can recognize only one

opposite because we think on the basis of a bivalent logic of good and bad, beautiful and ugly, etc. How would Life or Death look like if they had three or more opposites? What about us? Would we know who we are and why we are so often humiliated by the moments of our own destiny? Not even then would we know any of this because we are nothing more than a pale shadow of a face of God reflected into knowledge and then shadows don't come and they don't go, they simply disappear. Why are we a shadow and not a great tree? Why when we think we are spring, reality shows us we are a late autumn? Because of the fact that God is the Unique Accidental one, is the Primary Event, and everything that follows him is an Intended Occurrence, so an image of the Unique Accidental Occurrence. This image is destiny. If we were not but a mere image, this would mean that God is not the Unique Accidental one, but Intended, which cannot be because this would mean that God too is created by another Primary Event before him, thing that cannot be true. But still, do we know what truth is? We wouldn't be God's image only if there was not God.

How would this world be if there was not God? The answer is simple: it would become itself God. Since we mirror in an entirely different reality from what we are, this means that everything we think we are living, our own existence, our dreams and hopes, our fear of Death is a big fake, because our reality is exactly what we are not, so: Our Death!

Thus we live, with every passing moment, our own Death! If our Life were a reflection in exactly what we are, this would mean that we mirror and we refer to ourselves, even though we refer to what we are not, coming to live in a parallel world which should show exactly like us so that it is not alien to us, thing that is impossible since there is God. God alienates us from ourselves? Since we are God's shadow, how can we be alien to the God that creates this shadow? Are our own shadows aliens to us too? In our existence, absolutely anything that would refer to its self, as evil to evil and good to good would lead to the annulment of the actual reference, so it is absolutely necessary for a final referent to exist, that is in no way the same as the reference.

For instance, good could never refer to a lesser good if somewhere at the end of the scale were not evil as well, to which we can make the entire array of references to.

So at one of the ends must necessarily be an opposite.

More than this, it is well-known from our own experience of our senses that we cannot speak of a reference without a referent or a reference. In any reference there must be two or more elements, as in any dream there must be another world from which to wake up. Nevertheless, does it depend so much where you wake up or how you do it? You cannot make the reference of one element to itself, even if it is emphasized by a possible opposite or another different element.

What can be more different from Life than Death?

But what can be more resembling to Life than Death? Nothing! And yet, they both obey a destiny which is a shadow of God, as we are too, except that this shadow can no longer be defined as an opposite to the other two, but as destiny, because we cannot think above a bivalent logic. Otherwise, Destiny too would be one of the opposites of Life or Death, because he too, just as the other two is a shadow of God, with the only difference that it's a shadow that can be sighted through a superior logic. Death is all that Life isn't as Life is all that Death isn't but both of them define each other eternally into vanity! Despite that, if these dreams are shadows of God reflected into knowledge, why God's shadows are dreams? Only

because you can wake up from a dream and all these shadows always wake up in an infinite echo which depicts God? If even God's shadows can wake up, does it mean that God is above awakening? Through Death, absolutely anything receives a connotation opposed to Life, but nevertheless, Life would never be Alive without Its Death which bestows on it its full shine, as Death wouldn't be what it is.

We cannot imagine Life without Death, because the entire Life rests on Death, otherwise it wouldn't exist.

It wouldn't exist exactly because it wouldn't have any degree of comparison to itself.

Why wouldn't it have a degree of comparison to another Life, for example, totally different from the Life in question, so opposite to this one?

The answer is as simple as possible: No life can be compared to another Life unless both refer to Death! Even if a Life is different from another Life, it exists, as Life, only by referring to Death, because all other Lives it would refer to finally lead to the last referent which is a Life having as reference: Death! This is why I said the all the shine of Life consists of Death, as the shine of Death consists of Life.

We, people, are dual beings, and our world is a world of Life and Death, of Good and Evil, etc. If we weren't dual beings and we were thinking based on a Logic Coefficient higher than two, let's admit it would be five, then, beside Life and Death, there would be three more opposites of them.

This way, Life wouldn't have anymore the singular character that she has in our world, by referring to Death, but it would have a multivalent character, having three more opposites along with a fourth one that should become in a compulsory way a reference to which all other three referents should refer to. To define an opposite, it's necessary to have only one opposable element, and in the worlds where there are more than two opposable elements, the singularity of the opposable element in comparison with the other disappears, in the sense that Life wouldn't be unique anymore in its reference to Death, but she could have three more elements such as this one or resembling to it, but that would refer to Death as total opposites.

This can happen in the other sense too so that Death would have three more resembling elements, but that become all of them opposed to Life. Our world is a world of opposites only because of its two cardinal opposites that are Life and Death.

For a world of opposites to exist, it's necessary to have at least two elements that generate the opposition between them. Could we talk about a world without opposites? We certainly can't, just as well as we couldn't talk about a world without paradoxes, precisely because we are all of this. If we were not a paradox, than our world either wouldn't be paradoxical. Everything that starts from at least two elements towards an infinite number of elements has the opposability characteristic. The big difference consists of the fact that, in this opposability, starting from a higher level or from one equal to three elements and not to two, can define the concept of multivalent opposability in comparison to the singular opposability characteristic of the worlds which only have two cardinal elements, just like in the case of our world.

The cardinal elements possess this title through the fact that they are the last frontier to the level of awareness through which that world can be defined. Life and Death are cardinal because nothing can include them in its structure by becoming an opposable reference, and

yet what can be more opposable than waking up from this dream with world and destiny? Destiny! Waking up into Destiny. Why can multivalent opposability be defined with a minimum level of only three elements?

The answer to this question consists of the fact that together with with these two elements that can form the opposability by being singular opposability as well, a third element appears, that can be resembling to the other elements and totally opposable to the other one.

This fact leads to the definition of some rules, namely:

In order to define opposability, it is absolutely necessary to have at least two elements participating.

When only two elements are participating, the opposability process is called singular opposability because none of the elements has another element resembling to it.

Singular opposability is unique, being defined only by two elements that participate to the process in question.

Multivalent opposability is defined by at least three elements, where alongside with at least one of the elements there will be another element resembling to this one and totally opposed to the other one or ones.

Multivalent opposability is not unique as the singular one is, strictly composed of only two elements, but an infinite characteristic, because it can appear in a process organized by only three elements as well as in processes where they can participate from three to infinity of elements! From the point of view of the opposabilities it is clear that the Only one and the singular in opposability appears with a minimum of two elements which is strict and unique through the fact that there can no longer be another singular opposability, as compared to the multivalent opposability where the plural starts with a minimum of three elements and goes on like this to the infinite.

The unique at the level of opposability is a plural of the elements, but not of the opposability. This is defined through the two elements which determine the singular opposability. These elements being two, they are a plural. This way, the plural finds itself into singular and the singular into plural achieving the illusion of living in the frame of the Logical Coefficient 2.

In a superior Logical Coefficient along with the plural and singular other and other representations with the number of the Logical Coefficient in question would interfere. All these shows us the interrelation between these two auspices among which there are the plural and singular in a unitary total that lives precisely through the multitude of auspices this Total makes whole.

This is how it is explained once more the Axiom of Everything in Every ones, and of Every ones into the Whole, as well as of the others different from the every ones determined by now by the Logical coefficient 2 but that are not other Every ones of this, but another Whole of the Whole!

Why should it be another Whole of the Whole and not Every ones of the same Whole?

The answer is that only through the Logical Coefficient 2 we can determine as opposite to the Whole, Every ones and not in the least through another Logical Coefficient, since only through the Logical Coefficient 2, Everything (the singular) has an opposite of itself correlated into Every ones (the plural).

In another Logical Coefficient, Everything does not refer only to its possible plural defined by Every ones, but to another Whole defined more than his possible plural that the human mind cannot understand, as in its turn all that surpasses the notion of plural refers to another representation determined by its own Logical Coefficient or by a superior Logical coefficient.

It is only now that we come slowly into the wonder of worlds that were never created because creation too is a part of the Universal Pure Language, and above it there are other Words of this Universal Pure Language that make whole the wonderful but yet so inaccessible reality to the illusion of our Life. And then we thought what our purpose, of the beings of this world is.

Are we people above animals because we strongly believe in this dream of our life that we are superior on this planet or are we simple insane people running towards death, living life as they were eternal?

Living a life that in fact lives them, as well as death dies them every moment since the triumphal birth in order to die.

Where do we people go if not towards the perfection of our own illusion?

What precisely can make us not go towards the perfection of that illusion?

Do we have a guide to lead us towards it?

Yes! That guide is within us and us alone and its name is self chasing, because it has the duty to chase away the alien in us, in each of us, that keeps us blind and deaf, which drugs us with new and new illusions, that are not by far compatible with our own self, long lost in the mists of history by ourselves.

This chasing away consists not only of the courage to face our own destiny that our ancestors played with the dices of history by sealing it with the original sin, but first of all, the chasing away must be the seed of the regain of the prophetic statute by the man.

Through its prophetic statute, man must understand that he is not bound by an contrary destiny and that his life shouldn't be not even a bit a fight to himself, but the true destiny of man is to be himself and not an alien to himself and humiliated by an imaginary God that beats if he is not obeyed and forgives through the inferno of hell if the man doesn't fulfill the purpose for which he was designed precisely by this magician, infatuated and mean God that made the man this way so that he would fight in this world, to become stronger and refined for what it will come. There is nothing more false. I have said it and I say it again.

All this disconcerting versions are invented by the insane and blurry mind of some individuals that could make a way into the history of their times and transmit this to the next generations as well. This type of God is in fact the type of man that invented such a God. Why is a God good to his subjects and mean to the disobedient ones? Why isn't he as good to those that don't obey him because he stands for the supreme self of what the man can think in this life?

The answer consists of the fact that the man that created such a God was good to those who were on his side and severe, unmerciful to all the others that opposed his own interests.

The prophetic statute of the man consists too of the fact that he is a predominantly religious being, but the path he has chosen to define himself as homo religioso is as alien to him as possible.

Through the fact that he defines himself as a religious being, man is first of all his own prophet and only then he places himself in the pluralistic assembly of the prophets that he identifies to the ambitions, aspirations, hopes, imprudent acts, confusions, failures or disillusiones of his own life. Man is nothing else than an eternal maker of divinity, where every sentiment he has becomes a possible saint or angel, prophet or demon, depending on the changes that sentiment undergoes. Let's remember that suicide, as well as happiness can become a feeling. All of the religious furniture of the man will be reduced to his sentimental furniture, of the feelings his self has, giving birth to the religion of his own destiny, and to the destiny of his own religion, always without the possibility of denial, to the eternal path of vanity, through which man becomes stronger through another new vanity.

Man's Self would like to be able to remember the future because this is why he always directs his hopes towards it, but he can only do it when it becomes the past. Why should it remember the future? Because nothing is closer to his own destiny than Man's Sacred Self, being a part of this Destiny. This is of what consists in my opinion the irrational of our own existence, to look at our destiny always from the past. We live some moments of joy or nightmare for which we have certain feelings, nevertheless, they are not ours but of the environment that made them so.

Consequently, the sentimental furniture that becomes a religious one belongs without a doubt to the environment, to the outside and in no way to the inside, to the self in which this exterior reflects like in a mirror of our own Destiny.

Of course that once reflected, the image of this exterior, the inside of our self will answer by giving a certain identity to the exterior in question, identity that becomes a feeling, and through out history, this was classified as a piece of the religious furniture that human society possesses at a certain time. Religion is in fact the exterior that continuously invades man's self, always trying to minimize it, to incorporate it in its own self by sketching the most diverse images with purifying flow. Can you purify Destiny? Yes, because it is precisely the Destiny that accepts and incorporates purification. The original sin appeared only when man accepted defeat, denying his own Self in favor of the outside one of the world to which he belongs and thus fragmenting the image on his own Destiny, which is composed of the outside world and the Sacred Self in the inside.

This was the crucial moment of the history of the human being, the moment in and through which man become slave of his own world where he exists without any blame. Why hasn't man tried to shout out loud that the guilt belongs to his surrounding world, to thunders and lightening, to flows, to freezing colds or to the devouring fire?

Why hasn't he said that the strongest and the toughest, the one that can do everything and that has a name that for us means God, hasn't been as generous to this fragile being that is the man?

Why hasn't he cast God by reprehending him as he should have done for this misery of existence in which he was left without any blame?

Why did man take the blame of existing in the filth of this chaotic world through its original sin and didn't put it on God?

All this couldn't be done by man because man in itself is a being that always tends to perfection, that gives him a meaning, no matter if it is in a positive or negative way, it's still his own evolution, and God is the image of perfection. If he hadn't a God of his own self

defined by everything that can be better in its imagination, through all the possible and impossible superlatives of his hopes, would he still have had hopes?

My answer is without a doubt: NO!

The most important factor in man's life is hope. It helped him every time by being the only one that gave him another chance no matter how cruel everything was at a certain time. This chance gave birth to the man's need to believe in something that could soften the torments of his own existence, and that something took the shape of the religious furniture, and the whole series of saints, demons, angels, etc. despite that, the most Important factor of the human being is the language. Language is the one that explains to man every sentiment or experience sorting it under a certain name.

All this names differ from one human community to true world unions of such communities.

Language, through its signs, that are words and the sounds that make them are different depending on the way a certain phenomenon is perceived, on its role et on how much importance he is given.

Absolutely any image reflected in man's self is a phenomenon. As it is not possible to speak of two human selves, we can neither speak of two identical phenomenon such as this one, nor of two identical human visions.

This led to a balance between the visions of a certain group of people, social balance that lead to the creation of a certain common language of that group of people.

Despite the fact that common language reflects a great deal each sentiment or phenomenon created through the reflection of the exterior environment in the self of every man hat belong to the group using that language, every man will feel and distinguish each term of the common language depending on his self first of all, and eventually the sign of that language will be accepted and assigned depending on the group the language belongs to.

I said all that because this is where one of the most important issues of present time religions has its origin, namely the way God is perceived, but especially the names and prerogatives of the saints, demons or other factors that complete that religion.

Through this, every such name of an angel or a demon, pure or not is a part of the common language of the group or of several human groups that are part of that society and, implicitly the social conscience of that society. The term prophet belongs first of all through its importance to a person that through its prophecies is closer to God. The closeness led in many cultures to an association of prophets to the most important idols or even to God

Can we really accept as sacred the names of every such prophet, even if they are different from one culture to another? Even if they eventually define the same person or religious personality no matter if it belong to good or evil?

YES! Absolutely any name of a prophet is sacred even though he has many other different names depending on the culture and no matter if he belongs to good or evil.

Good as well as Evil are sacred names, just as Beautiful and Ugly are and all other names that could identify them. Through Good, no matter the language, the human being understands its way to perfection, to its hopes, as through Evil he understands the way through which he refers this Good, without which Good would have NO meaning.

Good cannot exist without evil, as the human being cannot think any other way than based on the Logical coefficient 2 of Good and Evil, Beautiful and Ugly and all the others that can define these as a common denominator.

This is man's self and no matter how much man would like to become a perfect being that would belong to Good he will realize that this perfection will always face the need to be referenced precisely to Evil in order to exist.

There is no Good without Evil as there cannot be Evil without Good. By wanting Good, Man's Sacred Self looks towards the future, towards Destiny and this is why Man wants Good to be granted to the future, to the yet unknown Destiny that once exposed to knowledge becomes past where it seldom identifies with Good. If we didn't know the notion of past, we wouldn't know that of future either et despite all that we swim into the waves of the present without knowing if it really exists and how long it lasts. A second, a fraction of it, or it does not really exist the future becoming instantaneously past. Then it means that present shows us that future could exist without the past as well as Good could exist without Evil? Where is the present between Good and Evil? My answer is in Man's Sacred Self. Maybe this is why it is as difficult to define the Sacred Self, because it's a frontier between Good and Evil, Beautiful and Ugly, Positive and Negative , and last but not least a frontier between Man and his world. If this frontier is crossed, man loses its self balance becoming an alien to himself and to his world. If there were nothing else but Good and this could not be referenced to Evil, than Evil would entirely disappear being in fact the greatest Evil possible.

In the same way there cannot be Evil without Good, because there would be Evil everywhere and this could no be referenced anymore and we would see Evil disappearing for good.

Would Evil's total disappearance lead to Good instantly?

The answer is no because if there is not that Evil than neither could it be Good.

Man through his essence is a dual being of Good and Evil that are a part of man's self that he can never chase away from him, because if he tries to chase away Evil to keep only Good, Man becomes an alien to himself, transforming the Good he leans to into the biggest and most evident Evil as possible, that of self determining as a being dehumanized by its own being. In the beginning any man will say that he does Good, because this is the only way in which we can have a morality or a normality that would lead us to the path we seek so much, that leading to perfection, because even if man is really sinful he can be made to adhere to perfection and his self determination as a totally changed being and opposed to his self.

True religion must fight against Evil in man and be aside him, being the only way to avoid existing Evil of the human self in another type of Evil that will be closer to Good or could even surpass it in Goodness. It will consequently determine good to climb more steps towards the true path of perfection of the Self of the human being.

By understanding Evil just as well as Good, the human being will understand itself and with this it will disappear the self alienation of man at an individual level as at the social level. Never will the God of Man be different from the God of man's Self.

The God of man will be its image.

VI.3.CHAPTER III

CREATION AND KNOWLEDGE

All the content of our world is a Destiny.

Does this mean that we, the people of this world that lost our Sacred Self and with it the Divine in us, moment upon which the Original Sin was born, we were destined to such a tragic end?

Once again my answer is yes. It is true, we were destined to such a tragic end and this end can NOT even be a lesson taught by the true God that is the Creator Factor and the Unique Accidental one.

This is not a lesson that the human beings could teach us, because it would mean that God is a creation of extreme Evil and made us, as a sadistic, in order to live a life of needs, anxieties and eventually absurd. I say absurd because no matter how much we believe when children that life is almost eternal, no matter how much we would live our lives as if we were eternal, we are nothing else but passing shadows of sufferance, in a passing world. Everything passes even what we wouldn't want to, like our beloved ones, for instance, but they are passing too in this absurd world of sufferance.

If our existence here is not a bitter lesson God or the Creator Factor and Our Unique Accidental one taught us, what is it?

Can we know what this world is?

To find out what this world is, shall we have to know first who the God that made it is?

We shall have to find out what this world is and who the God that made it is. Once we solve this equation, we shall find out if the God that created this world is a sadistic or if he wants to taught us a lesson that we will never forget or if, quite the contrary, the fact that we see world this way is due merely to us and to our own choice that we have foolishly made, precisely because gave us the Free Will.

Despite all that, before we can reach the Free Will, we shall have to solve some other unknowns, as Will, because Will is one of the promoting principles of the Free Will of this world and I have written in other philosophical texts about the fact that Man not only can he not possess Will but he doesn't even have Free Will in order to chose among his possibilities, but among his possibilities of obeying an exterior choice, I Say now here.

Subsequently, we are beings that belong to the Logical Coefficient 2, so we cannot find more than one opposed to Good, namely Evil, as to Evil we can only oppose Good.

This forces us from the beginning to limit ourselves to these possibilities that are accessible to us as human beings, but that we haven't decided. If we only knew at least another opposite of Good except Evil our world would have another meaning thus becoming a different world from the one we feel, see and understand. Then even devils would have an opposite to them that wouldn't be exclusively God, as the opposite of God wouldn't consist of the Devil alone.

Once we orient towards the mainly co-axiological logic, we shall have to find out if our world is a lesson to us or a game of a reality independent of us and of the Creation.

For this we will have to see what Creation is.

Creation is one of the Matrix Words of the Universal Pure Language, along with Matrix Words as Knowledge, Beginning, End and Origin and all of these five define the group of Matrix Words with attributive functions.

Concluding, the group of Matrix Words with attributive functions is formed only by the five Matrix Words.

The End will have as attribute Beginning, Beginning will have as attribute Origin, Origin will have as attribute Creation and Creation will have as attribute Knowledge, but this will be in fact the Mirror in which the Matrix Word of love will be reflected in order to create the Image of Creation, namely Destiny.

Why Love? Because Creation has knowledge for attribute, but Knowledge cannot fulfil its purpose as Mirror without a certain Matrix Word to be reflected in this Mirror, that is true knowledge and not the Image reflected by the Mirror, but only the Mirror itself.

Creation cannot be reflected into Knowledge because it would mean that Knowledge will reflect Creation and subsequently it will be known, which is impossible too, because it's not the Mirror that Knows but its Image, and thus the result would be the Image of Creation.

This is impossible, because every Image is an Illusion and creation cannot be subject to a Destiny, along with this Illusion.

On the other hand, Destiny is the chain of the Accidental Occurrences that succeed only one Accidental Occurrence.

If Creation were this Accidental Occurrence, this would mean that everything that is created only existed once when Creation as Matrix Word meant the evolution of Everything, and of the pluralism in it including the infinity of worlds and realms, fact that cannot identify Creation as Matrix Word to a Unique Accidental Occurrence.

Moreover, an Image of Creation in the Mirror of Knowledge is in fact Non-Knowledge, as only the Image reflected by this Mirror is Knowledge, this would mean that Creation included could be subject to a Destiny that has an Image, or, even more that that, it would mean that it is fake, because Image is an Illusion and that Absolute Truth hides behind this Illusion as a Mirror of that Knowledge precisely or as Mirror that reflects Knowledge.

We cannot admit, under any circumstance the fact that Creation could be this Image of Knowledge because it would be fake and Creation cannot be fake.

For this, Creation determined as its attribute the Mirror of Knowledge that is its Absolute Truth or Non-Knowledge and also determined an attribute that can be owed to other functional characteristics of the Matrix Words too, along with the attributive and disjunctive functionality, namely a functionality that determines an extra attribute of Creation, besides Knowledge, thus defined as an incipient attribute, followed by the Love attribute, Matrix Word that is Our Creator Factor and Unique Accidental one and that left its trace in the Mirror of Knowledge, and all we see as Creation is nothing else than Love reflected into Knowledge. If we accept (though we don't) that Our Creator Factor and Unique Accidental one isn't Love, but an attribute of Creation that would be part of this Creation, even if we accept that the world that surrounds us is the Image of that Creation reflected in the Mirror of Knowledge, than it would mean that Creation too is an Intended Occurrence too, which cannot be true because if it were intended it wouldn't exist anymore, it wouldn't evolve and would hide behind a Destiny. Whereas Creation is neither an Accidental Occurrence, nor an Intended one, because it does not happen as Our Creator Factor and Unique Accidental one that arises as an attribute of creation along with the Mirror of Knowledge. On the other hand, the disjunctive functions of the Unique and Accidental one act for each Matrix Word and is

does the same for the five Matrix Words of the attributive functions I have just mentioned. In this case, is the End Unique and Accidental, just as the Beginning, or as the Origin, or Creation?

In the philosophical sense and not only, the term and meaning of Accidental becomes similar to Knowledge only for those that come in contact with it. The sense of Accidental that the End implies, that attributively determines Beginning, as I have written in another work, is completely different Accidental compared to the one I speak of that appears in space-time interval, for instance.

This means that the accidental of the Beginning will not be a temporary “happening” and not one of something that by ending Begins, having an attribute in the Beginning, but it will first be an End with a shade of Infinite continuum, that defines itself through an eternal continuity, but without placing the definition of the Occurrence under the influence of the Unique and Accidental Infinite Continuum, but under that of the Uniqueness within diversity that cannot be neither Accidental nor Intended but only random.

The two Matrix Words with disjunctive functions of the Unique and Accidental one from the point of view of the Universal Pure Language define the Uniqueness of the whole Universal Pure Language that becomes Accidental only compared to the its Uniqueness, to what gives the Accidental one the Uniqueness status, thus reducing itself to this Uniqueness that is defined precisely though the other Matrix Word of Uniqueness.

This doesn't mean that two Matrix Words can unite in case they both have the same meaning in reference to the Universal Pure Language because even if they have the same meaning in reference to this Universal Pure Language, they have different meanings when referenced to the structure of this Universal Pure Language, which offers them a random status that differentiates them depending on the signifiers they determine and to which they refer to. This confers them a different status to the two Matrix Words that interact, thus having a conjectural characteristic.

Beginning will have a certain signifier in reference to Uniqueness and to Occurrence as Creation, for instance, will have a completely different signifier. If Beginning that is Unique can reflect an Unique that has Begun, the same Beginning in reference to the Universal Pure Language, it will define a Matrix Word that eternally begins precisely though its Accidental Uniqueness, where both Matrix Words, the beginning and the Accidental have the same meaning and the Accidental Uniqueness of the Beginning doesn't it mean the reverse of the medal, namely a continuous Non beginning that is the starting position in order to always begin?

It can be seen how changing the signifiers and signified objects' positions are in the current state of co-axiology.

The same thing happens regarding Creation, where we cannot speak of a Unique and Accidental Creation unless it is referenced to the Image of Knowledge, but even then only through its second attribute that is the Matrix Word of Love.

It is very simple to explain why we cannot speak of a Unique and Accidental Creation, precisely because the Matrix Word of Creation is a Matrix Word in the infinity of Matrix Words of the Universal Pure Language.

This can no longer give Creation the appearance of being Unique and Accidental not even if it refers to its self, nor to the rest of infinite Matrix Words of the Universal Pure Language, because these too would imply that they have been created or determined or subject to a certain evolution.

It is as clear as possible that any signifier concerning evolution necessarily requires space and temporality or something similar that implies a certain phenomenon of this evolution and certain dialectic.

Not only is this not so, but in co-axiology evolution can have a form of significance of the signifiers of the infinite continuum or of the Pure Expression of the Universal Conscience.

Thus both evolution and the significances of the signifiers of each of them are random and can only be determined conjecturally.

It's not for nothing that we named these determinations of the signifiers in question as universal forms of expression, because there we ignore Knowledge, even if hypothetically, and we try to place it in its position of Matrix Word of the Universal Pure Language but from another infinite set of such Words.

The Creation we consider Unique and Accidental is one of the Matrix Words of the Universal Pure Language inside of which not only it isn't Unique and Accidental anymore, but is included in the Infinite Continuum and in the Unique Expression of the Universal Pure Conscience formed by the expressions of the entire infinity of Matrix Words, and among these infinities of Expressions there is one that belongs to Creation.

Yet, the question that arises is why Creation appears in the contextual frame of the five Matrix Words with attributive functions under the disjunctive auspices of the Unique and Accidental?

The answer consists of the fact that through reference only to the functionality of the five Matrix Words and only in such a order, Creation really becomes unique compared to the End that thus determines a Beginning where this Unique Creation has its Origin, Creation that becomes Accidental NOT in reference to the Mirror of Knowledge that is Non-Knowledge, with its Absolute Truth, but compared to the Accidental Uniqueness of Love that reflects in the Mirror of Knowledge that is Non-Knowledge thus leading to the Image that reflects in this Mirror of Knowledge, image that will always have a precedent in the Accidental Uniqueness of Love that is Our Creating Factor and Unique Accidental one, for which creation of which it is an attribute becomes absolutely Accidental and Unique.

I have remembered this Matrix Words because they eternally define out world in time and space. If we perceive the world through another Logical Coefficient, along with time and space there would also be other opposites of it.

Returning to the Matrix Words that I have just remembered, that are part of the Universal Pure Language forming a reference to the Unique Expression of the Universal Pure Conscience through the fact that the Universal Pure Language is made up of a infinity of Matrix Words that form in their reflection an Unitary Whole that is the Unique Expression of the Universal Pure Conscience. Only seeing through the Logical Coefficient 2 we perceive such a structure because through another Logical Coefficient alongside the Universal Pure Language, there are other forms resembling to this one that don't define only the Unique Expression of the Universal Pure Conscience, centred on the axiom Everything is in Every ones and Everything is in the Whole that defines the relationship between the Universal Pure Language and the Unique Expression of the Universal Pure Conscience, but would be a completely different axiom with other factors that would define that axiom along with the Universal Pure Language and the Unique Expression of the Universal Pure Conscience.

In this case, we should admit that our limit of the Logical Coefficient 2 of our world allows us to see the world just as this Logical Coefficient 2 depicts it or in other words, just as much as we can see through the key hole of this Logical Coefficient 2.

Thus the Universal Pure Language is made up of an infinity of Matrix Words where each such Matrix Word is a Number in this infinity and each such a Number is an Creating Factor and Unique Accidental one! The meaning of Our Creating Factor and Unique Accidental one, this is why we live in a world of Knowledge.

If knowledge disappeared from this world then the world would disappear with it too.

The animals, the plants that have sensing abilities and Knowledge abilities too belong to this world only if we reference them to us as such, but compared to other realities, namely the one they are the closest to they are not mere animals or plants, but completely different representations.

The “closest” Matrix Word by functionality criteria, so from the point of view of the function they underlie are, as I mentioned in other philosophical works: the Matrix Word End that determines the Matrix Word Beginning that determines on the same functional attributive coordinate the Matrix Word Origin, that precedes Creation that becomes the determinant of Knowledge.

These are the five Matrix Words of the attributive functions because each such Matrix Words has as an attribute the next Matrix Word.

These five Matrix Words that I have defined in my works as belonging to the attributive function are each subject to the disjunctive function of the Unique and of the Occurrence, thus every such Matrix Word is Unique and Accidental, but is a Unique and Accidental Factor as well, while compared to the infinity of our worlds, only Our Creating Factor is Unique and Accidental.

Why is the Creating Factor Unique and Accidental to the infinite worlds of Knowledge?

The answer consists of the fact that the creational attribute of the World of Creation is precisely Knowledge, and the disjunctive function confers to Knowledge, compared to Creation, the Unique characteristic of recognising Creation as Unique and Accidental. Despite that, does Our Creating Factor belong to other worlds or to other Universes besides our worlds and our Universe, one it is a Creator? My answer is a decided No, because our Creating Factor is the Unique and Accidental attribute of Creation through which this Creation makes Knowledge perfect and Knowledge is our world.

The Creating Factor and Unique Accidental one as an attribute of Creation, as Purpose of this Creation is the one through which Creation defines the infinite Worlds of Knowledge, being the only one through which Knowledge becomes only one Occurrence because of the disjunctive functions of the Unique and Accidental One, it is Knowledge in all its worlds and what this Unique Occurrence of Creation reflects regarding Knowledge that perpetuates continuously is Destiny, that no longer is either an Unique or Accidental, but an Intended Occurrence, so Destiny.

For more common understanding, the Creating Factor and Unique Accidental one represents Knowledge as a whole, being defined only through its Uniqueness that is thus the only Accidental One, so the Unique and true Knowledge defined through our Creating Factor and Unique Accidental one.

All that is not Unique Occurrence in Knowledge is Destiny, because the Unique Occurrence is defined through the Creating Factor and Unique Accidental one.

May wonder why there is still Destiny as a type of Knowledge outside true Knowledge that is our Creating Factor and Unique Accidental one?

My answer is this: Knowledge is characterized through reflection and mirroring by excellence, terms such as the “The Mirror of Knowledge” have been often mentioned in many of my works. Even if the Matrix Words reflect one into each other in an infinite interdependence, in fact, that reflection cannot be what for we, people reflection means, namely: mirroring. Because our world is a world owed to the Matrix Word of Knowledge, we cannot see the interdependence of the other Matrix Words of the Universal Pure Language any other way than as mirroring because this is how Knowledge can perceive it. Consequently, we cannot claim that the Matrix Words would mirror each other, but we cannot contradict it either. This is owed to the fact that once we live the Illusion of Life and we perceive the distorted image of the way God or the Unique and Accidental Primary Event are reflected in this world, we cannot claim this is not like this, nor say it is. What we can say is that we know it to be different. Despite all that, every Matrix Word of the Universal Pure Language is reflected in the other one because they are all One, one Universal Pure Expression as One are all, i.e. that Expression is the result of all the meanings of this infinity of Matrix Words. The ability of Creation of creating an image of itself that it continuously reflects created Destiny, which is not genuine Knowledge but its image.

Once the Unique Occurrence is known, its image is perpetuated in and through Knowledge thus becoming Destiny! This way, Destiny is Illusion being a virtual image of a Primary Event, image that reflects depending on the Logical Coefficient through which it is received. Thus, Destiny is a image of Knowledge, and the worlds that are in the realm of Destiny are not in the least real, but they are imaginary worlds, completely unreal, a game of the Illusion of Knowledge just as our world is, where this dream that is our own Life, which I have defined as Illusion of Life, is the most important.

All that happened and all that will happen in the Universe of our Creating Factor and Unique Accidental one took place long before they real occurred. What we see as an historical development of the evolution of our world is nothing else than a pale image reflected by the quality of what Knowledge is, but it is also possible that it would be completely the opposite, because our image reflected in the mirror of Knowledge is reversed image, as a screw that looked at in a mirror threads in the other way. Would this mean that we see and do what we should not? Does it mean that the true world of the Logical Coefficient 2 is totally reversed compared to our world that is thus reflected because of the mirror of Knowledge?

No matter how much we would like to explain the fact that Knowledge is not based on reflection or mirroring we cannot do that. Creation appears as a product of Knowledge and of course, of our Destiny, that becomes finite as it is an Illusion. Anyway, there would not be Creation if we would look at it through other Matrix Words not because it is not a part of our destiny or our illusion, but, above all, because it cannot be the development or the product of a concept. Creation cannot be created through a dialectical process. Creation cannot be developed, nor subject to a evolution or involution scale. Creation can only be confirmed or infirmed by the Primary Event that appears as a lack of the Semantic. I have often heard the term “phenomenon” addressed to Knowledge. Many speak of the phenomenon of Knowledge.

Is Knowledge truly a phenomenon? First of all, we human beings cannot know what a phenomenon really is, nor if Knowledge can be a phenomenon because we do not know the Absolute Truth and consequently, we cannot accurately know this.

Through phenomenon we understand first of all an Event that has a Beginning or that can replace a certain Intervention. From this point of view, for us human beings Knowledge is a phenomenon because we Know through a Beginning or a space-time development.

If we did not recognise the existence of this world through the space-time development, could we still Know?

The answer consists only of the alternances we can associate to Knowledge, both divergent and convergent, but especially of the applications in the posts of which Knowledge can be a part.

Regarding our world and our way of perceiving Knowledge, I first used in my works the term “Semantic”, and meanings of this Semantic, that exists only if these meanings can be referenced to a benchmark that could define them.

I first named this benchmark the “lack” from “something” and I defined that “something” as the Meaning, so the Semantic.

This Lack from the Semantic, once referenced to it determined half of the lack, because the other half melted in the Semantic or the result of these two was both Lack and Semantic, term I called Periodic, the one that is half meaning of the Semantic, half Meaning of its Lack.

This Periodic or Partial, as I named it, is the one responsible of the Primary Event from the worlds of Knowledge and for the continual perpetuation of this Event, but, attention, its perpetuation determines its reflections in all the other Events that follow it, so none of it is Accidental, nor Unique, but they belong to Destiny, being the image infinitely reflected of the Primary Event.

This leads to defining the worlds of Knowledge as worlds of Images and not of the consistent reality of these images.

Our Creating Factor has set its print on the Primary Event, as a functional attribute of Creation that defines Love.

This print Our Creating Factor left on the worlds of Knowledge or of the Matrix Word of Knowledge is called Love, being the one that determines Knowledge, as it will define in its turn its different worlds compared to those of Knowledge.

We see how Love, despite the fact that it becomes an attribute of Creation and it should become the fifth Matrix Word of the attributive functionally ones , is not like this leaving its place to Knowledge, that has the quality of being a result of the attributive functionality, and Love only that of print of this attributive functionality.

All this is owed to the fact that the worlds of Knowledge are imaginary, illusion worlds that reflect a certain illusion and not a matter of fact.

This image of Knowledge is determined with the help of Love that implicitly becomes a Matrix Word along with its own worlds and Universes, as well as Knowledge, except that Love has the quality of Primary Intervention, of Print of the Primary Event that will come after Knowledge.

Love reflects in Knowledge as it is not in the least in its evident reality Knowledge.

Love is just like our Creating factor who's creation consists of the print it leaves on the Primary Event, which is the Lack from Semantic, so from all the infinite possibilities that could have become a certain being, possibilities that would have never turned into it hadn't

been for this Lack in them that is the Print of the Primary Event, so of the Unique Occurrence that is the base of Knowledge. .

These qualities of Knowledge are also those who define the fact that the five Matrix Words with attributive functionality “stop” at this level of Knowledge and do not go “further” unless it is under the protection of other functionalities.

I have recalled the attributive functions of the Matrix Words, End, Beginning, Origin, Creation and Knowledge but also the disjunctive ones, namely Unique and Accidental.

Love, because of the disjunctive function of Creation is Unique and Accidental, but it cannot be a part of its attribute once it is replaced by Knowledge neither can it be an intermediary Matrix Word between Creation and Knowledge because Love does not determine Knowledge through its attributivity, as the attribute of Love is not Knowledge, but through its complement to the process of Knowledge, as the Print Love leaves is the one that is a part of the first print of the Matrix Words of Knowledge just like a game of puzzle, allowing the attributivity of Creation to remain at the imagistic level of Knowledge.

Thus, besides the Matrix Words with disjunctive and attributive functions we also have Matrix Words with complementary functions or all completely different functions, but all the Matrix Words possess the conjunctive function according to the analogy of Everything, through which they are a whole and a whole is everything.

The number of the functions of the Matrix Words is infinite, just as the number of Matrix Words is infinite.

Knowledge is nothing else than a Matrix Word that is based on Instinct. Despite that, Knowledge is a Matrix Word that is wrapped in the Matrix Word of Love, being in fact the mirroring of this Matrix Word of Love precisely because the evolution of Knowledge is made through the eternal Print of the Matrix Word of Love, based on which we continuously determine the Primary Event and with it a whole range of events that come after the Primary Event.

Shall we ever be able to admit that once our Creating Factor is Love, so it is represented by the Matrix Word of Love, it becomes the Beginning of this Primary Event, it implicitly becomes its End, and Beginning and End find themselves in Creation, but also in the Love that is a result of Creation, but not of its attributive function?

Consequently, the Primary Event determined or defined as the print of the Matrix Word of Love is at the Beginning of this Event as well as at its End which implies that Our Creating Factor that is Love becomes both the Beginning and the End of these infinite worlds of Knowledge, or better said, Love wraps the infinity of the worlds of Knowledge through the fact that it is at the Beginning and at the End, even if Beginning and End are eternal because of the Primary Event.

Knowledge is in the realm of Love because of its complementary function, which means that the Matrix Word of Knowledge is implicitly perceived by us as the image of the Matrix Word of Love but a mirrored image, so a reversed image or at least different if not distorted of the Matrix Word of Love into Knowledge. Thus the new world we live in shows itself to us.

Why of the Matrix Word of love and of another Matrix Word I have explained it in other of my works.

The Universal Pure Language is formed of an infinity of such Matrix Words, where every part of it is Creating and Unique Factor, so an infinity of such Unique and Creating Factors

where everyone of them develops its own infinity of worlds and Universes, where every such Creating and Unique Factor is itself one of the number of the infinity it fits in.

All the Matrix Words form the Universal Pure Language that has an Unique Expression of its Universal Conscience.

This Unique Expression of the Universal Pure Conscience is not defined only by each Creating Factor and Unique Accidental one, but also by the forms of Universal Expression that belong to groups or associations of several Creating Factors and Unique Accidental ones, that can be combinations or other associative forms which determine a certain degree of awareness of the Expression form concerned, as any other awareness besides Knowledge achieves the meaning and definition as Forms of Universal Expression.

Take, for instance, Uniqueness or Logic. They both have a certain MEANING within Knowledge even when in the worlds where they are Matrix Words, their meanings are different, so Logic as Matrix Word has a completely different meaning from what we know of Logic, just as Uniqueness does.

This way we can look at a certain word from the point of view of Knowledge and from that of its status as Form of Universal Expression.

Moreover, this infinity of Matrix Words is defined within an Infinite Continuum, and the Unique Expression of the Universal Pure Conscience becomes an Unique Conscience of this Infinite Continuum, precisely because of the Asemiotic Phenomenon, term I first used within Coaxialism. Why have I named it Coaxialism and not some other way? It is because any means through which we can conceive the world is coaxial, but also everything we know about the world, its phenomenon or characteristics as well as on that can be inside and outside this world, subjective or objective is nothing else but coaxial.

We know the world through the Logical Coefficient 2 but we cannot deny the fact that the world can also be known through other Logical Coefficients but not by us. All these Logical Coefficients become coaxial through their own infinite number, coaxial to an infinite where they are all One, as one is in all.

There will be more axis of Knowledge, in this case that will eventually unite through infinity, becoming coaxial. And the Matrix Words of the Universal Pure Language are also coaxial through their reference to infinity, because there is an infinity of such Matrix Words, that infinity that describes the Unique Expression of the Universal Pure Conscience. Even the most distant frontier of my philosophy determined by the Intangible Forms that are beyond Everything, beyond anything we could imagine, not only as a concept, phenomenon or thing, but as a possible intervention, through hazard or Occurrence, they are coaxial to the development of hazard and Occurrence, to the events that happen through the infinity of the Matrix Words.

How are the Intangible Forms coaxial to all of this? Through their mere reference to this coaxial axis. Yes, but a simple reference to a coaxial axis of the Intangible Forms doesn't mean that they are coaxial themselves, some will say. Even if they are not coaxial themselves, they become it by reference, by changing the meaning or the Asymptotism in Tangentiality and vice versa, precisely because of the references. Such a reference is made on several axis of which many are coaxial themselves, and even the fact that we would consider the coaxiality of a coaxial axis as axiality, any reference and infinite congruence determines the coaxiality of any axiality.

The Asemiotic Phenomenon is defined, but not exclusively, as an opposite of the term of Semiotics that was defined as a mixture of pragmatics, semantics and syntax.

Semiotics cannot be plausible for a coaxiological solution because it is focused on the relations man-sign, signs-significant, which is not in the least true because the Semantics of Semiotics can achieve a meaning, precisely through the Lack of a part of itself that determines the partial or the periodicity and implicitly the reference to the title of Understood and partially Not understood, etc.

All these prove the fact that we cannot accept that everything reduces to the meaning of man, not the fact the signs were always in sight, and they were neither created nor determined, but they would have existed eternally, being that true as to give us that Knowledge of them and we, humans, would Know the Absolute Truth. This is not the case.

The signs are nothing else than arbitrary stakes through which we human try to define ourselves based on our Logical Coefficient 2 and thus identify the world we are in and that we form, as we neither knew this world, nor would it exist, because the world cannot exist independently from us, as we cannot exist independently of our world.

Thus, Semiotics is long outdated and according to Coaxialism, its place is taken by Asemiotics, that is not merely an opposite as the Logical Coefficient 2 of Semiotics, but wants to be more than that, an structuring of ideas that could generalise not only a infinite range of opposites of current Semiotics, but also a whole vision of the structuring of these opposites according to certain functional and structural characteristics of the opposites.

Thus Asemiotics includes more realms and asemiotical determinants than the ones I have so largely described in *Antichrist, Being and Love*.

What I would like to underline in this work is the inherence of the existence, of the Asemiotical Phenomenon to which the convergence and divergence that takes place between the Infinite Continuum and the Unique Expression of the Universal Pure Conscience is owed.

This Asemiotical Phenomenon is precisely interdependence, the way it connects relations, between the Infinite Continuum and the Unique Expression of the Universal Pure Conscience, because the Asemiotical Phenomenon protects the functionalities of both of them the creating a causal connection between the Unique Expression of the Universal Pure Conscience and the Infinite Continuum that can determine itself only this way and generate one another, namely Everything in Every ones and Every ones into the Whole.

In the *Coaxiological Logic* I asserted that the Asemiotical Phenomenon is defined by the Asemiotical Function based on the Suggestive-Distributive Convergent and on the Suggestive-Distributive Divergent that defines in its turn the functionality of the Logical Function that consists of Non-intervention.

The characteristic of the Asemiotical Phenomenon is determined by its functionality, namely the asemiotical function, fact that proves that precisely the Unique Expression of the Universal Pure Conscience and the Infinite Continuum interact determining each other, through the Assemiotical Function that characterizes the Asemiotical Phenomenon that defines the functionality of the Logical function.

The Logical Function is determinant of the Asymptotism of the Intangible Forms, structuralized on Intervention and Non-intervention, precisely with the help of the Logical Function through the convergence and divergence of the Asemiotical Phenomenon on the Infinite Continuum and implicitly on the Unique Expression of the Universal Pure Conscience.

The Intangible Forms are somewhere above the functionalities, but their intervention, acknowledged through their mere presence, even though the term of presence is incorrect because it implies existence, when we cannot speak of existence at that level because even

existence is a Matrix Word from the Infinity of Matrix Words of the Infinite Continuum that our world of Knowledge perceives as a presence, while Existence could not be a presence in its genuine reality, but something completely different.

Because of that, Coaxialism has the task of defining and determining through its application a value or non-value system, of new values or of a completely different nature on the relation between Knowledge, related through the Logical Coefficient 2 of man, that that is related through other superior Logical Coefficients and through other stages that surpass the Logical Coefficients and Knowledge related by the Matrix Word of Knowledge or the Forms of Matrix Expression.

Only this way can Coaxialism approach structures and systems of the infinite Universes within us and outside us.

This us that emphasizes the inside and outside is only valid for the human beings that think and understand this world based on the Logical Coefficient 2, because if understanding the existence of this world based on another superior Logical Coefficient, both the inside and the outside would be differently defined as beside these two opposites others would exist depending on the number of the Logical Coefficient concerned.

This is why what we know of religion is nothing else than an image as mistaken as the one we have on the world that surrounds us.

Coaxialism tries to make applications as closest as possible to what the religious essence should be, but also the human religion according to certain application without claiming for any reason that what it advocates through its applications is the Right Path or that it would discover who exactly God is and what the right religion that should be followed is.

Coaxialism, just as its auxiliary, the Logical Function, of which coaxiological Logic can tell more, or the Asemiotical Phenomenon, how many denominations as these one are made as a scaffold that helps the mason work suspended near a wall.

Coaxialism wants to know this wall of the great Universes that surround us without ever claiming that they speak the truth in one way or another, because Coaxialism also claims that Man can never know neither the Absolute Truth nor the Absolute Knowledge because he lives the dream of its own Illusion of Life.

Coaxialism does nothing else than renovating in one way or another that wall of Non Knowledge around man, but he does not renovate with true Knowledge or with reality, but emphasizes what real Knowledge is compared to the dream of Non Knowledge and of the Illusion of Life in the world we live in.

To speak of saints or demons, of Good or Evil in this world is just like saying that one knows at least the smallest and the most insignificant truth about the world it lives in or about one's own existence.

Many are those to whom this life seems true, and to others it seems false. If they all want to believe in biblical stories or of any other nature they can do it. Human nature is predisposed to fiction. This is how we see such a nature. Do we really know what fiction is?

Why was I born here? It was only to die here?

This was God's Will, most people will say, understanding through it Destiny's Will.

Maybe this answer is one of the closest to coaxiological truth and not in the least to Absolute Truth to which no one, among people, ever had or will have access as long as Man will exist!

We were born here because of Destiny that is probably, a reversed image of what we really are, that is the one before us, because we are always before us precisely due to the

image of Destiny and to the fact that the Occurrence is us and we exist here, even through the dream the Illusion of Life gave us, this is owed to the fact that this image of Occurrence that we are was created by the true Occurrence that we brought us into being, and that Occurrence is Unique and Uniquely Accidental, and it is precisely through this Unique and Accidental Occurrence we become a part of Divinity, being one and the same with our Creating Factor and Unique Accidental One.

We are One in the Whole and Whole in One.

We leave in a world with Destiny, a world where everything that happens is just an image of what happened only once!

Because all that happens after the Unique Occurrence through which the Creating Factor and Unique Accidental one defines itself is a Intended Occurrence precisely because it has precedent and any Intended Occurrence is the image of the Unique Primary Occurrence reflected in one of the words of the Universal Language, and this image is Destiny. Our God is such a word of the Universal Language.

Every word of the Universal language is Unique and Accidental. Only the words of the Universal Language can be like this. These reflect each other determining Destiny of the Intended Occurrences. Even Destiny with the meaning we know can be a Matrix Word of the Universal Pure Language.

The difference is that not what destiny represents the way we know that can be a Matrix Word, but what it defines in its situation as Unique and Primary Event compared to all the other Matrix Words of the Universal Pure Language, just as all the other Matrix Words of the Universal Pure Language are Unique and Accidental Events for each of all the others.

Thus Destiny is perceived as destiny by our knowledge in this world of knowledge based on the bivalent logic, or the perception of the Matrix Word Destiny by the Matrix Word Knowledge, respectively of the bivalent logic is what we know about Destiny, but this is merely the perception of that Matrix Word and not what it really means neither in its own Self nor in reference to other Matrix Words.

Even the Matrix Word of Knowledge, compared to other Matrix Words, means something completely different than what we know to be Knowledge, just as Knowledge in its own Self of Matrix Word has a completely different meaning.

The fact that the Matrix Word Destiny seems thus to be known to us, and in fact it means something different is owed to the incidence of the Primary Event of our own Matrix Word that is our God, Primary Event that thus reflects in what we know the Matrix Word of Knowledge is, and this reflection is under the incidence of what we know about Destiny and thus defines the Matrix Word Destiny perceived through this incidence by our bivalent Logic.

Our God is the word of the Universal Language called Love, because when true Knowledge is missing we don't have will either, and what remains from the three components of our conscience that are the cognitive, the volitive and the affective? Is it not only affectivity, love? God is Love because we are love? Why don't we know? Because Man will never know neither Absolute Truth nor Absolute Knowledge, and any other truth cannot reflect Knowledge because it will be a lie. We cannot speak of pieces of Absolute Truth that would be revealed to us partially, because any fragmentation of the Absolute Truth is a Truth different from it, another Truth.

Any Occurrence that has a precedent cannot be a new Occurrence, no matter how different it would seem compared to the first Occurrence or to the Primary Occurrence through which our Creating Factor and Unique Accidental one is defined.

Why can it not be an Unique Occurrence again if it is an Occurrence compared to the Primary Occurrence through which the Creating Factor and Unique Accidental one would be defined?

This is owed to the fact that any Occurrence even if it seems different in content compared to a preceding Occurrence, cannot be a Unique Occurrence, because as Occurrence it was preceded by the Primary Occurrence that is Unique. So it cannot be unique from the point of view of its status.

Once it is not unique from the point of view of its status, namely the Occurrence status, it cannot be Unique neither from the point of view of its content, because that content too is an Occurrence as it is an Accidental content.

The fact that the content as such is Accidental means that its occurrence is not accidental, because from the point of view of its status the Occurrence that reflects the content cannot be Occurrence, because it had a precedent in another Occurrence, namely the Primary Occurrence that is in fact the Unique Accidental Occurrence.

Thus, content too will receive the characteristics of the Occurrence, as a Intended Occurrence.

Being an Intended Occurrence, it will automatically become the Image of the Primary Occurrence, the Unique Accidental Occurrence of our Creating Factor and Unique Accidental one.

By becoming this image, it means that the content I was speaking of is nothing else that a DESTINY! This is Destiny!

VI.4.CHAPTER IV

TRUTH

We are Love because our Creating Factor and Unique Accidental one is also Love.

I have written on this matter in other works too and shown that in fact we cannot have will, unless we know Absolute Truth, because wanting something involves a truth, namely that what you want is true. How can it be true something that you want as a person, since you don't even know what you want? Well, some will say, even if you don't know what you want, you can wish for absolutely anything, if you only put you mind to it.

This is true as well, except for the fact that when you want something you want it for the sake of doing so and is as true as the fact that there is no true Occurrence than at the level of out Creating Factor and Unique Accidental one, which can be the Unique Occurrence of Love and not us.

We live in a world that has am eternal precedent in the Occurrence that is no longer accidental, but Intended, fact that proves that we cannot even speak of our Will in a world with Destiny as is our world.

Man does not have will because of two major reasons, namely because he does not know the Absolute Truth so what he wants is no longer the result of his will, because he does not

know anymore what he really wants, and on the other side, even he did not know what he wanted and he would choose randomly, he cannot even do such a thing because he lives in a world with Destiny where the Unique Accidental One is merely our Creator Factor and the world itself, our world of Knowledge, is an intended world.

If Man does not have will, it means that the issue is not the volitive part of his self conscience, which is formed by the knowledge of this will, with profound implications on the cognitive as well.

If the volitive cannot be in any case part of the man's conscience, as I explained earlier why, being the only one that remains along with the affective in my application, since the volitive is not a part of it anymore.

Not once have I said that our world is Knowledge, and if we did not know this world, it would not exist anymore.

This is very true. We comprehend the world from how we know it. If along with Good and Evil there was at least another opposite, our world would be completely different. Starting from that assumption, can we still claim that Man does not Know?

First of all, man does not know the Absolute Truth, and without a doubt he does not know the Truth, because everything that does not belong to truth is no longer Knowledge but Ignorance.

Any other type of Truth is a Truth referenced to a benchmark and not in the least the Absolute Truth not a part of it, precisely because Absolute Truth cannot be split nor the sum of several truths cannot form Absolute Truth, which is a Unitary Whole, a Sole one!

Any other Truth, such as the Co-axiological Truth, the Semantic Truth, the Asemantical Truth or any other meaning it would be given depending on the word it reflects and to which it is referenced to, in fact, it is nothing more than a part of the Image whose Accidental Occurrence happened an eternity ago, and now this image undoubtedly becomes; Destiny!

This is why any other truth except for the Absolute Truth is a non-truth but in reference to the Knowledge of the human being, which is a dream, an Illusion of Life, we can call them truths of this dream or of the Illusion of Life!

Only the Absolute Truth is not a part of this dream which is the Illusion of Life, because it is non-knowledge.

Man's Life, based on Knowledge is in fact non-Knowledge and everything man knows is just an Illusion of Life and all the truths used even in co-axiological applications are truths of non-Knowledge and not of Knowledge, because none of these truths can be Accidental or rendered rational by man as being Accidental, because the Man does NOT know what really is Accidental except through the fog of its own Illusion of Life.

Any other truth than the Absolute Truth is not truly Accidental, but Intended, is Illusion and Destiny, a piece of the imagination of the Unique Accidental Occurrence.

The sole Accidental truth of Knowledge is the Creating Factor and Unique Accidental one. Thus, only he is a part of the Absolute Truth, as Matrix Word of Love, and he alone can know the Matrix Word of Knowledge which he determines through its own print.

Since no truth can be a truth that would truly and fully aim at Knowledge, but to a truth of non-Knowledge, man does nothing else that accede through any truth he claims to non-Knowledge and thus go even deeper in the fen of its own Illusion of Life in which he fell once he was born in order to die!

No one dies if he is not born, as no one knows if he knows, and Man does not even know non-Knowledge.

How does he not know non-Knowledge since the truth he states are thruth of the non-Knowledge, due to the Illusion of Life?

A truth can be a truth of the non-Knowledge and be untrue, but in order to know that a truth is untrue, you will have to know first of all what a true truth is too.

Does man know what true truth is if he does not Know Absolute Truth?

Definitely not!

The only window left to philosophy by the unmerciful destiny, which is the image of the Accidental Occurrence is to makes us become aware of the fact that we do not know Absolute Truth, that any truth we state is an artifice meant to support the pedestal of our Illusion of Life, which is the so-called Knowledge, and any such truth stated by Man is an untruth, just as the reality of this image which is our Destiny, is an unreality..

What a tragic existence, but most of all how terrible this Destiny of Man is in this world that is a Mirror of an Accidental Occurrence that happened an eternity before us, how tragic it is to exist an eternity before us and yet see our Death in this unreal world of the dream of out own Illusion of Life.

An Illusion of Life where there are flowers and love, where there is debauchee and suffering, where tears run down in flows of moments of history on this monstrous quotation of human kind: To Be!

A world where any truth not only hides non-Knowledge, but we, in our blindness, do not even know what that non-Knowledge is, because we do not know what Knowledge is, because we do not know the Absolute Truth.

Nevertheless, we have the Illusion of Life that our world is focused on Knowledge and if we did not know our own world, it would not exist!

But if we found out that we do not really know Knowledge, but something different, that is not even non-Knowledge, and our truths are shameless lies of our own Destiny, an Image of the print of our Creating Factor and Unique Accidental one into Knowledge, would this world no longer exist?

Why Knowledge does not allow us to know if it received us in its worlds, we that are beings of love?

Why does it not allow us to understand that our Destiny can be a Known Destiny?

Does it make us a great good or a great evil?

Do we know what Good and Evil are if we do not know them?

Will one of us ever know where we are going and where we are coming from?

Will we know if these worlds are full of traps and they are not paradises of colour or self fulfilment?

Are they the print of our Creating Factor and Unique Accidental one left in the world or Knowledge that we cannot know, a print of suffering, despair, lack of eternity and absolute, pain and unfulfilment, vanity, unfulfilled hopes and longing for death, where instead of dying sooner we are given more life than our Illusion of Life can embrace?

Why was this Unique Accidental Occurrence so painful and why should it still be present forever in its images with name of Destiny in this worlds of Knowledge?

I say "these worlds" because we cannot speak only of the worlds of the Logical Coefficient 2, but of other worlds of the infinities of Logical Coefficient as well, where each such world sees the destiny focused on the Illusion of Life depending on its own Logical Coefficient.

Then who are we, the blind ones and the blind folded, that do not know if we are on the

side of the edge or not, but yet we run full of hope believing that we can finally embrace the infinite that runs away from us just like the horizon line that we would like to embrace with our arms full of vain hopes?

Are we only Love and nothing else or the debauchee of this Love since we are so abandoned precisely by Love through the inquisitive destiny of mankind?

How can we be left by that Love that we want so anxiously when we wake up in the dawns of our birth?

We cannot be abandoned by ourselves because this is all that is left in us: Love and nothing more!

We are always abandoned by the Love in us as well, but especially by ourselves because no Love can last forever, except in books or fairytales, outside us.

Even if we made all that is possible not to leave Love, it leaves us because in this Image of Destiny that is our world we are not allowed to be happy unless we know in the Illusion of Life that happiness is that horizon line that always runs further away quicker we run towards it, if we know that Love only kills us is we want it never to disappear from within us.

Then we have to run towards Nowhere, to shout that we want to keep the wind on the top of our palms so wrinkled by time, to look towards our Creating Factor and Unique Accidental one and say: This is your Accidental Occurrence, our Intended Destiny, such a sad Destiny as sad as your Accidental Occurrence was in this magical world of Knowledge!

Then our Creating Factor will face our sacred self because it will face towards Him!

And we will feel that no question has a point because it is more than untrue.

We will feel that the Absolute Truth will no longer have to be said and not even sighed by no divinity or Creating Factor and Unique Accidental one because it lies in the divinity is us that cannot be known, nor referenced to something, but only felt.

Then we will become aware that just by returning to us, to that piece of ourselves, we will start to see Knowledge, but without using the eyes, to feel the Truth, but without using the senses, to grasp the Known because we found out the Unknown precisely because it is unknown and difficult to find, then we will become ourselves and we will look towards the stars in our inner sky by living what should have been the death of life or the life of the death within us.

Then we will understand that infinity was somewhere in our breath and that our Destiny is nothing else that the echo of an Accidental Occurrence that happened an eternity before us, and this echo is us, our sacred selves that only this way will recognize themselves.

And finally we will become aware that we know without wanting it or without knowing what we know, which we today we find impossible.

Then it will be impossible to know without knowing what you know, to understand without understanding what you understand, to hope without hoping in what you hope and, finally, receive the divinity lost or taken away by those who wanted to know by knowing what they want to know, to see by understanding what they wanted to see, to understand by understanding the meaning.

Where did that lead them: to absurd!

Searching for a meaning in this world is just like knowing a non-sense or a non-knowledge.

And when we will finally understand all this we will know how to see our God that is our Creating Factor and Unique Accidental one.

Then we will realize that in fact, the Accidental Occurrence through which it left its print

in our world was not an occurrence of suffering nor of loss of hope that the existence of this world that we have long wished it did not exist any more gave us, but that print was a print that asked only one thing of us, those who think through the Logical Coefficient 2, namely to understand the miracle of the fact that we exist, that we can sense poetry, nature, the colours of autumn, the sound of rivers, and woods, of the waves, and they are neither mistakes nor sadness.

For us, who think through the logical Coefficient 2, because for others in the worlds with other Logical Coefficients, the Accidental Occurrence was in its eternity something else.

But for us, it was sadness because some colour of sadness was necessary, not only of happiness, or disappointment or fulfilment, of hope and unfulfilment, of success and hard work and other colours to paint this wonderful painting that is the nature of this world.

So that we can truly admire this wonderful painting we will have to know ourselves first of all, to accept our limits and understand that if we really want to have access to this wonderful painting of the existence of the world of the Logical Coefficient 2 we will have to look inside ourselves, to see first of all the unlimited Universe, to recognise the infinite from which we were conceived and that lies in each of us in order to be granted access to the infinite outside us.

Thus all it is left of the imposing definition of the conscience composed of the cognitive, the affective and the volitive is only: the AFFECTIVE!

This is man's true conscience, but he does not know this either, he feels it! Man's life is feeling and nothing more. Even if through the Illusion of Life, the feeling is identified to Knowledge, this is not true.

Even if we feel that we Know, it does not mean that in fact we really know, but that we only FEEL that we do!

I agreed to Nietzsche that did not believe that Man has will but the difference is that I believe that man not only lacks of will, but of Knowledge as well.

On the other side, I totally oppose Nietzsche when he claims that Man without its Will needs a strong leader to show him the way to fulfilment and thus feelings such as mercy, compassion or other like them are not justified.

This is completely wrong. This philosopher has done nothing more than turn philosophy upside down precisely where he should have really made a point, thus increasing the self alienation of the human being.

By opposing the human in the man and thus activating the inhuman does nothing else than dehumanize that man by further alienating him from his self and along with it, as man is a social individual, to create a society increasingly absurd, selfish and unfair to the human being that will be exiled to the ideological suburbs of such a society, suburbs that will give evidence of a radicalization of the feelings that are contrary to the man's sacred self, and the centre will represent an elitist society that will lead to a equally great self alienation of the human beings that form it, but based on the idea that they are some kind of gods, forgetting that Gods are those who indirectly entailed the original Sin, that man has donated his Sacred Self to the gods that were responsive to the elite of that society when the unfavourable turn in the Destiny of mankind, that of losing man's control over the sacred self and eventually donate it to the gods in exchange of help. Man donated his sacred self to the social elite of that such unfavourable time for mankind when the original sin was born. This is why, for me, Nietzsche is an up-side down philosopher having through the great merit of advocating that the human being does not really have a will.

Then who is the Man that has no Will, or Knowledge? Love!

This is the Man, a piece of love from birth to death, a faint and painful whisper in the Universe, a whisper of nature that conceived him to be happy and tormented, to know that he knows and nothing else, and when he knows to believe he also has will.

Man is a deceitful whisper of Creation!!

Man knows that his entire world only exists through Knowledge, but he does not know that it is precisely this Knowledge that he does not know and that in fact the world of Knowledge does not exist like this either. Everything that Man does not really know is that he is Love..

The, even if he knew he is love, what good does it do to know that this love too reaches him through Knowledge?

Why, Creator must it all reach man through the lie of Knowledge as long as it is not given so that man knows it?

It is precisely because in order to bring to light the vanity of this world that runs towards death once it has been tainted through a sexual act? How much death is there in asexual act that leads to the birth of a new life?

In the sexual act we will find the birth of death that will come with the creation of the being. There is not a being that has no death because everything that exists also dies and everything that dies must have lived in order to die, as mortality has in it as much life as life has death.

Where will we find in this world the gate of death if not in the gate of life, in the sexual act, as we will find the gate of life exclusively in death because only in reference to it can life still be itself with its image of destiny included.

Then can we know where death begins?

Death begins from the first looks, the first whispers of love, from the first kisses, caresses and sex, when the being feels it shivers from the warm wind of the moments that gently wraps it and it wants not to lose the life of so many ancestors whose bones are in present breath of the being.

Man's subconscious transmits that it is only through sex that he will be able to stay along with the bones and flesh of its ancestors by maintaining life that is merely a prelude of death. Then the being will vibrate loving and longing for a partner of opposite sex trying to understand the sexual impulse that dominated him but without being able to relate it to love because this is only possible when he knows the truth about the being and it is hidden somewhere in his sacred self.

The truth on the birth of a new death lies in the sexual orgasm and it will be brought to this world as an offspring, following its path to the grave just as his forefathers, with blood and sweat, with hard work, despair and happiness, with fulfilment and tears.

And this way the first kiss is born, the first flower is offered, along with the first stanzas from a poem of the Sacred Self.

Why are we still born?

Why do we die?

Why are there villains in this so deceitful world?

Look at a waterfall or a winter picture where snow lies on the branches of the trees. Do they know is sunset or dawn are close, if they are so beautiful in the shining rays of the morning star?

I don not think they know we like them so much, as we cannot know if other being with other different Logical Coefficient like some of our characteristics that we do not even know we have.

Then who are we?

Only a whisper of pain said in a evening clouded by the Creator, so clouded that this whisper gives immediately birth to death or better said, it becomes death when it is born, but an increasingly slow death until it truly passes the threshold of death and then it does not die slowly anymore but resurrects, without knowing if this rebirth is one that will go towards a birth followed by another slow death, to the winter of the being because we know that spring always brings the buds of the new leaves that will later become the rusty colour of autumn, and if these leaves would not exist anymore, where would there be the deadly rusty colour of autumn?

It is nowhere.

It is only by spring that the death of the autumns returns.

What about winter, which is death? When the pure snow white covers the naked bodies of the trees that no longer have leaves, when they sleep dreaming about the new leaves that will come over their bodies with bark covered by ice and freezing?

Do these trees know that they are just like our ancestors, that for generations produced branches of offspring in our history, of each one of us, even if these branches, some of them forgotten, have been almost fully burned by the original sin that came as a curse on our beings when we lost our Sacred Self, the divinity in us.

As not even trees know how beautiful they are, in the eyes of the people, during spring, when they give birth to death, we do not know how beautiful we can be at the time of the first kiss or of the first love words to those for which we are, just as trees are for us: a wonder of nature, of the spring.

Why should we not find peace and the divinity within us like this, if the trees have done it to? Or they do not know this peace? Should they have an Original Sin too? Are they as cursed as the humans are?

But why are we humans cursed? Good God Creating Factor and Unique Accidental one, why, in this dream of yours, did you allow this whisper of pain, that is the Man to be also cursed? Wasn't it enough that he was so frail in this huge ocean of suffering of his desecrated history?

What else is the curse than the religious service for the man's self death?

Without a curse the man would have never left himself and would have stopped dying for so long.

Without the curse, death would have no meaning because no one would reference to Death as no one would understand Life anymore.

Without the curse, the great creations of mankind, all the seven wonders would have not existed because none of them can exist without death.

All the great things mankind accomplished is due to death, to fear, to this terrible whip that hits the man without stopping so that he will take his whisper of pain further into the grave that awaits him more welcoming than his own life, except that he does not know it.

And if there were neither death nor the curse, what would we be if not some eternal disinherited of ourselves?

Yes, we would disinherit from ourselves and we would try to find out the Sacred Self along with it the eternal Life of the passage.

Any passage has its own eternity, as any eternity has its own passage, because if there was no passage, there would be no eternity.

If there would be no passage, neither flying nor hopes, as if there was no eternity there would be neither love nor perfection and only this way we could not feel the worm spring wind, in this world that is given to us and that we can experience without really knowing it.

When man will be relieved of the Curse of his moments by the whisper of the Great Creator and when this Man will find again his Sacred Self, he will understand how much we need death because it is the only way to achieve the eternal passage of life!

When man's Sacred Self will discover itself and will understand that the curse was once as necessary as the water and the air he breathes, because through it Man became an angel and a demon, a demiurge and a warrior, became Man.

Then the Sacred Self will not chase away the curse, but will chase away the Original Sin, it will understand that it is not in this situation because of it, but because of some completely different reasons and he will not even be allowed to know some of them.

Not even then could the Man of the Sacred Self escape the curse, if he wanted it?

Why should he be forced to use it as a new and new horizon?

Man's sacred self is a piece of Divinity, and man will then know more than ever that he is divine.

The divinity in man will not be able to accept death as destruction, unless it is an eternity of it, as he will not be able to accept Life as a passage unless it is a path, a road that leads to eternity passing through the valleys of birth and death. It will know that such a path will have to bring with it the Sacred Self too, which will allot it the vanity of this so praised land of life.

What else can the vanity of this world be? Another vanity.

Not even man that will re-find himself will be able to remove the vanity from this diabolic world, but he can change it from a vanity of his ideological debauchee into a vanity of self reconciliation.

The divinity in man cannot admit vanity and thus it will try to replace it with new reasons for which we are born, but it will finally understand that everything is a big vanity and a great sin that no longer belongs to us but to the print that whispered our existence, full of the thorns of the moments that hunt us.

When Man will re-find himself, then demons with angels and God with the Devil will reconcile.

It will be a step forward, but not enough to remove the vanity of the world.

Nevertheless, man will not admit defeat, he will struggle, and he will be once again put to the test of accepting a new Original Sin, of taking the blame of the divinity on him. This time he will not accept this low bargain and will allow eternal peace between God and the Devil and between the Good in Man and the Evil in Man in this world.

Then he will slowly understand in its evolution as sacerdotal being that not only does he not have Will and Knowledge, not only that he is meant to grasp this world precisely through the Knowledge he does not have, he will understand that he is only the love he does not know and which forms the only meaning of his existence in this dream of the Illusion of Life.

When he will find the Sacred Self, man will stop fighting with the vanity of its own existence because he will understand that this vanity it is given to him so that he will always turn against it, that this vanity is everything that pushed him to vileness and humbleness, to false, lie, murder and theft, he will finally know that this vanity belongs only to this world

that is given by the Knowledge he does not have, by the dream of this Life running towards Death.

And then Man will praise himself!

He will understand that not even Divinity can be blamed for this vanity of vanities which is death but also life because everything there is but especially everything there is not is given to man by the Knowledge he does NOT have.

Only this way he will be able to chase away the heavy clothe of the unusefulness of this world and he will shout:

I have won!

Knowing that his great victory really means realizing that he does not even know what vanity is.

He will try once again to Love more and more passionately than ever, from the plants that blossom in spring to the dears that hide in the depths of the woods, from the short summer rains to the fields caressed by the rays of the sun to the eyes in which he will lose himself knowing that his meaning in this world is not of knowing but he knows he is Love in this dream of the Illusion of Life.

He will have dark thoughts like curses and vanities, but he will chase them away because he is too afraid to fall in the Original Sin again.

Fearing the ultimate fear of man when he knew he was alienated from himself.

Unusefulness is a part of the non-Knowledge of this world just as the curse is, and even if you exist in this world though its existence, we are not meant to really know it.

This will be the crucial moment of the man when he will have to understand and obey the unusefulness.

He will have to accept that he, this tear of his Creator, will vanish in the hot rays of the summer sun if he does not accept that is a tear and nothing more.

This is the philosophy of the philosophies on the human nature and the absurd, and any other philosopher who will claim that Man can Know, even philosophy is a notorious liar.

Even if I use sweet phrases in this description, I cannot even be sure that what I write here is true, precisely because I do not know the Absolute Truth, but what I argue in this pages is a feeling of this tear that is my life, a feeling on this world that will disappear just as it appeared, maybe in fire and ashes or in steam and tar.

My fingers writing in this moments, or I fell they are writing, not knowing the Absolute Truth, will be as my body, just star dust, in a moment of the Universe's time..

What will it remain from me?

My thoughts?

I think they are much more eternal than my body. Eternal in some conscience?

Even if I stay in the conscience of mankind for a certain time, they will not be forever remembered, because human kind is not eternal either, the whole human kind, with the billions of people living as if they were eternal, is nothing else than a passing tear on the Creator's cheek and nothing more.

Even Time and Space will go away, and only our shadow named destiny will remain!

And maybe then my cry will be heard from this Redemption of Times and Spaces, a shout that I want, for once, to find out the Known and not the Illusion of Life in a world with a Logical Coefficient 2.

And if I were destined to know, to find the Knowledge only once, what will I see, if I try to see with my thoughts without eyes or ears, without forehead and temples to be used or wrinkled?

I will see Knowledge.

And how will it be? Will it be beautiful or ugly, close or distant, inside or outside me?

Everything I know is that I will be befogged by everything I will be meant to see.

Because what I will then feel may be the most disappointing moment that I will ever live in any world throughout my destiny.

Why will it be the most disappointing moment?

Precisely because Knowledge, instead of appearing under the shiny form of so many trends of ideas or of any other nature that will tempt me with their divine beauties, it will be nothing more than a mere phrase written in fire letters, saying that:

Only those who do not know seek knowledge because those who know it do not know what it is and they will never know it, because knowledge exists only for those who do not know!

Then I will understand that at the end of the world's time is truly vanity, that the Absolute Truth is Vanity and knowing that is worse than living with the original sin, not to mention the man who found his Sacred Self again.

And I will once again want to go back to the worlds of Knowledge, were to be received in such a world again, irrespective of its Logical Coefficient, even if this Knowledge is to be given to me through senses, as the plants received it, even if I were to be an insect or an animal, a sea mammal or a Man, or anything else in another world with another Logical Coefficient.

What would be important to me is to be born again in non-Knowledge and not to find out the Absolute Truth of non-Knowledge, because it is a lot better like this.

What would be important to me in a moment like this one would be not to deem a man's life or Mankind as a tear of pain on the Creator's face, but to think of it as a tear of happiness and fulfilment on its face called nature, which we see with the most diverse landscapes of this world.

Then I will want with all my heart to thank to our Creating Factor and Unique Accidental one for the fact that this world is given to us only through the fact that we know of its existence, but we do not Know it and we will never Know it, precisely because KNOWLEDGE DOES NOT EXIST!

It is only now that I understand that Love would have no competence without this lie that is a Truth!

I understood how great the print of this Creating Factor and Unique Accidental one is, that he is truly love and towards who we have to act with the same love he conceived us, because everything he did was to make us feel his love, but this was not possible without a world in which the love to be reflected in one way or another, and the worlds of the Mirrors are the so-called worlds of Images, of Destiny, of so-called Knowledge which is in fact an image of Destiny.

Nevertheless, cannot this image of Destiny be changed from this vision full of tragedies that the human society has at least for now?

Are all these evils as necessary as it is non-Knowledge to us in order to get to know and to have this dream which we think we know, yet we do nothing else than live the Illusion of Life through it?

Absolutely anything is Necessary is a part of this dream, just as non-Knowledge is the Absolute Truth of Knowledge, which we will never find out itself because non-Knowledge cannot be known, just the same way as the Necessary has a truth as his opposite.

No! I shout it loud and clear. All these monstrous tragedies through which mankind went through throughout its historical evolution are not necessary. They happened because of ignorance, stupidity, meanness, contempt, desire for power and any other causes due only to the fact that Man lost somewhere throughout millennia his Sacred Self.

And we come back again to the same question, if God is guilty or not for the loss of the Sacred Self of the man at that time.

We cannot speak of the Free Will, because man has neither Will nor Knowledge, unless it is at an imaginative level, in its own dream of the Illusion of Life.

If we cannot speak of Free Will, does this mean that man did not have the possibility to choose?

No, man didn't have the possibility to choose.

Man only had the possibility to be chosen by the Creating Factor and Unique Accidental one.

If he was chosen, could he have been chose to lose at the roulette of his own life against himself, thus loosing his Sacred Self?

I do not think God, or as I call him, the Creating Factor and Unique Accidental one wished man to lose, because he would have probably not created him in the first place, as I do not think it was a mistake of the creation, when man was conceived in the Intended Mists of Destiny.

All that I think is that Man at that time precisely because of the divinity within him called Love!

He lost because Love in reference to Knowledge is something completely different.

If this is no, why didn't our Creating Factor and Unique Accidental one leave his print on another type of attribute of creation which was not a mere Image or a Mirror, since the Matrix Word of Knowledge is in fact the Matrix Word of the Mirror in reality.

Knowledge is nothing else than reflection or mirroring.

Knowledge exists in itself only if this reflection or mirroring does and by no other way.

The self of Knowledge is what is reflected or mirrored in it.

If Love is mirrored in it, it does not mean that it is Knowledge, but it stays Love, except for the fact that it is mirrored by Knowledge, or mirror as I call it..

If nothing is mirrored in Knowledge, then it does NOT exist.

The Absolute Truth of Knowledge is precisely non-Knowledge.

If this Mirror called Knowledge remains in the phase where nothing is reflected in it, then it does not have a Self anymore, it does not have any element, is as empty and sterile as if it were not. Thus the Mirror is non-Knowledge more than it is Knowledge and becomes Knowledge only when other Prints of the Matrix Words reflect in it.

Our Creating Factor and Unique Accidental one left its print on a soil alien tot him, but on which human kind will germinate along with an infinity of other worlds.

I think that the loss of the sacred self by the man on the roulette of history was due to the Matrix Word of Knowledge, or more precisely to the Mirror, that changed the meaning of the Self Love of man with the sense of the self Knowledge!

Exactly when man reached he did not really know anything on him, because everything man had was stolen by Knowledge so that it would recognise itself in its own devastating mirror of the Great Void, where all things had to reflect giving birth to destiny.

Only Destiny gave birth to Spirituality and nothing else, because this is also a form that reflects in the Great Void of non-Knowledge from the Mirror of Knowledge in order to keep the image of Spirituality as closest as possible to the Great Void-Being.

Thus only the Spirituality is closer to the great Void-Being that is described to us through death and through the destiny of this Death which can be as tender to this ephemeral existence as he can be unforgiving to the man's Sacred Self.

And then, what is the spiritual being that does not know its Sacred Self?

But knowing it means to refer to non-Knowledge and be an Image from the non-Knowledge as well.

Then I ask again: what is the spiritual being that does not refer its Sacred Self to non-Knowledge?

Is it the Spiritual Being that no longer is an image of its own destiny in non-Knowledge?

Is this being truly spiritual when the Absolute Truth of Knowledge consists precisely of non-Knowledge? Or in not knowing it?

The spiritual being wants to be Destiny and the Destiny wants to become Evolution, and the Evolution wants to become Fulfilment, the Fulfilment wants to become Truth and, oh my, Truth wants to be a part of Knowledge, when it is precisely non-Knowledge.

And then we went to the end of worlds' time with our thoughts burdened by the glory of the lie of this false spirituality of mankind that rests on its own truth as if it would be eternal and not ephemeral, as if it would be a weight in the balance of Creation and not at its feet, as if it were truth and not lie!

And I retired isolated in my corner of world again, seeking to understand what is not understood and to know what is not known.

What did I found out?

That in the place of Everything is this Great Void-Being, on whose shoulders rests our own Life, which is nothing more than a deceitful Image in the Depths of the Great Void-Being, a Destiny.

VI.5.CHAPTER V

VANITY

Then I started thinking to the Destiny makers that continuously create new images y in books, on television or through other media that provide images.

And I said these are Creating Factors and Unique Accidental too.

And I looked through the window. It was snowing. The first snow flakes were laying silently on the frozen soil. All of a sudden the silence was broken by the beat of a dove's wings. This is when I understood that the silence of the Great Void-Being was disturbed by only one Intended Occurrence, and everything that followed it was a big lie called Image, which is an Illusion and the Illusion is Destiny!

Eureka, I said, as if I had found the paradise of the Illusion of Life in which we hope to get after the so-called death. It was a paradise of the winner, except that this winner thought he was more defeated than ever because it was a victory over an empire of lie, of an Illusion of a Destiny, which deeply disturbed the Great Void-Being with its lies and hypocrisies.

And I told myself I was in a trap from which I wanted to escape!

To escape where, do you, Man know where you want to go to break from tis inferno of your own existence?

No, I do not know because I am blind and my Knowledge is in face an Illusion of Life wrapped in non-Knowledge, which is the Absolute Truth as unknown to me as the non-Knowledge.

I have starred in the endless sky, where only clouds can run free, understanding that if will go beyond those clouds, if I conquer the entire universe I will conquer NOTHING, because this is a lie too, as big as I am, a mere Illusion of my Life or other bloody illusions of the lives of other that loose themselves in their reflection in other destinies giving birth to the historical evolution of this lie and with it to the holy book of the spirituality of peoples, in fact the holy book of the spirituality of illusions that were once reflected as images, just like flashes in the Great Void-Being.

Why have I used the Void-Being terminology? Because in *Death, Void, Being, Life and the Bilderberg Group* I have written on the fact that the void has its own opposite and this is the being, as the being is opposed to the void, but this only we think based on the Logical Coefficient 2, because if we thought based on a bigger Logical Coefficient, for instance, along with void and being we would have other opposites too. If we thought based on the Logical Coefficient 1, which is inferior to the one we use, then the void would not have any opposite, so the being would not exist anymore.

After what I have stated, anyone can tell that Knowledge rests on the Void in order to be known, precisely because the Knowledge's Self is the Being, the opposite of the Void, but, and I recommend attention, the opposite of the Void does not mean that is is that "something", that in fact has a subsistence meaning, no! Not in the least.

The Being as an opposite of the Void is defined as Knowledge opposed to the non-Knowledge and this way it is a non-Knowledge which receives the meaning of Knowledge precisely because it has the possibility to reflect the only thing that is true in its Self, namely non-Knowledge!

Our whole science and spirituality of which we think that are great achievements of mankind, of its historical evolution is based exclusively on non-Knowledge, to the reference to this non-Knowledge being in fact a great and important achievement of non-Knowledge.

This is why we are human beings abandoned by our own Sacred Self?

This is why we see the cold beauty of this nature so often alien to ourselves; this is why everything we think we are is in fact the alien within us, the one that replaces our own lost life? And all of these occur because we reference to the non-Knowledge, to its Absolute Truth?

Is there a way to leave this sad spirituality and this petty life?

Is there a way to separate us from the lie of our existence?

Is there a RELEASE?

And if we released us from ourselves, would it be better?

Could we ever miss ourselves?

Miss the lie of our existence, what should we miss?

Miss the alien within us that has always replaced our own life?

To miss the absurdity of this world?

No, no, no, we shouldn't miss anything in this world except for what we really loved in this absurd and vain love.

To miss our loves, the sprigs that did not advertised themselves in commercials, to miss the day when we...and there so many reasons for which to miss...

And I return to the coldness of this defying human nature, to the impertinence with which the losers of the Sacred Self clime to our sorts of social positions thinking that there they will find their peace, but they are completely wrong. The more they climb, the more they will be confused and miserable because happiness is a mirage of this defying world.

No matter how much you gain and what social positions you would had, they are all vanity of the vanities, they are all a smoke caught in our fists or a cry embraced, because they all become immediately a normality and then a boring thus completing the misery, but especially the vanity that surrounds this world where everything is built to fall, where everything is an Illusion of our Life, where the true meaning is the nonsense, and the true Truth is precisely the Untruth.

Then what is better for man?

Is it to kill himself?

Only this way the human life will escape its own burden, its own image, its own Destiny, the vanity, the deceit and the absurd, the strange coldness of this world, finally choosing the complete peace of the Nirvana it was looking throughout its historical evolution, a strange and absurd Nirvana itself in reference to the increasingly humble and insignificant being compared to it, to the stranger that replaces more often self and more inhumanly, that mocks her creating it a society increasingly petty and absurd.

Is suicide the saving solution of the mankind?

Is it not any other way through which man would chase away the alien within him, the absurd and the anxiety so that he can find his Sacred Self that was stolen so many millennia ago?

What other way could there be except suicide?

Through suicide, Man will completely triumph over Death, over everything that alienates him from himself and that once used Death as pretence, because nothing was more sublime and wrong in the history of the social evolution of the human being than Death, which was and still is now, subconsciously the Self Absolute of the Man! And yet, we must live!

Death is reflected as either the greatest Evil or it becomes the greatest Saviour.

And we get to the same conclusion, namely that Salvation consists of Death!

How could such an absurd and unfair society that torments with self alienation the human being, already completely alienated be still saved?

How could a society such full of misery, of the wickedest tortures, because man's diabolical mind, once he has lost his Sacred Self, had the time to invent all these misdeeds?

How could we save such a society?

Is it by saving the man, by explaining him about his Sacred Self?

No, I do not think so, because man's Sacred Self cannot be explained, but man will have to become aware of the great loss he suffered and to regain it himself.

Will it ever be possible?

I believe so, but it will be necessary for the greatest Evil of man to disappear, namely churches, along with religion which humiliate him before a divinity alienated from itself.

Such a salvation will only come if the man will know how to face his fear of Dying and of the lie of the Afterlife as described by some religious cults that thus keep the man chained in the absurd and self alienation.

But until all these occur, all other humans will be the guinea pig of their own lives, as their life lives them instead of them living their life.

Even when man will find again its Sacred Self, he will not be truly happy, but will understand that his life cannot consist of happiness, but of Balance.

This is way it is infinitely better not to have a world at all than to have such a world!

This is way I say to all those who want to bring new people into this world, who want children, that they make something very wrong. The result is that more and more beings will be brought into this world, which will torment themselves in search of the deceit of happiness.

Why are you, future parents, so sadistic!

I am sorry I have come to understand this too late myself.

I know women have in their nature this maternal instinct, through which the human species must always refresh the number of members of the society with more and more newborns.

I know the forgotten nature of the human in the Man wants more and more victims to climb the Golgotha of this tormenting and monstrous world.

Do women want us to admire the seven wonders of the world and to be kneeled by faith

Do women want for more miserable beings to praise and bow before notorious infamous that succeeded in climbing the social scale only through lie, murder, theft or other misdeeds?

In this world, on top of the pyramid get only those who are beloved by the world, and if the world is absurd, unfair, liar and anguished those on the top of the pyramid must also be absurd, unfair, liar and anguished.

The salvation is to leave this world.

Leave alone all those who are on the top of the social pyramid, to praise themselves mutually, to rule themselves and then you will see them deny everything they argue today so bombastically and with the ambition of the fool that think that he knows all.

The reason I said that regarding suicide, which may upset many philosophers or free ad hoc thinkers is precisely because I do not think that the sacrifice of so many generations is worth so that mankind may come to understand that it has lost its Sacred Self and its drifting for so long.

Concretely, in order to get to such a situation, except for the institutions of social enslavement and brutifying as are those of the religious cults that support the current pyramid under the pretence that it is God's will, the whole social pyramid should disappear and with it MONEY which are the symbol of man's enslavement.

It is only then that a society truly in possession of its Sacred Self will be created.

Do you think that those who rule this world and ply with billions of dollars or euro or any other currency would willingly abandon their fortunes to live in a society of justice and equity, of the Sacred Self?

They would definitely not.

On the other hand, even if they did it, it would still not result in such a society. It was seen in communism, especially in the former socialist countries what monstrous artificial things

such an equality may entail, instead of raising the human being and channel its energies to the path leading to the Sacred Self, it lowered it towards a indoctrination and brutifying even more obvious than the one in the dirty capitalist system. Thus, the thefts and cheating of capitalism were replaced with lie and dictatorship of communism, by restraining and annulling the basic right of the human being, which are breached even nowadays throughout the globe in some capitalist countries.

It is not possible to create a perfect society for an imperfect man.

Even if we transhipped the present man to a society where the Sacred Self has been found again, this man would be neither happy, nor fulfilled in such a society because he IS NOT read for it. For him, the perfect society is under no circumstance communism, but capitalism, being a man that dream that he can be rich too someday, that what he will gather will create a capital, a man for who cheating, lying and stealing are a part of the every day life, and if we chase them away, we would chase the man from himself. This is the man nowadays and this is why the capitalist system is the only system in which, even if he feels frustrated and anguished, he deems himself free of himself, even if he is not free at all!

When such a perfect society will be created or if it will ever be created is a question as difficult to answer as if the question would be how many wars will stille come.

Nevertheless, my answer is that if such a perfect society, a society of the Sacred Self, a spiritual society existed, the premises through which to obtain such a society are terrible, if not awful, because, for such a society to exist, it will be necessary to change the current human within the man and replace it with the Sacred Self of Man through which he can became a sacerdotal being.

How do you think this can be done if not through the most awful moments through which mankind could bear?

Those who control the monster called money will have to understand that no matter how many crimes they will make, they will not be able to stop the downfall, to keep people as slaves of this instrument.

People will have to understand that their entire social hierarchy is outdated, that no matter how many death and wars will still come for this hierarchy, they are in vain, that the murderous and infamous hierarchy systems cannot go on anymore, that there will be plenty of dead people, of human beings that understood that their only salvation is not the fear of Dying, but precisely Death: Suicide!

Only than the villains of the Hierarchy will turn their face to the man hooked by millennia of self treason and will realize that they are on the top of that pyramid due to the one they, the elites, have humiliated and brutalized elites who became what they are due to this MAN! They will realize that they are nothing without this man and only then they will know that they are no longer elites, but people!

This is when Money will be dethroned! Only when there will not be many people left, when most of them will save themselves through suicide ad those who remained did it for the spiritual, sacerdotal society of the Sacred Self, for the society in which their life will consist of finding the Self Balance!

This is the future of mankind and if this is so, is it not suicide the way to the absolute, the absolute within us?

The true religion of the human being must be the one that excludes the fear of death!

Only such a religion can still save the Man.

Nothing else will do it, because the only salvation of the Man is Suicide.

In what do you see beauty? Is it in the nature of this world or in the divine nature of this world?

It is in the divine nature of this world because the nature of this world can be awful through its natural or spiritual calamities, earthquakes or floods, wars or other types of cataclysms.

The divine nature of this world involves for the human being the pure, absolute nature, the plenitude state of this world, because this is what the human being sees through divine, as it is divine too, it sees itself.

Beauty consists of the divine nature of this world, just like the sublime and the perfection. In all theses, there is Good and Evil too. We cannot speak of sublime or divine perfection without knowing what Evil is in reference to the Good of the sublime, divine and perfection.

The current hierarchy of the human society fights together with the cults for the Good alone, putting Evil aside and thus, by imposing the dictatorship of Good, leads to the exacerbation of Evil.

If all these wrongs in the man are divine, is it worth it to wait for other hard times when he is to sacrifice other generations to reach the conclusion that most of the next generations will all be killed in order to allow a handful of villains to exist on top of the social pyramid, who will eventually realise that their vileness comes precisely from the hierarchy and when the hierarchy will disappear because there will not be the many and the tormented to support it, they will realize that the true path is the society of the Sacred Self.

Is this all this worth it?

Does this Everest of suffering which is our world have a meaning?

No, it has no meaning for us, the human beings that know neither why we are born in this world, nor why we will die.

We do not even know what we were before we were born or if we really were something, as we do not know if we will ever be something.

Everything we know are all sorts of fairytales to which religious titles were given precisely because man find much more comfortable to declare fairytales for putting young children asleep as religions, turning them in fairytales for putting adult children asleep, instead of accepting the reality of Death and the impossibility of answering these questions.

Man has to wake up from this sleep and to understand that he has a way though which he can end this vileness called human society or world, though the fact of trying to his best to inhibit the natural instinct of having offspring and those who want to take the fastest way to salvation, should commit suicide.

The war is a way towards the mass suicide, but not the Way of the Spiritual Coaxialism, because war is the instrument of the villains in the social hierarchy, though which they want to obtain even more privileges. It is not a path of man to save himself, even if he indirectly saves himself through death.

The societies of the futures, always searching for salves, will be so greedy to have this capital which is the man, that they will find all sorts of dirty ways to religiously or culturally brutify him and even severely punishing him if he would chose suicide or the ideology that shows the true path of salvation of the mankind through itself. Precisely because they will understand that the **Man is the World and the World is the Man!**

This aphorism will be the one that will be in the foreground on the backgrounds tainted by all these murders of the money of this society which will be the antechamber of the society of the Sacred Self.

If churches will disappear, what will replace them? The answer is simple: Man will replace them!

Only then will the man turn towards his own Self and wonder: what was the use of so much suffering?

All these millennia of suffering had a meaning, and if they did, what was that meaning?

Does anyone benefit from this sense?

And Man will fall again in the darkness of the beginnings of his self, knowing that no meaning can be a meaning because all the paths finally lead to nowhere, to the vanity of the non-Knowledge to which Knowledge is referenced to, that everything is an Image, an Illusion, that all the Knowledge is an Image, an Illusion, and no matter how many meanings it seems to have at a certain time, they will disappear as the smoke carried away by the winds to nowhere. They will disappear because the so-called great and ineffable Knowledge does not even have clay legs, but smoke legs, because it is based on non-Knowledge and thus it becomes non-Knowledge too as non-Knowledge becomes its own Knowledge because it is based on Knowledge and thus it gets to know its own non-Knowledge, its own vanity in these infinite worlds where stars shine or die and time grows younger as the increasing spaces collapse over the laws of the worlds becoming Void and Being.

And a new day will come, and a new evening and man's Sacred Self will understand that replacing the churches of the Evil and also of the sublime in him, of that unwritten Good that could not be stolen along with the Sacred Self, will require to put something else in return, that without praying an hope, without dream and poetry, without curse and pain, without happiness and fulfilment all of this would not even be a vanity of the vanities. It would not even be an Illusion of the illusions, but a waste of time, just like many ages were wasted under this cold and torrid sun, calm or not interested by what he sees with his angelic or demonic rays, depending on the dream this undecided, dreaming and meaningless man was dreaming!

This man will not be able to understand why the sun still has the power to shine, even if everything is vanity, as he will not be able to understand why the sun, the universe and all of its infinite galaxies and the endless stars have an age. He will not be able to understand why all of this dies, why they will all be someday stardust, and more than that, they will be Void and being, they will be the nothingness of the vanity of vanities in vanity.

And man will wonder: Was it at least a Curse!? No, they cannot even be that. He will wonder again: Was it a prayer or faith!?

And he will turn to the church again, but this time he will not look for the church outside him, but only inside him, finding it in the Sacred Self alone, where it awaited him for so long facing the ages, when man was facing himself.

And Man will shout desperately to his Sacred Self: Why all of this? Why the vanity?

Only then the Sacred Self will answer him: For you! It was all for you Man!

For me?, will answer the man to his Sacred Self. Yes Man! Yes Man! Yes Man!, will infinitely repeat the Sacred Self.

Only then man will raise his eyes to the sun that caressed with its rays so many millennia of frustration and anguish, of absurd and uncertainty, of lack of power and suffering. He will

hail the sun and the stars and everything that surrounds him knowing they are all vanity of vanities.

Vanity of vanities that will give man a meaning!

This vanity of vanities will tell the man that he truly dreams his own Illusion of Life, that he finally found the meaning!

And the meaning of man in this dream of his Illusion of Life is to fulfil the man, to know that he is not in the least more insignificant than the sun or the stars, to know that the sun and the stars of the endless universe will finally become the same stardust as the man, that nothing is above him.

He will know the divinity in him won the battle on the entire universe by giving it a meaning, that of a being that accepts the vanity and though this acceptance it becomes a divine being, that no longer is inferior to the universe, but equal to it, because the stars and the man will be lost in the same stardust

This will be the true sacerdotal human being that will look in the distance of the space of the universe as the ages of billions and billions of years, long before the age when man was enslaved collapse on him by slowly making disappear the lights in which the life of a certain star, that could be the star of his Destiny is still wavering.

Through the vanity of his own Universe, man will find his true meaning that of being equal to the Universe, to not be the one that is kneeled and enslaved to its laws.

Through vanity, man will feel stronger because he will realize that he is not alone in this vanity. That he does not owe any divinity and that he is as strong as any divinity in this vanity.

Then vanity will become church and shield, beauty and fulfilment.

Only when the man of the Sacred Self will look astounded at how awful his Destiny and that of the mankind would have been if it were not for the vanity, he will find out that nothing can be truly known, that the only true knowledge is finding out that everything is non-knowledge.

The inexistence of the vanity would have been probably the worst crime of the divinity, because vanity is the man's priciest asset, because it is his meaning, his true path!

What would have happened if this path had lead to anything else and not to vanity?

What would have happened if this path, this meaning of man, would have knocked on a certain door of destiny, on whose address was no longer written Vanity?

Man would have not been free anymore; he would have been the slave of his own eternal meaning. The man would have been dominated by the divinity of the meaning because every meaning of man finally leads to its divinity.

In any case, the man was sentenced to be a slave forever.

Precisely this vanity of vanities which is the man's dream, the Illusion of his Life is the one that finally gives the man the Self Freedom because of the fact that he can be compared to any star, to anything there is in this universe, even to Universe itself, because they are all born and die, they will all be dust and afterwards Void and Being and other elements, they are all a great vanity, not just the Illusion of Life which man lives on this Earth.

The fact that the man is not alone, that he is solitary to the entire universe even through vanity it means a major thing, it means the true meaning of his existence, that of not being lonely, of being an entire Universe.

The meaning of the man's existence is of not being lonely even if he is solitary to the universe through vanity.

Thus, the meaning of man's existence is the vanity of everything not only the vanity of his own existence.

This vanity of all involves the Universe, with all his galaxies, with all its great stars, Universe that would have never existed had not been Known by man, because if this Universe or any other universe for that matter is not known, he cannot exist, because it exists as long as we know it.

Before we were born, did we know anything on this Universe? At least in this life we do not know what we knew of the universe, as we do not know what the dead ones know about this universe. All we can do is to imagine thinking on the lives before or after us. Even if I believe in before and after lives, I cannot claim to know id my soul and the souls of others see the same universe we see here. Considering even the fact that in such Knowledge there would be some disagreements, the concerned universe would change, would be shaped according to those disagreeing ideas.

Every Universe exists depending on the Knowledge that reflects it and not in its absence.

It is absolutely true that our ancestors saw this universe before and after we were born and this is why we think that the Universe exists irrespective of our existence.

It is an illusion as big as the Illusion of our Life with our entire universe, because our ancestors too saw the world through these senses that we have too, they were human being too, a part of the human race. For the members of a tribe, for instance, their Universe expands up to the borders on their Knowledge of this world. If these borders are very small, the world will be very small and the other way around. Our Universe will look completely different to an animal, even if we think it sees the same images we do. It is true that we are aware, in the Illusion of our Life that the animal sees the same images, but he will interpret them differently, depending on his level of competence, which will entail a different image of the Universe. The same happens with human beings, who think based on a Logical Coefficient 2 and cannot conceive a world where the beings think and see an universe based on Logical Coefficient superior to the one of the man. That world and the universe that will include it will be completely different to the one that reflects and includes our world.

Then the meaning of the man's existence in this world which is for us vanity of the vanities, for a different thinking belonging to a different Logical Coefficient, can be something different.

For man, the vanity of vanities represents first of all solidarity with his own universe, and this vanity is man's Salvation, the way through which he will defeat himself and defeat with it the entire universe which will become a mere appendix of his Sacred Self.

Then when and to whom will the man pray? But why does he have to pray?

What made God pray in the first place? Fear? Anguish? Misery? Pain? A bit of all of this, this meant a lot.

But when man will find his Sacred Self, he will be a strong Man, without fear, anguish, pain, anxiety. It is true, but then man will pray more than ever. Why?

Precisely because he will be stronger than ever, by being solidary to the universe, to the divinity of which he is a part. It is this solidarity that will make him pray to his own saving vanity!

To pray to his Sacred Self, so that he will never forget the existence of this saving vanity of vanities, that will take him in the lost paradise of his own thoughts?

The prayer will be nothing else than man's solidarity through vanity.

And vanity will be this prayer that will never leave the man! It was, it is and it will be man's destiny!

If man did not pray, even on subconscious level, he would lose his self vanity, which will set his Sacred Self free.

The prayer is the symbol of vanity and not of bowing before a divinity, because it only through prayer that man becomes solidary to divinity.

Once man becomes solidary to Divinity, to the Universe, he becomes free, because the base of this divinity is the vanity of vanities! He becomes free through Vanity because everything is vanity, the entire world and all of man's divinity!

Before understanding all of this, mankind will have to go through sufferings that are hard to imagine. There will be several wars, more and more devastating, with many victims killed in the most barbaric way possible, and all of this so that some may dominate this world through fire and sword and others to remain their slaves.

Mankind will go through times with more and more unmerciful diseases due to viruses that will be, most of them, created in military genetics laboratories. They will kill a great number of persons and they will bring new sufferings.

The political and administrative maps will be constantly changing as a result of deaths and occupations of all sorts.

Wars will be increasingly more hypocrite, they will pass from the classical battle field to informatics systems counting new eases to be built or that are already built in secret, where there will be rockets with increasingly greater destruction potential.

All this are a part of the future and of the present of mankind, precisely because no nation wants to be trampled by those who rule mankind leading it to an increasing misery.

In a world where many do not even know what to do with so much luxury and fortune, people are starving or dying on the streets, some even on the steps of the churches that promise them a better life in heavens, omitting to say that the earthly one may be improved if precisely the churches did not support the world order that is so unfair and makes so many victims nowadays.

I have always been a true supporter of globalization, of a world religion that would show to the man more truth about this world, which would be closer to him. A religion where the true divinity is the man and not what is alien to him.

I have said countless of times that only a world religion may truly bring peace on earth.

I see this world religion based on the principles in this book.

Even in the case of the society of the Sacred Self or of the spiritualist society, as I see the future of mankind Man will be and will remain an eternally religious being, being its entire being will be based on the Prayer of Solidarity with Divinity and the Self Universe and its exterior, solidarity due to the Vanity to which all of this is obeying.

If man is vanity, its divinity will be vanity as well.

Man's prayer will become his religion!

And man's religion will have as main subject vanity and not divinity, because everything there is and everything there is not are owed to this Vanity, even the divinity that exists and the one that does not exist, even the Universe because all of these are known by man, because if they were not known none of the would exist!

Thus, man is and will always remain a religious being, and if he should try to chase away the religious side of his Self he will do nothing else that chase himself away from his own Self, as he is now when he seeks and sees religion outside him.

How can such a man be chased away in a world full of churches, where there are clans and clans, groups and groups of priests, quacks, gurus, ministers, pastors, rabbis, muftis and other representatives of the cults? Don't they represent man's devotion to the church, don't they serve religion?

What people serve today is not a religion of the man that would identify him with his own divinity, but a religion that identifies man to the salve of an external divinity, as if it not man who knows this world, but the external divinity.

Let's assume that the external divinity knew this world which would be independent of man's ephemeral existence.

Then why does this world disappear with the man? Because it is his world.

The world of the dinosaurs existed when there were not people, we have relics of that time. Who dreamed the world of the dinosaurs?

It was the current man too, when he discovered it, because dinosaurs saw it completely different from what the man sees, and even if man existed at the time, the dinosaurs would have still seen it different, as animals or birds, fishes or reptiles do.

No Universe can be INDEPENDENT of man and cannot be created outside the man as long as the man knows it!

When a Universe becomes known, he is created!

As I have said before, Creation precedes Knowledge in its capacity as Matrix Word of the Universal Pure Language, because Knowledge ends up being an indirect attribute of Creation, through the print left by the Matrix Word of Love, which is our God in Knowledge.

The all these Universes have been CREATED prior to man!

This is true, all these universes were created prior to man, but their image, which is Destiny and in which the man is represented, wasn't, and this image is Knowledge, and Knowledge becomes Destiny, and Destiny becomes the main characteristic of Knowledge because it is an Image, so it is Illusion!

Man knows the Illusion of his Life and not the Absolute Truth, the man creates the birth of the universes he has once known, but of the Illusory universes and not of those who form or are a part of the Print of our God who is the Creating Factor and Unique Accidental one.

This is why man creates his own universes when he Knows them, and these universes can never be prior to man because they are mere images of the vanity of vanities that will make whole man's thirst of solidarity with the Infinite, the Absolute and the Plenitude dusted by so much stardust of its own illusory image of life.

To claim that Man's God is independent of him is a fiction, because this God is a God of the man's Illusion of Life because it cannot be any other way, because this the only way in which man can determine and recognize it, because only this way can this God exist.

It is possible to claim only through extrapolation, by abstracting, by redrawing the man from his voyage of his own imaginary Destiny that the Creating Factor and Unique Accidental one, the Matrix Word of Love is a God of man, because the Creating Factor and Unique Accidental one is the attribute of the Matrix Word of Creation and determines the image of Knowledge, it is a stranger to existence even if he determines it. It is a stranger and it is outside the existence because the Existence becomes a mere Personalisation of the Person, and the existence, just like other personalizations before it, has a infinity of opposites, and our Creating Factor which is Love, determines this infinity of opposites of the existence, thus making whole the infinite worlds of Knowledge, worlds of The Image, worlds of reflection, worlds with DESTINY!

All of this are the image of Knowledge, the image of the Matrix Word of Knowledge in which the Matrix Word of Love is reflected, and not the Matrix Word of Knowledge itself, because it is made definitive by the Absolute Truth and Absolute Truth is precisely non-Knowledge, so the true face of Knowledge is precisely non-Knowledge, which is the Mirror in which Love is reflected and not the image of love in this mirror of Knowledge.

The Mirror itself is non-Knowledge thus defined by the Absolute Truth, while the image given by the reflection of the Matrix Word of Love in this Mirror which is the Self of the Matrix Words of Knowledge represents the image of our worlds, of the worlds which have a Destiny, where nothing in Knowledge, but the Image of Love reflected in Knowledge.

Thus, when man knows a new universe, he creates his image of love reflected in the mirror of Knowledge, an image of love he references to this mirror of Knowledge that is precisely non-Knowledge.

When I said about the attribute of the Matrix Word of Creation which is love that becomes the Print that will define the Matrix Word of Knowledge, I have done it because Knowledge becomes Knowledge when it becomes the Image of a Mirror, and the concerned Mirror is non-Knowledge.

In order to become such an image, it was necessary for another Matrix Word to be reflected in its mirror.

In fact, the attribute of the Matrix Words of Creation consists of a Mirror that becomes Knowledge only when another attribute, the one of love will be reflected in this mirror of Knowledge which is non-Knowledge.

Consequently, our Creating Factor and Unique Accidental one exists prior to Knowledge and after it with its Matrix Word of Love, because our Creating Factor and Unique Accidental one is the image reflected in the Mirror, this is its Print, the Print of Love.

As I have said it so many times, we, the souls in this world, are love, as everything that lives and feels in this world and in the other worlds, known or unknown to us is love, precisely because our God, our Creating Factor and Unique Accidental one is Love.

What other explanations could be given for the fact that our God is love, we are love, and this is a part of us because we are as divine as Love and God?

One of these explanations is that even in our conscience, beside the false cognitive and volitive, there is Love, affectivity, represented by the affective.

This is why the Print left in the Mirror of Knowledge that is reflected determining the world of Knowledge cannot be creation, but an attribute of it, which is Love.

This happens precisely because the entire world exists through us and in reference to us, humans, pieces of divinity. And the, if everything we have within us is nothing more than love, and our world is the image of Love that receives Destiny, then what a Print becoming an attribute of Creation can be, if not Love?

Of course, it cannot be anything else.

Despite all that, why does the love within us for a person we have fallen in love with, for instance, disappears after a month, a year, a certain period of time?

Why this love does not last forever, except for books or novels with a smell of roses and eternity?

All this happens because **man is love and is there is a great love between two souls, it never dies but transforms itself in holiness, the ultimate stage of Love we can identify.**

Holiness is neither that passionate love of the beginning, nor the tormenting anxiety of the long waits and of the moonlight walks, but is that superior form of friendship that is given

this time a true eternal look, of comprehension, of acceptance of the self sacrifice for friendship, understanding and complementary.

Holiness occurs when the two souls involved in this phenomenon becomes complementary, become one.

When those two become one, when the unity can no longer be destroyed, then love acquires the meaning of holiness.

Holiness is piety and faith, is fulfilment and self sacrifice, because holiness requires all of this.

Faith is a characteristic of the holiness and this is why it is blind to many of the reasons in every day life.

This is why the faith of the peoples is and becomes a complementary part of it, and the ultimate argument for the existence of religion within man as long as there will be human beings is that, as long as he will exist, he will love, because he is love, and the ultimate form of love known to man is precisely holiness, whose first characteristic is faith.

What is holy for us, humans, now?

What can we love the most in this first century of the third millennium, in these first years of this millennium than images of the crucifixion of a Man, of the Son of a Man? Why do we love so much this image with such a cruel destiny and not other images?

It is because if the fact that we identify to that cruel Destiny, we become complementary to it and thus that destiny is a part of our life and our existence as unitary whole with ourselves, who we are sacrificed with the same aggressiveness on the altar of the love of this world, which is itself Love!

This is why we people believe in the church of that image with a Cruel Destiny, we bow before it and we pray because the image is sacred to our souls because they too feel sacrificed on a huge cross of destiny of each one of us.

What must we do? Must we change the crucified image of the Christ or change ourselves in order to change the crucified image?

We all want not to have anymore this cruel destiny of our existence, where the world of love is a world of crimes, villainesses and thefts of all kinds.

How can we chase these miseries away of our world without chasing ourselves out of it?

Such a sad world in which, I say it with sorrow, the ultimate form of love, which is Holiness represents a Christ crucified on the wood of a cross, thirsty and mocked which receives vinegar to quench his thirst. This Christ is us now, this Christ is the man nowadays and the man of the past centuries that lost his Sacred Self in the mists of his own history.

This Christ will have to be replaced in us by each one of us, but not by force and not to put something else instead. No!

In the place of this Christ, there will always have to be an empty place, to remind us eternally from where we left, to know where the loss of the Sacred Self can lead to.

So that we know that even the ultimate form of love which is the Holiness can become bloody and full of suffering, that even this bleeding too can give birth to faith and to the sacrifices necessary to fulfil this faith.

What will be the religious future of the man?

The churches will certainly disappear and instead of the bloody and tormented Christ a man happy and full of Life will appear and he will understand that this world must under no circumstance remain a world of the crucified Christ, because that Christ is the image of the

man tormented and without hope that receives vinegar when he is thirsty and nails in his hands when he wants justice and kindness, when he does not want to obey.

How hypocrite human nature can be sometimes when it is channelled towards Evil, precisely this image of Christ which is in fact the image of the man with Destiny.

The image of the tormented man is taken and reproduced in the dirtiest political ways by the institutions of the church, and through this image they squeeze money and a part of the souls of the people in order to convert them to a faith that no longer is part of the ultimate form of man's love, to faith of the obedience to groupings, official, governmental or any other occult institutions and hierarchies.

The church stole the image of the Crucified Christ, which is the image of the holiness of man because it wanted this image precisely due to the fact that man found himself again in it.

Church found itself that much in this image that it reached the ultimate stage of man's love, holiness.

Then it could have been a favourable moment to reunite man with his Sacred Self, if this image would have not been stolen from the man by the church and subsequently institutionalized, becoming eventually the image which will enslave man.

Is enough to look at the Middle Ages, at the Inquisition and on the ultra religious societies that, through their fanaticism, make an enemy of and have to eliminate everything that goes against them.

This leads to the exacerbation of dictatorial Evil, to the most monstrous images that can be reflected in the mirror of Knowledge by this world with Destiny.

Since this world has a Destiny, it means that everything occurred only once before our world was under the Print of our Creating Factor and everything we see already existed before we did, except for the fact that they occurred in the same Accidental Occurrence, while in our world with destiny they happen in successions of Intended Occurrences.

There is a big difference through, because they determine a frontier between Illusion and the Image of this Illusion, on one side and the Print that was reflected in the Mirror of Knowledge, on the other side.

This difference, that accepts the succession of events of the Intended Occurrences which determine destiny, since they are predestined by the Unique Accidental Occurrence which is our Creating Factor and Unique Accidental one, it makes have a Free Will vision on the world, because we illusory believe all the Intended occurrences can be influenced by the past Occurrences, which is completely wrong, because all of them are Intended Occurrences.

If the Free Will does not exist, can we indirectly influence from another point of view a certain succession of events that occurs in a illusory man in our world?

How else can we influence the social evolution or could we speed up the return of the man to the Sacred Self?

We people cannot influence in any way the future evolution of mankind, because everything that is "meant" to happen will happen, because all of these Intended Occurrences are successions of the Accidental and Unique Occurrence. Since everything is already written, figuratively speaking we cannot go against destiny, nor react in one way or another.

Even if we try to change the Illusion of our Life, it will only change depending on the Destiny to which it obeys and not on our illusory actions. Nevertheless, the fact that the man begins to wake up from the millennial numbness in which he was, he starts not to accept the bloody Christ, tortured on the wood of the cross of his own ineffable destiny is a good sign that destiny - and not man - gives to man.

I repeat, not the man does it, because he has nothing to say on his own destiny, because how the history of the human past is written and that book cannot be changed, so is the future which will be a part of the history and his book neither can be changed.

The only free way given to man to act on his destiny is by love. The man can and has the capacity to love or hate.

By having love man also has Holiness and Faith and thus he becomes religious.

Everything that is Holy receives other new meanings throughout the historical evolution. The term 'evolution', as I have said it, is inadequate to a world which has a destiny, but it is the closest to what I want to express now.

The saints are those who receive supernatural powers from the man. They can do Good or they can **intervene** in the human destiny.

Is an intervention of the saints possible compared to an intervention of the man over Destiny?

Is the saint - which man defined as a superior stage of that man's love - capable of really having Free Will? To answer such a question, we shall have to first define in details the notion of saint.

It is well known by all what saints are in different popular mythologies, but what are the saints in coaxialism?

The saints are a superior form of love given by the man to them, nothing else than an Image of the Man, an alter ego, but precisely due to love which is the ultimate form of love, saints receive certain supernatural through which they could act on the plant's destiny.

Once man is an Image through the Image of his own Destiny, Saints becomes an image of the image, of this Destiny, so they identify to the creator of the image, to the one that can catch the image of the Destiny from outside it, being able to intervene on the Destiny which is the image of the Unique Accidental Occurrence that infinitely succeeds. Even if the creator can intervene on the Image of the Destiny, he will not do it, because it would become an Intended Occurrence and it would disappear forever.

The saints are a part of this Unique Accidental Occurrence compared to man who is a mere Image reflected in the Mirror of Knowledge of this Accidental occurrence. Thus, through Holiness, so, through Love, man can look beyond him and act accordingly.

What more does this superior form of love, which is Holiness, gives them?

It gives them Purity, Strength, Shine and Kindness.

Why kindness? Because the man is Kind to himself deep in his soul.

He loves himself and this is why saints love too, being nothing more than a form of perfection of that piece of Love, of Divinity within the man.

The saints thus receive qualities that are forbidden to man, and these qualities are owed precisely to the fact that man is capable of loving and the ultimate form of love is the Holiness.

What is the Destiny if not an Image of the Print of our Creating Factor, which is love?

Through love, man comes closer and closer to the image of the Destiny, which thus turns into Holiness for Man.

The Holiness becomes the most plausible and closest image of the Destiny and Holiness is, incredibly, the one to whom it is asked to intervene on Destiny.

Who else is asked to intervene on Destiny if not Destiny that thus receives the meaning of Holiness through man's Love, being the Image of love reflected in the Infinite Mirror of Knowledge?

Who is the man? Is he not a piece of this image of Love which is the Destiny?

So the man is Love or image of Love?

The man is Love because the image of Love is man's Destiny.

Is there a difference between the man and his Destiny? There is no such difference.

Then the man is both Love and Image of this Love in this world.

By loving, the man becomes saint and thus he becomes Destiny!

By loving, the man acts on himself by acting on the image of his own love with Holiness and then on the Destiny which is the image of the Love of this world.

Only this way the destiny can be changed if man knows the most of his image, which remains unchanged, and this is Sacred.

The image of the Destiny is sacred, because it is the ultimate form of love.

Looking at the Holiness in the man we look at his destiny.

Through Holiness, man acts on his destiny by understanding it, by better knowing his image, projected in this world.

This is the only action man can make over destiny, knowing the most of it, but only through Holiness.

Who are the Saints?

They are people who succeeded in loving more than others did, that found more or less the Path of the Sacred Self, the path to the spiritual fulfilment.

They are humans that have come to understand that only by walking down the path of Love they can understand the most of the infinity of the Destiny.

They are humans that also know that everything they know from the infinity of that Destiny is less than an element in reference to an infinity of other elements. These are the Holy Men that have come to understand that Free Will does not consist of changing the Destiny through some intervention on it, but in knowing new and unsuspected images of this Destiny-which cannot change the world, the Self of this world- but who can change the Image of this world.

This is way, Man has to always be a religious being who must love, love so intensely as to become Love, Holiness in which to believe and to turn the faith in religion.

Man will not be able to change through no belief the Destiny of this world, but he will be able to see another world through faith, even if the world as a whole will be the same, precisely because through faith he will know more of the Destiny.

How much does man need Holiness?

Only through the true Holiness, Man will really change the image of the world, but not the world too. How can this be done?

It is one thing to look at the world with an aggrieved soul, confused and tormented by all sorts of frustrations and anguishes, and it is another thing to look at the same world full of happiness, fulfilled and optimistic.

Are not these two different worlds even if both scenes occur in the same world?

Is it not a major difference between these ways of seeing the world, between a miserable and a fulfilled man?

This is why it is not Destiny the one that can be changed, but the way man's self sees it.

This is the difference which consists of the otherwise imaginary Free Will of the man.

The path of the human happiness consists of the supreme attributes of Love, which are Holiness, Faith and Religion.

It requires a great deal of attention though so that they are not distorted again through all sorts of cunning intervention that will try to institutionalize them again and with it proclaim a new Original Sin!

Holiness, Faith and Religion can never be institutionalized because they are the individual property of every man, they are a part of each man's Sacred Self, and their socialization can be done only by accepting the individuality of each such Sacred Self.

And such an acceptance of the individuality does not allow in any circumstance their institutionalization.

It is only then that the Great Spiritual Revolution of mankind will occur, when all the institutions of so-called spiritual origin will disappear, being replaced by the Holiness of each man's Love, who will be both Divine and Saint, and will enjoy the true happiness of living in this world.

I cannot know when the Great Spiritual Revolution of mankind will occur, but all I can say is that is closer with every passing day, that all the institutions that enslaved the man will be thrown at the garbage basket of the history, that the man will slowly forget what murder, theft, lie, vileness are, precisely by eliminating the institutions that support them and he will become a man free of himself, happy to be born in this world which he will try to sanctify with its divine nature in every moment of his life, being a priest.

VI.6.CHAPTER VI

GOD

God is everything that defines everything, but is also everything behind everything.

God represents the first and last frontier of infinity.

God is above the Creation.

God is not Creation!

God determines the Creation by preceding it.

God is prior to Creation only for man, because he cannot think otherwise than through the terms of the Logical Coefficient, namely through before and after, but more God is than that.

God defines the Logical Function, because it materializes in the Lack of Symptoms of the Intangible Forms.

God defines the "Infinite Continuum" and the Universal Expression of the Universal Pure Conscience.

God defines the Logical Function and the Asymptotic Function being a determinant of the "Logical Continuum" defines through the Logical Function and through the Unique Expression of the Universal Pure Conscience.

God is the Cause that cannot exist and the Effect that loses itself in its own cause!

God will not make whole only the Intangible Forms and the “Infinite Continuum” or the Unique Expression of the Universal Pure Conscience.

God will not make whole only the Coaxiological Truth, the Logical Function, the Asymptotic Function or other frontiers of All-Endless.

God may be defined by man by having the following evolution which I have discussed in the “The Coaxiological Logic”. I quote:

”Once the (Unique Expression) becomes a benchmark of the “Infinite Continuum”, so that it can permanently remain a continuum, it will need for the Unique Expression, that was so far the Benchmark of the Infinite Continuum, to consider it, first of all, as a Infinite Benchmark of the Unique Expression of the Universal Pure Conscience, with the title of Whole Infinite Benchmark of the Unique Expression of the Universal Pure Conscience.

This Whole Infinite Benchmark defines in fact a Finite-Infinity through the Infinite (Infinity) and through the Whole (Finite). The Finite part of the Infinite Continuum will be a new Matrix Word, that will structuralize within it becoming by non-definition from the Whole a diversity within diversity, which will be taken over by the Asymptotic Function so that cycle can be restarted.” (The Coaxiological Logic)

Thus the Continuum and the new endless Matrix Words are determined.

It is only God that cannot be a Matrix Word in its general meaning except in its capacity as Creating Factor and Unique Accidental one, which is a Matrix Word itself.

Why Creating Factor? Because this is how God can speak us of his Self, through Creation!

God is “prior” to all the Matrix Words, prior to the Primary Factor of of the Primary God for us, which is that eternal number that is subtracted from the Infinite so that the Finite can be obtained. How else to subtract that number if not how I have just described it, through the Infinite –Whole Benchmark, in a word through the All-Endless, which is this way ranked by the Unique Expression of the Universal Pure Conscience.

This determination of the Coaxiological Truth based on indeterminism is the base from which to begin the entire structuring of the Logical Continuum, that is one and the same with the Infinite Continuum, except that it contains the Unique Expression of the Universal Pure Conscience, Unique Expression that is based on the parallelism and the cumulative essentializing of the logical Function, but also in determining the Coaxiological Truth based on the indeterminism of which I have spoken. (The Coaxiological Logic)

The “Logical Continuum” is defined both by the “Infinite Continuum” and by the Unique Expression of the Universal Pure Conscience..

The Universal Pure Language, not only does not have a beginning, but it does not have an end either, being that part of the Infinite Continuum which is a part of the Logical Continuum. Consequently, when the characteristics of the Infinite Continuum were determined eternally and, of course, infinitely, the quality that the Benchmark of Denial has is that of annulling the Asymptotism, thus identified by the Intangible Forms, which defined the Tangentiality as an opposite of the Asymptotism. Tangentiality is the one that will become the link between the lack of beginning of the Asymptotism and the Continuum which will define the Infinite Continuum as an eternal continuity towards another eternally new Matrix Word of the Universal Pure Language. (The Coaxiological Logic)

The way evolution occurs for us humans!

The Benchmark of Denial has the role of counterversion of this inversion, namely to maintain the Asymptotism towards the Logical Function despite the fact that it defines it

asymptotically as such, and the Logical Function is defined structurally through Asymptotism before becoming the structuring defined as such in the Infinite Continuum. (The Coaxiological Logic)

The Benchmark of Denial, so used in my works, must not be considered as denial of the denial because it is far of being such a thing, as the Benchmark of Denial does not deny only the negative, but the affirmative too, because it becomes denial not only for the meanings of the things in the Logical Coefficient too, where our world is too, for the entire infinity of Logical Coefficients which leads to a denial characteristics different from what we understand.

Even the denial of an affirmative statement in another Logical Coefficient can define an affirmative statement in another Logical Coefficient that this one.

Thus, the Benchmark of Denial will define, when the matter is the relations between different Logical Coefficients, a denial on a completely different reference that that same denial, but on another reference that can even become affirmative.

Consequently, the Benchmark of Denial has the purpose of thus determining the Structuring.

It thus becomes an engine, a guide for the evolution of the Structuring, one of the main characteristics of the All, without which the All would loose in its own Void because only the Denial of the Benchmark can define the difference from the Void.

Much more important is defining a new alternative on the Benchmark of Denial, alternative which can and must be defined this way precisely because we defined the Benchmark of Denial.

Why?

The answer consists of the fact that the Benchmark of Denial, no matter how important we would find it, as we think on the base of the Logical Coefficient 2, it is just an appendix of our image on evolution because it is focused on the Logical Coefficient 2 and on the interaction of this one to other Logical Coefficients.

If we look at the same Benchmark of Denial from the angle of another Logical Coefficient, we would notice that it has completely different characteristics, which along with its main characteristic of denial, there are other infinities of characteristics we, human will never be able to define because they cannot be defined through the Logical Coefficient 2.

The man can define only 2 aspects: Affirmation and Negation.

Imagine that along with these two aspects, we could still define billions of opposites of these ones. How would then look the Benchmark of Denial? What about the Structuring it defines? What about the Undefined where the Structuring returns so that it can reference itself? Why Undefined? Precisely because the denial inverse of the Structuring consists in Undefined, and all these become characteristics of the Infinite Continuum. How would this characteristics look through other Logical Coefficient? What about the Infinite Continuum? Would it still be a Continuum?

My answer consists of the fact that all the characteristics and all the Matrix Words or other different meanings come from a base, in this case the base is in the Continuity of the Continuum. If this Continuity did not exist, we would understand the Continuum differently.

I think that no matter what other meaning Knowledge would receive in other Logical Coefficients, the meaning of continuity will always be correlated in what we people know

Continuity represents, because Everything is in All and All is in everything, and this desideratum is identified to a communion of Everything in All.

Thus, no matter what other meaning Continuity would receive in other Logical Coefficients, it will always be defined as having the same cause as All or in much more complicated cases, the base will be defined through benchmarks or multiple benchmarks, maybe even through other interactions, semantic or asemantic of the meanings.

The counterversion is one of the reasons of Creation, but is also one of its effects, because all the other Matrix Words will only admit creation as one of their appendixes, just as Creation admits them in return.

As I have said it, God is above Creation, not only above his own Creation.

God was not created, but he creates only in reference to us.

He creates because we know and the axiological fundament of Knowledge is Creation!

If the two lines unite in the Asymptotic Function, is this function still an Asymptotic one?

No matter how difficult my answer would seem for some, or interesting for other, I want to underline that the Infinite Continuum remains the same Continuum, even if the lines unite forever, becoming tangent though the circumference of the circle, and the Asymptotic Function remains that Asymptotic Function because it is always side by side in the determination realm with the Benchmark of Denial, which is in fact the circle with the infinity of lines that become tangent to others. (The Coaxiological Logic)

To conclude, the more the circle will close, the more there will be an opening through inversion, because of the fact that other Benchmarks that have the denial characteristic of the Benchmark of Denial will emphasize the closing of the circle as an opening of it.

The Logical Function exists only in the Infinite Continuum, being the first of its functions to be determined in some way by it and by the Intangible Forms, compared to the Asymptotic Function, which is a function that operates only before the Infinite Continuum, becoming one of the main characteristics, along with the Benchmark of Denial, Structuring and Undefined, characteristics that define it by determining it and which do not interfere in its development, as it is the case with the Logical Function and the Coaxiological Truth which defines this function. (The Coaxiological Logic)

“The Logical Function is defined as an essence of a certain function in the quality that function has regarding the Logical Function, so depending on that function and on the Logical Function. Thus the ratio between the Logical Function and the attributive function will be different than the ratio between the Logical Function and the Disjunctive Function, which will determine two difference essences, consequently the essence of the Attributive Function will be different of the Essence of the Disjunctive Function. The parallelism is determined because of the fact that the characteristics become principles and the principles become characteristics. Thus, the Asymptotic Function automatically turns from a characteristic of the Infinite Continuum, into a principle of the Infinite Continuum, just as the Benchmark of Denial, the Structuring and the Undefined. (The Coaxiological Logic)

“If the first principle of the Logical Function consists in determining the parallelism through its characteristics and also the cumulating of other functions it essentializes by becoming their essence , it means that the Logical Function is determined by the characteristics of the Infinite Continuum, respectively the Asymptotic Function, Benchmark of Denial, the Structuring and the Undefined. ” (The Coaxiological Logic)

*“The contradiction, the relativity and the Asymptotism which are the base of the Infinite Continuum are **defined** as being among the **Intangible Forms and Asymptotism is defined***

through the Coaxiological Truth and the Logical Function, where Coaxiological Truth and the Logical Function are the two lines that determine asymptotism through relativization and contradiction, thus becoming the source of the parallelism, but parallelism implicitly becomes their source for the Infinite Continuum, source which will lead to a rebuilding of the Logical Function in the Infinite Continuum and of the Coaxiological Truth within this new and totally changed Intangible Forms compared to the old ones and to the Infinite Continuum they determine by self determining (the Logical Function and the Coaxiological Truth) as being a new structure with new symbols and meaning, so another Function and another Truth. (The Coaxiological Logic)

Truth will always be the opposite of its own determinant or subject.

No truth can be defined unless it is completely opposed to what that truth defines.

Even we people, when we use an expression, it will be true precisely through its opposite, though the fact that it cannot be this way, from here appears the contradiction and, with it, the accent put on that expression. If the expression contains, for instance, an untruth, that that untruth becomes truth through the fact that it might be true, so through opposability too. Thus, the Logical Function, will be defined as true only through its opposite which projects itself as the Coaxiological Truth.

To go down the path of this reasoning which becomes the engine of the Infinite Continuum through the relativization, the contradiction and the Asymptotism thus determined means accepting that the Intangible Forms too are the attribute of a truth of their own as being an opposite projection opposed to these Intangible Forms? Or the Intangible Forms are not defined through a truth of their own. Is they are not defined this way, it means they are not true and if they are not true this means we cannot speak of them.

Not to be true represents a truth too, but in the opposite sense. Even when we claim something is not true, we do it by emphasizing a truth that maintains this assumption. And what happens then? Could we speak of the lack of truth?

What is the cause of truth if not Knowledge?

Eliminate Knowledge and thus you will eliminate Truth.

Does this mean that truth is a mere attribute of Knowledge or a structuring of its own self?

For this to be true, it would be necessary to defined first what this structuring of it own self is?

By structuring its own self we understand that a thing, a phenomenon, an object or anything else which can be defined as that “something” occurs.

If we remove Knowledge and we claim all these structuring of its own self would be a part of the evolution or a determinant of it, then all these could be untrue?

By removing Knowledge which puts this scaffold to each structuring of its own self called truth, we could advocate that is possible that no structuring of its own self depends on Truth under any circumstance, unless when it is emphasized by Knowledge.

If they do not depend on truth, what else can replace truth so that the structuring of its own self, respectively what it defines, to be a part of the determinations or of the determinants?

The Intangible Forms are at the last frontier of Knowledge. Even my philosophy is based on Knowledge and the terms I work with are attributes of Knowledge. The Intangible Forms are what can be seen from the land of Knowledge, beyond it.

Where there is not Knowledge, there is not Truth.

Thus, the fact that the Logical Function, whose characteristics consist of essentializing the other functions by determining contradiction, asymptotism and relativization means that they can be seen only through Knowledge and in no other way. In vain do we try to give details on how other world, different from Knowledge look like, when even knowing how they look like is still Knowledge.

What could replace the Coaxiological Truth or the notion of Opposite beyond Knowledge?

First of all, the Opposite is due only to Knowledge, because in its absence, so would the opposite emphasized in this case through truth. If there is not Truth, Knowledge disappears and along with it so does the entire world we want to emphasize.

Thus the Opposite is Truth and Knowledge.

By extrapolating this opposability notion which reflects in fact, through the Opposite, the Benchmark and if instead of the Benchmark we would add some new and different notions compared to the opposite, which would benefit from the characteristics of the Benchmark, as it happens for the Truth, we would discover that without the Benchmark and implicitly, without Truth the All does not even turn into a big Unknown, because even for the Unknown there is a Benchmark and a Truth which remains still and loses its identity.

Thus All is dispersed into Nothing, because All is the Truth and the Benchmark and the Opposite and Nothing is everything that the Truth, the Benchmark and the Opposite do not know.

What is God in this case?

God is an All defined based on the Truth that God exists.

God is a Benchmark of our entire world. He is the ultimate Benchmark we can imagine and identify.

God is Truth, because through God we humans have a Benchmark of all that can be both here and beyond our limits.

If we extrapolate the Truth, would we chase away God this way?

No! Because God is a Truth only for us, humans because this is the only way to gain access to Him, but by extrapolating the Truth God remains the same God, except that we people cannot identify him as such.

God is beyond the Truth, the Opposite and the Benchmark.

If we thought with another Logical Coefficient, then we would not have only one truth of the Logical Function, which is the Coaxiological Truth that is described, but several truths, Opposites whose number is equal to the one of the Logical Coefficient. .

I have called them truths even if these opposites of truth can be something different than the opposable truth of our knowledge based on the Logical Coefficient 2.

God is among all of this, but he has another face seen through other Logical Coefficient. Through the Logical Coefficient 2, this is the only way evolution, asymptotism and contradiction can occur based on the essentialization of the Logical Function whose truth creates its first contradiction.

It is a contradiction between itself and its own truth which leads to the deployment of the continuity of the Infinite Continuum.

Returning to this self contradiction, because the truth is nothing else than the opposite of what the Logical Function could not be, we cannot stop wondering what is the base of these contradictions?

Such an answer would equate to sketching what is the base of truth within Knowledge and find out subsequently what Knowledge is.

In order to find out what Truth is, as it is always an opposite of the structuring of its own self, we will have define the framework in which each structuring of its own self need be defined based on the Truth and truth alone, within Knowledge. This need consists precisely of contradiction and from this point on the entire Pandora's Box of Knowledge is deployed.

Why the contradiction?

Because Contradiction is the basis of Opposite and Truth.

Knowledge is focused only on contradiction and contradiction is the one that determines the evolution of Knowledge.

What lies beyond contradiction?

Beyond Contradiction lie the Intangible Forms where Truth disappears.

We can speak, regarding the Intangible Forms, neither of Matrix Words of the Universal Pure Language because they are comprised in the Infinite Continuum, nor of other attributes that could help us define a structuring or anything else for that matter because the Truth is no longer a player in that framework. Despite all that precisely by being at the base of the Truth, Contradiction shows us that the entire construction of the Infinite Continuum and of the Unique Expression of the Universal Pure Conscience, the latter being formed by the totality of the infinity of the Matrix Words are in CONTRADICTION with the Intangible Forms, as long as the contradiction is at the base of truth..

What kind of Contradiction?

To be in contradiction to these Intangible Forms means that the Intangible Forms hold a form of Truth of their own because they could not define the state of contradiction to Knowledge and to its worlds, for instance.

Yes! It means that the Truth of these Intangible Forms is opposite to the one we hold, but it is called truth too. Is it a truth of several opposites, as in the case of the superior Logical Coefficient or a totally reversed notion of truth or of what we understand by truth?

It is certainly a completely reversed notion of what we understand by truth, which is not possible to define through opposability to the structuring to its own self, but as a definition of its own, without opposability.

This desideratum leads to Contradiction.

By thinking further away and getting passed the Intangible Forms, where do we get?

Once the Intangible Forms are beyond Truth, but still defining the contradiction on which truth is based, because only in reference to the Intangible Forms does the truth become True, so Benchmark and Opposite, we come to think that beyond the intangible forms, there cannot even be Forms that would define Contradiction, precisely because we think based on the Logical Coefficient 2, and this is why everything that the other forms, beyond the Intangible Forms, might define it is impossible to define ourselves unless we observe how everything becomes coaxial, how it is defined at every structural level through the same technique that the Beginning-Infinite of the End, which is our world of Knowledge, has it.

Who is God? Is he the Absolute Truth that becomes the symbol of contradiction or is he above it?

God is beyond not only the Intangible Forms, but also anything that could be defined as determinant or determined, God is beyond Knowledge, beyond us, is everything we are not to exist!

The contradiction determines asymptotism because the Logical Function will never becomes incidental to the Coaxiological Truth, being continuously opposable, at least from the point of view of man's Knowledge.

Contradiction is at the base of the parallelism between the Coaxiological Truth and the Logical Function which defines the Infinite Continuum and the Unique Expression of the Universal Pure Conscience through the Coaxiological Truth opposable to this Logical Function, so to the Infinite Continuum.

Thus, the continuum receives through both of them, namely the Logical Function and the Coaxiological Truth the continuity characteristic, the one of Whole that infinitely goes on, in a word, the characteristic of Infinite-Finite and Finite-Infinite, namely the Continuum of All in Everything and Everything in All.

This contradiction is the cause the two main realms in the Infinite Continuum appeared, namely the Universal Pure Language (diversity) and the Unique Expression of the Universal Pure Conscience (uniqueness).

The Logical Function is determined by the Asymptotic Function that appears from the Intangible Forms.

The Universal Pure Language is defined as a structuring of the Infinite Continuum determined by the Asymptotic Function, the Benchmark of Denial, the Structuring and the Undefined, which all together define the Universal Pure Language, on which the Logical Function interferes with its parallelism and essentialization in order to define it as an Universal Pure Language parallel to the Unique Expression of the Universal Pure Conscience which it defines in the same aspects too, by also implicating the Coaxiological Truth. (The Coaxiological Logic)

The Asymptotic Function is completely different from the asymptotism defined by the Logical Function, which is a completely different type of asymptotism, generated by the Coaxiological Truth and the Logical Function compared to the Asymptotic Function which a mainly exterior function of the Infinite Continuum that defines the Intangible Forms as completely opened without any contact to any realm of the Infinite Continuum, reason for which I called it Asymptotic Function, because it does not have an opposable truth of its own in order to become incidental to it and to create the possibility of defining this way a random finite.

The Logical Function becomes a determinant of the Asymptotic Function and of the Benchmark of Denial becoming the structuring of the c, except that, from the point of view of the Logical Function, this Structuring only involves this quality, namely of being a characteristic of the Infinite Continuum, because from its point of view the Logical Function does not remain a mere Structuring of the Infinite Continuum, but it includes within it the entire Infinite Continuum and the Unique Expression of the Universal Pure Conscience, thus becoming both All and All behind All. (The Coaxiological Logic)

The Logical Function will be the one through which the Asymptotic Function will be at the base of the Infinite Continuum, - even if it originates in the Intangible Forms defined most of all by the Asymptotic Function - thus determining the logical realm I defined as Logical Continuum formed both by the Infinite Continuum and the Matrix Words of the Universal Pure Language, on one side, and the Unique Expression of the Universal Pure Conscience, on the other side, thus generating a continuum asymptotism between these two parts of the Logical Continuum.

Moreover, the Logical Function is in fact the Asymptotic Function which is assimilated by the Infinite Continuum it determined, thus forming the Logical Continuum.

The great difference between the Asymptotic Function before it determined the Logical Continuum and the Asymptotic Function after it was determined within the Logical Continuum is that, beside the pure asymptotism of the Logical Function of the Intangible Form, the tangentiality also intervenes here, being in fact a combination of tangential and asymptotic, so an All into Everything, a Finite in the Infinite, but also a Infinite in Finite.

This is the great difference between the precedent asymptotism of the Logical Function where there was no Finite in the Infinite; there was only the Asymptotic Infinite among the Intangible Forms.

This is why I called these Forms Intangible.

The Asymptotic Function becomes Logical Function along with the Coaxiological Truth that defines it and in reference to which it can generate both asymptotism through the eternal contradiction and tangentiality due to this self contradiction, materialized in our Knowledge under the form of the Unique Expression of the Universal Pure Conscience. In vain the infinity of Matrix Words of the Universal Pure Language would exist, if the Unique Expression of all of them did not exist, they would all dissipate without any logic.

The law consists of logic first of all, because any law has its own logic.

The Logical Function is that one that becomes responsible of the law in the Logical Continuum and thus we get to tangentiality, because without it, the Logical Function would have remained an Asymptotic Function as it was before it determined the Logical Continuum.

Tangentiality is owed to the Coaxiological Truth.

I cannot say if for the Intangible Forms too, what we call Asymptotic Function is in fact an Asymptotic Function. Maybe for these Intangible Forms, the Asymptotic Function has other purposes, maybe they are even changed. The fact that the Logical Continuum is identified by the Intangible Forms as an Asymptotic Function is due to the way they dually and eternally interact in reference to these Intangible Functions. Through dual, I meant Finite-Infinite, Asymptotic and Tangential.

*Through the relation of direct determination is to be understood that despite the inexistence of relationships of the type of the characteristics or of the common principles, they are established only by **determining other characteristics** and principles that those of the **determined object**, as it happens in the case of the Asymptotic Function, which, **for (due) (to) its Intangible Form that this Asymptotic Function possess and determines**, has for us a completely different Symbol, Meaning, Sense, Characteristic and Principle, compared to what the Asymptotic Function means for us. This is the Inversion of the Intangible Form based on which the Asymptotic Function and Asymptotism are generally defined, which generates the Benchmark of Denial, the structuring and the Undefined within the system of the Infinite Continuum. (The Coaxiological Logic)*

This inversion of Meaning, Sense and Symbol is owed, from our point of view, to the Intangible Form that has the Asymptotic Function and which takes the place of a defining element. It is one thing the Meaning, Sense and Symbol of the Asymptotic Function in reference to us, there are other things the asymptotism, the meanings and the senses discovered through the Intangible Forms regarding asymptotism.

All this is different depending on the way they are emphasized in the interaction between the determinant and the determined objects. The Intangible Forms are those who become responsible of these differences of consistency.

*„The Infinite Continuum becomes a **determined object** that has as **determinant** the Intangible Forms, where, along with the Characteristic-Principles, the Asymptotic Function , the Benchmark of Denial, the Structuring and the Undefined, there are more groupings of such characteristics, and the Coaxiological Logic, namely the Logical Function will have take it into consideration in its future developments. (The Coaxiological Logic)*

Compared to the Intangible Forms, the Infinite Continuum does not have the same characteristics of Symbols, Meanings and Senses that it has with other benchmarks, among which there is man too, namely that of continuity of an eternal and new finite in infinite or finite that infinitely reproduces itself.

All this disappear or are give new meanings and senses.

The Intangible Forms are responsible of this relativization of the meanings, symbols and senses, precisely because through these characteristics of being Intangible, or untouchable from the point of view of the Meanings, Senses and Symbols, the intangible forms do nothing else, even at the level of our conscience, that change all of the, by reversing their purpose.

This is why the Asymptotic Function has deeply tangential meanings at the level of the Intangible forms, and these tangential meanings are sent to the Infinite Continuum precisely through and based on Asymptotism, fact that determined that finite in finite for the eternal evolution of the Continuum.

This inversion is the base of the Logical Function, because the Logical Function is defined as the law that defines the inversion as such by giving it a meaning of essentiality because without it, that is without the very essence of the inversion between the Intangible Forms and asymptotism it generates in order to determine the Infinite Continuum, it would have not been possible to determine the Asymptotic Function.

Consequently, once the Asymptotic Function and the Infinite Continuum are determined, the Logical Function appears, but the Asymptotic Function precedes the Logical Function because it comes from the Intangible Forms where it had another correlative of its consistency, being something completely different.

Because of the above mentioned inversion, it transforms, having the look we know as asymptotism and only know the Logical Function occur, recognises this look as the benchmark for the Asymptotic Function, benchmark that becomes the essence of the Asymptotic Function because it is projected in it and with that projection the Infinite Continuum appears.

Thus the Infinite Continuum is determined by the Asymptotic Function according to the Logical Function, which is determined itself by the Asymptotic Function, but before it determines the Infinite Continuum, because if it happened after or during it, the Asymptotic Function could not have the benchmark in which to project itself in order to have the necessary essence required to determine the Infinite Continuum, benchmark that consists without a doubt of the Logical Function.

Thus, the logical Function is the first determinant of the Asymptotic Function that forms the basis of the Infinite Continuum, determinant that thus defines the inversion of consistency of what is accepted as Asymptotic Function by the Intangible Forms and what is accepted as Asymptotic Function by the Logical Continuum in which the Infinite Continuum structures.

Why the Logical Continuum? Because of the fact that continuity appears with the Logical Function, being as continuity that uses as benchmark the Intangible Forms, which replace for the Logical Function the Finite that becomes Continuum in the Infinite Continuum, precisely through the above mentioned inversion.

The Intangible Forms are a benchmark for the Logical Function, and any benchmark, even if it is infinite, because the simple quality of benchmark mean finite, because it is a reference to something through this very notion.

Any ration is a delimitation and any delimitation, even in reference to the infinite, means finite, and with this finite we can speak of the continuity of a finite, so of the Logical Continuum, which in reference to the Intangible Forms as Logical Continuum becomes Infinite Continuum, because in order to do so it does in reference to the Intangible Forms, not to a mere benchmark of it where the Intangible Forms would project its infinity, and it is precisely the benchmark that was referenced to infinity becoming a Continuum.

Thus the Intangible Forms are referenced to this Logical Continuum that becomes at that time a Finite (when the Logical Function is referenced to the infinity of the Intangible Forms), which develop toward the Infinite (along with the reference of the Intangible Forms to the Continuum determined through the first reference and which is delimited this way becoming a Finite).

The Logical Function becomes a primary characteristic of the Infinite Continuum, because the Infinite Continuum defines itself and the Unique Expression of the Universal Pure Conscience based on it, the latter not being a Logical Function, but being comprised in it due to the fact that the Logical Function is defined immediately after it is determined based on the principle of parallelism and of accumulation of functions, so of essentialization of these functions and through those characteristics that define the Coaxiological Truth which will lead to the development of the Unique Expression of the Universal Pure Conscience, development that could have not occurred had it not been for this Coaxiological Truth that supervised through itself a self defined through Logical Function too, the Unique Expression of the Universal Pure Conscience. (The Coaxiological Logic)

God is the Asymptotic Function or the Logical Function on which the continuum is based?

Can God be all of that? Or they are all God's work, as some Bibles tell us?

Nothing of all this can be God's work, because God is NOT creation and he does not involve in Creation, the only one that does it is our Creating Factor and Unique Accidental one, which is our God, but it is NOT the God of everything, of the Intangible Forms, of the Logical Continuum or of the Infinite Continuum in which there are an infinity of number, so an infinity of Creating Factor and Unique Accidental one, where every number represents such a Creating Factor for us humans, and a Matrix Word of the Universal Pure Language.

Who is God then?

When we speak of God we speak of All and of the All behind the All, as I often said it.

But is there nothing else behind the Intangible Forms?

There will always be something eternal and infinite behind everything.

God is further than our Knowledge and much more different than what we think God is because we cannot Define God under any circumstance.

If we cannot define God, then he does not exist?

God is much beyond Knowledge and, implicitly, the existence it reflects.

If God is beyond Knowledge, it does not mean that he does not exist, but that he cannot be discovered.

Even the Intangible Forms are emphasized through Knowledge too because this is the only way we can speak of them.

God is beyond the Intangible Forms or the Asymptotic Function or the Logical Continuum.

As God is beyond, he is omnipresent, because only what is not Knowledge can be present within us, and what is Known becomes alien because it is a part of the Illusion of our Life.

This is why God is in each of us through its divinity, but he can never be discovered, as we cannot ever discover ourselves entirely, even if we found our Sacred Self.

This does not mean that we would discover ourselves, but that we would remember that we are others, always others and never ourselves. This will be the great truth about us.

If God came in our Knowledge, then we would instantly disappear from the face of this Illusion of Life because we are not and we will never be what we seem and know to be.

Beyond God, there can be nothing and this is why he is a frontier! Before God there can be nothing either and this is why he is the second frontier, but everything that is between frontiers is finite, so it cannot be God! Then where else can he be if not further beyond?

Man will always see God in All as an Accidental Occurrence, not knowing that he, as man, is nothing else than the Image reflected in the Mirror of Knowledge of this Accidental Occurrence, of this All Image that is precisely the Intended Occurrence, the Destiny, i.e. Man and his world.

All is the Infinite Continuum with the Universal Pure Language and the Unique Expression of the Universal Pure Conscience, but also the Intangible Forms and all that is behind All, which determines an always different All. Thus, All was not created as an Accidental Occurrence, just like the Matrix Words that are included in the All, being each of them an Accidental Occurrence.

Man is in an All which is an Accidental Occurrence, so it is non-created. Creation occurs to man in false way, because it is the image of the Matrix Word of Creation from this All endlessly reflected in Knowledge, just as an image that remains trapped between parallel mirrors. Thus, the created Man is a mere image of an mirror, an Illusion, as the Creation that appears as omnipresent to man in his world.

Nothing is created, everything is an Accidental Occurrence!

Not even the Creating Factors are created, but they are determined by the Primary Factor, that is determined himself by the Infinite Continuum, being nothing else than the Universal Pure Language used as indestructible unit by the Unique Expression of the Universal Pure Conscience, identifying to the very Unique Expression of the Universal Pure Conscience.

This is the Primary Factor, the one that is always subtracted from the infinity of Creating Factors and Unique Accidental ones.

The name of creators that I gave them in improper, because none of them creates, but defines or determines, but for man, anything that defines or determines is under the auspices of Creation which in fact is a mere word of the Universal Pure Language.

Only our Creating Factor and Unique Accidental one determines the person, which is in fact a projection of his in Knowledge and with it, the Unique Accidental Occurrence in the Intended occurrence that is the Destiny of the Evolution of the worlds to which we humans belong to.

The persona is an accumulation of Occurrence that succeed the Accidental Occurrence, and every such occurrence that succeeds our Creating Factor and Unique Accidental one through the person is a Personalization of the person, i.e. a finite in the infinity of the person.

One of the infinity of personalizations is our existence or the worlds that belong to the existence.

It can be seen how the Continuum to which the Accidental Occurrence of our Creating Factor and Unique Accidental one belongs too is reflected through it as an Accidental Occurrence in all the infinite succession of Intended Occurrences which belong to the person, being each of them a Personalization that is included in the destiny.

Man's destiny is the eternal reflection of his Sacred Self in the infinite mirror of Knowledge, being in fact an image parallel to man's Sacred Self and different of it. Thus, Destiny is something different than who claims to live it, namely Man!

When I speak of God, I don't refer to him as to a supreme being, precisely because God is not a being, he is much more than this.

God is Love only for us, human beings, who lacking Knowledge and with it, Will, we nothing more than the affective out of the three elements of the Conscience, namely cognitive, volitive and affective, because the other two are completely missing.

If we humans, knew, then God would not be Unique and Accidental, but he would he created, because our Knowledge has elements that we perceive as accidental but the Unique Accidental one is God. What more suggestive cause could there be regarding the absence of Knowledge and in favour of keeping the thesis of the Illusion of Life?

How many times don't we know that a certain thing or phenomenon is purely accidental? How many times have we not realised that we have come across someone by pure accident? That awareness of the Accidental is the incontestable proof that our own world is an Illusion and that the Unique accidental one is God. What would happen if God were not the only Accidental one? First of all, God would have been created because everything that is Intended is determined by a precedent that gives it the non-accidental sense, which is impossible, because God cannot be created, and even the Matrix Word of Creation symbolizes Creation only in our illusory world and not in itself, where, as Matrix Words, he can symbolize anything else.

What would happen if, with God, there will be other Accidental Occurrences and God is not the only accidental one?

There are more Accidental Occurrences defined by the infinity of the Matrix Words which are, every one of them, Accidental Occurrences, just like our God, who is a Matrix Word too. A Matrix Word will never be able to include itself as unique Accidental in a Matrix Word, except if it is Intended in reference to it, because the result of the reflection or one or several Matrix Words is determined by these words, so by their Accidental Occurrences that become such once they are determined by them as a result of the Intended reflection, already having a precedent in their own accidental characteristics. This is why, there could never be another Accidental Occurrence than the one of our God in the Matrix Word that defines our God and which is love to us, as in other Matrix Words there will never be other Accidental Occurrence not even the one of our God only the one of the concerned Matrix Word. Thus, in other Matrix Words, our God is an Intended Occurrence, but within its own Matrix Word, which is Love, our God is Unique and Accidental and any other Matrix Word becomes Intended within Love.

What we have the Illusion of Life that we know is not Knowledge, but the reflection of this Matrix Words in our Sacred Self who is part of God. The fact that these Matrix Words have certain meanings to us and based on them we can reason is completely true, except that all the reasonings are false, because, for these reasonings to be true, we should completely exclude the OCCURRENCE.

Everything is coaxial; this is why it is called Coaxialism!

To conclude, I believe that:

1) The world was not created, but it occurred once in our Creating Factor and Unique Accidental one and everything we see as world is the image reflected into Knowledge, in an infinity of Intended successions of the true world that occurred only once. This image reflected in an infinity of succession is Destiny. This is why everything that dies or is born in order to die, dies to be born and is born to be reborn.

2) There is not an Accidental Man, there is only an Intended Man, a constant image of the Accidental one reflected into Knowledge. This is why there is no Primary Man, as any apocalypse is a mere passage from one stage to another, and any passage is an Illusion of an image reflected in the mirror of Knowledge. The passing is always intended and never accidental as its opposite, Eternity, if time is the matter, Infinity, if Space is or Death, if life is the matter. And yet, it depends on which Death.

3) Nothing is sacred through itself and independent of the man, because holiness is the ultimate form of love and only the one who loves can make the image sacred and not the other way around, in absence of love. Man is meant to see the ultimate form of love is holiness, but there are other superior stages above holiness that man is not allowed to know.

4) There is no superior or inferior divinity, just as the small Universe is as infinite as the big universe. Man is divine, just like his Creating Factor and Unique Accidental one.

5) The Creating Factor and Unique Accidental one can be called creator only from the man's point of view, because the man sees the succession infinitely reflected in his own Knowledge of the Unique Occurrence as Creation, even if in fact it is not Creation, but an Unique Occurrence which neither repeats, nor succeeds, except in the imaginary reflections of Knowledge in order to perfect its illusions, among which the Illusion of Life.

6) Man is religious because the divinity within him is Love and not matter how much he will try to escape religion, he will become more trapped in it. Religion is a part of holiness because it starts with it and holiness is a stage of Love, and the man is reflection into Knowledge of the love within his Creating Factor and Unique Accidental one.

7) The greatest harm that can be in this world is to institutionalize religion. The true religion will only find its place in the man and not in the institutionalized rituals or hierarchies called religion.

8) Any holy name, any holy symbol, any important name or any name with significance of the holiness or of the cults, as the names of crucial importance in our existence, such as Time,

Space, Life must be respected because they reflect man's destiny and any mockery on them is big sin, that separates man from his Sacred Self.

9) Coaxialism is the philosophy that claims its own precepts regarding the Sacred Self of the human being, that no man is inferior to any divinity, and any prayer or practice of a cult cannot be made for the adoration or to reconcile with a divinity, but only to find the Sacred Self of the divine man again, within himself.

10) The man is a part of God, as God is a part of the man.

11) The only real church is the one that advocates that man is not allowed to institutionalize religion, to become subject to any divinity, but only a part of it, and when he will find himself, he will discover together with the divinity in him, Divinity!

12) The unique true cult is the one that defends man's independence to any institutionalizations or social forms that oppress him through laws opposing his divine nature, but especially limit his way to rediscovering his Sacred Self.

13) The laws opposing man's nature are those who punish murder, theft, cheating, violence, lie, treason or everything that prejudices his likes, because the man is divine and he must behave as a divine being.

14) All the laws that oppose man's nature are those who constraint man, turning him into a humble subject of a hierarchy opposed to his Sacred Self.

15) The saints of the coaxiological philosophy are all the humans who succeeded in understanding that holiness is a stage of love, because Man too is Love.

16) Coaxialism believes in God! Even if the man is a part of God, being Divine, the man is not God because God will always be beyond the man. Beyond God there can be nothing and this is why he is a frontier! Before God there can be nothing either and this is why he is a second frontier, but always, what lies between the frontiers is finite, so it cannot be God! Then where else is he is not further beyond?

17) Coaxialism accepts certain parts of religions, such as: Christianity, Islamism, Zoroastrism, Hinduism, Shintoism, or others, if those parts serve in one way or another in finding man's Sacred Self. it is opposed to any religious fanaticism.

18) Practices such as Yoga or those who help finding the Sacred Self can be apart of the object of Coaxialism.

19) The prayers or the mantras are welcomed as long as they help find the Path of Self Finding of the Sacred Self.

20) *There must never be a prayer two people can say together or in the same way because none of them is similar to the other, they can only resemble and none will have the same Sacred Self as the other.*

21) *Coaxialism is based on the Man's Balance through which he discovers his Sacred Self, by worshiping not only Good and the Evil to which that Good refers too in order to exist, and any extremist xenophobe, racist or any other type of manifestations that could harm any other man are contrary to this philosophy.*

22) *All men are equal because they are born and die equals, except that during their lifetime, true Evil which consists of the society of hierarchies differentiates them and this differentiation is the point of loss of the Balance necessary to find the Path of the Sacred Self.*

23) *There is not a good or evil man, but only a man who is alienated from his Sacred Self, because the man that would find his Sacred Self would be neither good nor evil, but dead to us, as we are strangers to ourselves.*

24) *What will be the end of the world? Since the world exists for the man as long there will be man, the end of his world comes together with death, in exchange, the end of the world as society will consist of the fact that man will create artificial intelligence that will equal him at first, then will surpass him further more, a Man will take the side of that artificial intelligence that will rule his Destiny, being the new sensing organs of the man. There will be no war between the man and the machines, but a possible passage of the man to machine, so that the biological man we see today will slowly disappear from the face of the earth, replaced by the man we today deem artificial. Thus, the life of the new man will be unlimited, so will his intelligence. There is also the possibility that the biological man will happily accept to become an Anorganic man throughout few centuries, thus escaping diseases or other inconveniences of biology. What will make the biological man turn into an Anorganic Man without any resistance to the changes will be technology, which will show to the biological man that there are no frontiers of the intelligence and of knowledge, which were previously limited. At the beginning, when the artificial intelligence will surpass him, the Biological Man will use it, asking for advices, and eventually he will create instruments based on which this artificial intelligence would be a part of his own organism. The more artificial intelligence will increase, the more man will want to integrate it in his body, through certain brain implants in the first phase, then replacing entire organs and ending up in the phase when he will totally replace himself. The new world would seem completely different and heaven like compared to the one he had known, a world of limited senses of the biological and of the equally limited intelligence of the biological. Through the artificial intelligence, the man will be resurrected to true life looking with fear at the Death he went through throughout millennia full of despair and suffering. For the Anorganic man too there will be Death, no matter how intelligent and deeply spiritual he would be, but that death will be looked and understood with other eyes, becoming for this man a Death of the Eternal Rebirths, of the Eternal Life.*

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Sapiential Literature

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- Culegere de Înțelepciune Sorin Cerin: 16777 Aforisme Filozofice-Opere Complete-Ediția 2020, the United States of America 2020, Sorin Cerin Wisdom Collection: 16777 Philosophical Aphorisms-Complete Works -2020 Edition contains **16777** aphorisms, the United States of America 2020
- The Future of Artificial Intelligence -philosophical aphorisms, contains **3135** aphorisms, the United States of America 2020
- The Philosophy of Artificial Intelligence -philosophical aphorisms, contains **4162** aphorisms, the United States of America 2020
- Destinul Inteligenței Artificiale Conține un număr de **505** aforisme, Statele Unite ale Americii 2020 ; Destiny of Artificial Intelligence **505** aphorisms, the United States of America 2020
- Iubire și Absurd contains **449** aphorisms, Statele Unite ale Americii 2019 ; Love and Absurd contains **449** aphorisms, Statele Unite ale Americii 2020
- Impactul Inteligenței Artificiale asupra Omenirii contains **445** aphorisms, Statele Unite ale Americii 2019; The Impact of Artificial Intelligence on Mankind **445** aphorisms, the United States of America 2019
- Credință și Sfințenie la Om și Mașină contains **749** aphorisms, Statele Unite ale Americii 2019 ; Faith and Holiness at Man and Machine **749** aphorisms, the United States of America 2019
- Necunoscutul absurd contains **630** aphorisms, Statele Unite ale Americii 2019; The Unknown Absurd philosophical aphorisms, contains **630** aphorisms, the United States of America 2020
- Viitorul îndepărtat al omenirii contains **727** aphorisms, Statele Unite ale Americii 2019; The Far Future of Mankind contains **727** aphorisms, Statele Unite ale Americii 2019
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- Dovada Existenței Lumii de Apoi contains **709** aphorisms, Statele Unite ale Americii 2019; Proof of the Existence of the Afterlife World contains **709** aphorisms, Statele Unite ale Americii 2019
- Culegere de Înțelepciune - Opere Complete de Aforisme - Ediție de Referință the United States of America 2019; Wisdom Collection - Complete Works of Aphorisms - Reference Edition 2019 , contains **12513 aphorisms**- the United States of America 2019
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- Dumnezeu și Destin, Paco Publishing House, Romania, 2014, God and Destiny, the United States of America, 2014
- Rătăcire, Paco Publishing House, Romania 2013, Wandering, the United States of America, 2014
- Libertate, Paco Publishing House, Romania, 2013, Freedom the United States of America, 2013
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- Antologie de înțelepciune, the United States of America 2012 Anthology of wisdom , the United States of America, 2012 contains 9578 aphorisms
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- Deșertăciune, Paco Publishing House, Romania, 2011, Vanity , the United States of America, 2011
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- Învață să mori, Paco Publishing House, Romania, 2009 , The Book of the Dead, the United States of America, 2010, contains 1219 aphorisms
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- Coaxialismul - Editie completa de referinta, First edition Romania 2007, the second, the United States of America 2010 The Coaxialism- Complete reference edition, the United States of America 2011
- Moarte, neant aneant viață și Bilderberg Group, First edition Romania 2007, the second, the United States of America 2010, Value and Hierarchy of the Human Being, the United States of America 2020
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Nonfiction volumes

- Wikipedia pseudo-encyclopedia minciunii, cenzurii și dezinformării, appeared in English with the title : Wikipedia:Pseudo-encyclopedia of the lie, censorship and misinformation; The first critical book about Wikipedia that reveals the abuses, lies, mystifications from this encyclopedia – the United States of America – 2011
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